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# RIG VEDA

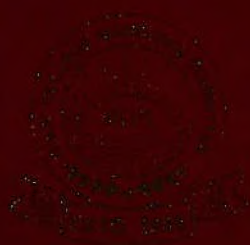
## VOLUME II

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# RIG VEDA

(Volume II)

ऋग्वेद

द्वितीयो भागः

# RIG VEDA

## Volume II

[Book I, Hymns 1–121]

# ऋग्वेद

द्वितीयो भागः

[प्रथमं मण्डलम्, सूक्तानि 1–121]

Translated by  
**Swami Satya Prakash Sarāswatī**  
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ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

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# RIG VEDA

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# ऋग्वेद संहिता

## अथ प्रथमं मण्डलम्

( १ ) प्रथमं सूक्तम्

( १-५ ) नवम्यास्य सूक्तस्य वैश्वामित्रो मधुच्छन्दा कृपिः । अग्निर्देवता । गायत्री छन्दः ॥

यमः

॥ १ ॥ अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् । होतारं ऋधातमम् ॥ १ ॥  
अग्निः पूर्वभिर्ऋषिभिरीड्यो नृतनेरुत । स देवाँ एह वक्षति ॥ २ ॥  
अग्निना रयिमश्नवत्पोषमेव दिवेदिवे । याशंसं वीरवत्तमम् ॥ ३ ॥  
अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि । स इहेवेषु गच्छति ॥ ४ ॥  
अग्निर्होता कविक्रतुः सत्यश्चित्रश्रवस्तमः । देवो देवेभिरा गमत् ॥ ५ ॥

1

Agnīm ile puróhitam yajñasya devām ṛitvijam | hótāram  
ratnadhiátamam || 1 || agniḥ pūrvebhir ṛiṣhibhir ídya nūtanair  
utá | sá devān ékā vakshati || 2 || agnínā rayim aṣnavat  
pósham evá divé-dive | yaśasam vírāvattanāam || 3 || ágne  
yām yajñām adhvarām viṣvātaḥ paribhūr ást | sá íd de-  
vэшu gachati || 4 || agnir hótā kavikratuḥ satyaṣ citraśra-  
vastamaḥ | devó devébhir á gamat || 5 ||

# RGVEDA SAMHITA

## BOOK ONE

---

We worship the adorable God, the high priest of cosmic activities, the divine, the one who works through the eternal laws, and who feeds and sustains all that is divine and luminous. 1

May the adorable God, eternally adorned by the seers of times, past and present, be a source of inspiration to wise men of all ages. 2

May the inspiration derived from the adorable God be a source of ever-increasing affluence, vitality and prosperity. 3

O Lord, you are the protector of the unobstructed cosmic sacrifice of creation. May the blessings from all sides assuredly reach the seeker of truth. 4

The adorable God, the source of vitality and knowledge, the giver and acceptor, is truth personified, and divine unparalleled. May He be a source of inspiration to the aspirants. 5

॥२॥ यदङ्ग दाशुषे त्वमग्ने भद्रं करिष्यसि । तवेत्तत्सत्यमङ्गिरः ॥६॥  
 उप त्वाम्ने दिवेदिवे दोषावस्तर्धिया वयम् । नमो भरन्त एमसि ॥७॥  
 राजन्तमध्वराणां गोपामृतस्य दीदिविम् । वर्धमानं स्वे दमे ॥८॥  
 स नः पितेव सूनवेऽग्ने सूपायनो भव । सचस्वा नः स्वस्तये ॥९॥

yád āṅgā dāśuṣhe tvām āgne bhadraṁ karishyāsi |  
 tāvét tát satyām āṅgiraḥ ॥ 6 ॥ úpa tvāgne divé-dive dōshā-  
 vastar dhiyā vayam | nāmo bhāranta émasi ॥ 7 ॥ rájantam  
 adhvarāṇām gopām ṛitasya dídivim | vārdhamānaṁ své  
 dāme ॥ 8 ॥ sá naḥ pitéva sūnávé 'gnc sūpāyanó bhava |  
 sácasvā naḥ svastāye ॥ 9 ॥

( २ ) द्वितीयं सूक्तम्

(१-९) नमर्चस्यास्य सूक्तस्य वैश्वामित्रो मनुच्छन्दा ऋषिः । (१-३) आद्यतृचस्य वायुः, (४-६) द्वितीयतृचस्येन्द्रवायू,  
 (७-९) तृतीयतृचस्य च मिश्रावरुणौ देवताः । गायत्री छन्दः ॥

॥३॥ वायवा याहि दर्शतेमे सोमा अरंकृताः । तेषां पाहि श्रुधी हवम् ॥१॥  
 वाय उक्थेभिर्जरन्ते त्वामच्छा जरितारः । सुतसोमा अहर्विदः ॥२॥  
 वायो तव प्रपृच्छती धेना जिगाति दाशुषे । उरूची सोमपीतये ॥३॥  
 इन्द्रवायू इमे सुता उप प्रयोभिरा गतम् । इन्द्रवो वामुशन्ति हि ॥४॥

2

Vāyav ā yāhi darsātemé sómā āraṁkṛitāḥ | tēshām pāhi  
 śrudhī hāvam ॥ 1 ॥ vāya ukthébbhir jarante tvām āchā jari-  
 tārah | sūtāsonā aharvīdah ॥ 2 ॥ vāyo tāva prapṛñcatī dhénā  
 jigāti dāśuṣhe | urūcī sōmapitaye ॥ 3 ॥ indravāyū ime sūtā  
 úpa prāyobhir ā gatam | indavo vām uśānti hí ॥ 4 ॥



O adorable Lord, vital, living and energetic, may you bestow on your devotees all that is good in you. This, verily, in its turn, would be dedicated to your service by them. 6

Day and night, we approach you, Lord, with reverential homage through sublime thoughts and noble deeds. 7

We approach you, Lord, the radiant, the sustainer of the cosmos, the constant illuminator of truth, with humility to appreciate the glory ever-increasingly manifested in your own creation. 8

Lord, be unto us easy of access, as a father is to his son. May you be ever-present with us for our sake. 9

## 2

O Lord of the cosmic vitality, may you, loving as you are, come to us. These devotions are all for you. Please accept them, and hear the invocations of minstrels and intellectuals. 1

O Lord of the cosmic vitality, we, your devotees, invoke you with holy praises, pouring forth sweet emotional yearning from our hearts. 2

O Lord of cosmic vitality, your inspiring voice resounds all through the thoughts and feelings of your devotees, the perceptrs of your divine wisdom, who have tasted the sweetness of your favours. 3

O Lord, resplendent and the source of cosmic vitality, verily our songs and invocations are for you and your eternal order. May you come to us and nourish us with your blessings. 4

वायुविन्द्रश्च चेतथः सुतानां वाजिनीवसू । तावा यातमुप द्रवत् ॥५॥  
 ॥५॥ वायुविन्द्रश्च सुन्वत आ यातमुप निष्कृतम् । मक्षिवि॑त्था धिया नरा ॥६॥  
 मित्रं हुवे पूतदक्षं वरुणं च रि॒शाद॑सम् । धियं घृता॒र्ची साध॑न्ता ॥७॥  
 ऋतेन॑ मित्रावरुणावृतावृथावृतस्पृशा । कर्तुं बृहन्त॑माशाथे ॥८॥  
 कवी नो मित्रावरुणा तुविजा॒ता उरु॑क्षया । दक्षं दधाते अप॑सम् ॥९॥

vāyav indraṣ ca cetathah sutānāṃ vājīnīvasū | tāv ā  
 yātam ūpa dravāt || 5 ||

vāyav indraṣ ca sunvatā ā yātam ūpa niṣkṛitām |  
 makshiv itthā dhiyā narā || 6 || mitrām huve pūtadakṣhaṃ vā-  
 raṇam ca riśādasam | dhiyaṃ ghṛitācīm sādhanā || 7 || riteṇa  
 mitrāvaruṇāv ṛitāvṛidhāv ṛitasprīṣā | kṛatun bṛihāntam aśā-  
 the || 8 || kavī no mitrāvāruṇā tuvijātā urukshayā | dakṣhaṃ  
 adbhāte apāsam || 9 ||

( ३ ) तृतीयं सूक्तम्

( १-२ ) द्वादशर्चस्यास्य सूक्तस्य वैश्वामित्रो मधुच्छन्दा ऋषिः । ( १-३ ) आथर्वचस्याश्विनौ, ( ४-६ ) द्वितीयतृचस्येन्द्रः,  
 ( ७-९ ) तृतीयतृचस्य विश्वे देवाः, ( १०-१२ ) चतुर्थतृचस्य च सस्वती देवताः । गायत्री छन्दः ॥

॥५॥ अश्विना॒ यज्व॑रीरिषो द्रवत्पाणी शुभ॑स्पती । पुरु॑भुजा चन॒स्यते॑म् ॥१॥

Āṣvinā yājvarīr īsho drāvātpāṇī śubhas patī | pūru-  
 bhujā canasyātam || 1 ||



O source of cosmic vitality and Lord-resplendent, law and order is abiding in this creation. You are, assuredly, aware of our devotional thoughts and emotions. May we always keep the light of love and dedication burning for you and for your eternal laws. 5

O source of cosmic vitality and Lord-resplendent, may you bless the devotee for his dedication. Only your blessings will enable him to realize his aspirations. 6

I invoke the lord the source of light and bliss. He is the dispeller of evil forces. Verily, with His blessings, the worshippers will be bestowed with happiness and wisdom in life. 7

O the source of light and bliss, you are the augments and dispenser of knowledge for every mortal man in this life. May you be pleased to fulfil the truthful aspirations of your devotees. May all their noble endeavours attain success. 8

O supreme Lord of cosmic enlightenment, may we attain prosperity through our selfless work and may we be strong to accomplish them. O Lord, you exist for the benefit of all of us—so we think. You are the refuge of multitudes. 9

## 3

O the twin faculties—mental and vital, O cherishers of the noble deeds, with which we all benefit, may you derive gains at the sacred cosmic creation with spontaneity and without reservation. 1

अश्विना पु॒रुदं॑ससा॒ नरा॒ शवी॑रया धि॒या । धि॒ष्ण्या वन॑तं गिरः ॥२॥  
 दस्रा॑ युवाक॑वः सु॒ता नास॑त्या वृ॒क्तव॑र्हिषः । आ या॑तं रु॒द्रव॑र्तनी ॥३॥  
 इन्द्रा॑ याहि चि॒त्रभानो॑ सु॒ता इमे॑ त्वा॒यवः । अ॒र्ण्वीभि॑स्तना॒ पु॒तासः ॥४॥  
 इन्द्रा॑ याहि धि॒येषि॑तो विप्र॒जूतः सु॒ताव॑तः । उप॒ ब्रह्मा॑णि वा॒घतः ॥५॥  
 इन्द्रा॑ याहि तू॒तुजान॒ उप॒ ब्रह्मा॑णि ह॒रिवः । सु॒ते दधि॑ष्व न॒श्वनः ॥६॥

āśvinā pūrudanśasā nārā śāvīrayā  
 dhiyā | dhīṣṇyā vānatam girah || 2 || dāsrā yuvākavaḥ suta  
 nāsatyā vṛktābarhishah | ā yātam rudravartanī || 3 || indrā  
 yāhi citrabhāno suta imé tvāyavaḥ | aṇvībhis tanā pūtā-  
 sah || 4 || indrā yāhi dhiyēshitó víprajūtaḥ sutāvataḥ | ūpa  
 brāhmāṇi vāghātaḥ || 5 || indrā yāhi tūtujāna ūpa brāhmāṇi  
 harivaḥ | suté dadhishva naś cānaḥ || 6 ||

ओ॒मांस॑श्च॒रष॑णीधृ॒तो वि॒श्वे दे॒वास् आ ग॑त । दा॒श्वांसो॑ दा॒शुषः॑ सु॒तम् ॥७॥  
 वि॒श्वे दे॒वांसो॑ अ॒मुरः॑ सु॒तमा ग॑न्त तू॒र्ण्यः । उ॒स्त्रा इ॒व स्व॑स॒राणि ॥८॥  
 पि॒पा दे॒वांसो॑ अ॒स्मिधु॑ ण॒हिमा॑यासो अ॒द्रुहः॑ । मे॒धं जु॑पन्त॒ वह्न॑यः ॥९॥

ōmāsaḥ carṣaṇīdhṛito viśve devāsa ā gata | dāśvānśo  
 daśuśah sutām || 7 || viśve devāso aptūrah sutām ā ganta  
 tūrnayah | usrā iva svāsaraṇi || 8 || viśve devāso asridha  
 chināyaso adrūhaḥ | mēdham jushanta vāhnayah || 9 ||

These twin faculties, mental and vital, lead to mighty acts, and guide our thoughts, expressions and actions, endowed with fortitude. May these faculties be always of service to us in our intellectual pursuits. 2

O twins, you are dispeller of evils. You are a protection for us from untruth and you are the inspirer of our organs of actions and perceptions, may you come and dwell within for achieving fulfilment of all that is knowable and enjoyable. 3

O soul, the lower self, of wonderful splendour, listen to us. All attainments of the vital and mental complex are meant for your acceptance. 4

O soul, you are apprehended by understanding, admired by the wise, and sought after by the seekers. May you accept and assimilate what comes out as the essence of a toiling and purposeful life. 5

O soul, the self, may you come in company with your faculties full of awareness and quick in acquirements; come, accept and assimilate the knowledge derived by the mind and senses. 6

May our entire group of sense organs, supporter of human life, bestower of rich rewards and giver of confidence, function perfectly in consonance with the inner self, the soul. 7

May our swift-moving senses, givers of happiness, bring functional perfection, as the solar rays diligently bring day-light. 8

May our entire sense-organs be free from decay. May they be full of cognitional activities and devoid of malice. They are capable of receiving and remitting the rays of divine knowledge. May they all be nourished to the full. 9

पावका नः सरस्वती वाजैर्भिर्वाजिनीवती । यज्ञं वष्टु प्रियावस्तु ॥१०॥  
 चोदयित्री सूनृतानां चेतन्ती सुमतीनाम् । यज्ञं दधे सरस्वती ॥११॥  
 महो अर्णः सरस्वती प्र चेतयति केतुना । धियो विश्वा विराजति ॥१२॥

pāvakā naḥ sārāsvatī vājēbhīr vājīmīvatī | yajñāṃ vashṭu dhī-  
 yāvasuḥ ॥ 10 ॥ codayitrī sūnṛtānām cētanti sumatīnām |  
 yajñāṃ dadhe sārāsvatī ॥ 11 ॥ mahō āṛṇaḥ sārāsvatī prā-  
 chetayati ketāna | dhīyo viśva vi rajati ॥ 12 ॥

[ अथ द्वितीयोऽनुवाकः ॥ ]

( ४ ) अतुर्थं सूक्तम्

( १-१० ) इगर्षम्याम्य सूक्तस्य वैश्वामित्रो मनुस्मृत्या कविः । इन्द्रो वरुणा । गायत्री छन्दः ॥

सुरूपकृतनुभूतये सुदुघामिव गोदुहे । जुहुमसि चविद्यायि ॥१॥  
 उप नः सवना गहि सोमस्य सोमपाः पिव । गोदा इद्रेवतो मदः ॥२॥  
 अथा ते अन्तमानां विद्याम सुमतीनाम् । मानो अति ख्य आ गहि ॥३॥  
 परेहि विग्रमस्तुतमिन्द्रं पृच्छा विपश्चितम् । यस्ते सखिभ्य आ वरम् ॥४॥  
 उत ब्रुवन्तु नो निदो निरन्यतश्चिदारत । दधाना इन्द्र इदुवः ॥५॥

4

Surūpakritnūm ūtāye sudūghām iva godūhe | juhūmasi  
 dyāvi-dyavi ॥ 1 ॥ ūpa naḥ sāvanā gahi sōmasya somapāḥ  
 piba | godā īd revāto mādah ॥ 2 ॥ āthā te āntamānām vi-  
 dyāma sumatīnām | mā no āti khya ā gahi ॥ 3 ॥ pārehi  
 vīgram āstṛitam īndram prichā vipaścitam | yās te sākhi-  
 bhya ā vāram ॥ 4 ॥ utā bruvantu no nīdo nīr anyātaḥ cid  
 ārata | dādhanā īndra īd dūvah ॥ 5 ॥

May the divine speech, the fountain head of all faculties (mental and spiritual), the purifier and bestower of knowledge, the recompenser of worship, be the source of inspiration and accomplishment for all our organised benevolent acts. 10

O divine speech, you inspire those who delight in truth. You instruct them who are diligent. Please assist us in our efforts to perform the organised sacred acts. 11

This speech-divine sets in motion all the energies of the soul and intellect. It enlightens the wisdom of all who are seekers of truth. 12

## 4

Day by day we invoke the resplendent God, the inspirer of all beneficial works for our assistance, as a good milch-cow is called (by the milker) for milking. 1

O inherent source of bliss, you are the vital force behind the sense-organs; may you bless us in our daily duties and accept our devotional prayers. 2

You are always present in the thoughts of virtuous and rightminded devotees. May we all deserve your nearness. May we be not left behind while you reveal your glory to others. 3

O seeker of wisdom, go to the wise, and to the pious, free from blemishes. Go to the bestower of gifts. He will be your best friend. Invoke Him for enlightenment. 4

Let our preceptors earnestly direct us to God's devotion and exclaim : "O evils, depart henceforth from every place". 5



॥८॥ उ॒त नः सु॒भगाँ अ॒रिर्वो॑चेयु॒र्दस्स कृ॑ष्टयः । स्यामे॒दिन्द्र॑स्य श॒र्मणि ॥६॥  
 ए॒मा शु॒माश्वे॑ भर य॒ज्ञाश्रियं॑ नृ॒मादन॑म् । प॒तय॑न्म॒न्दुय॑त्सखम् ॥७॥  
 अ॒स्य पी॒त्वा श॑तक्र॒तो घ॒नो वृ॒त्राणा॑मि॒भवः । प्रा॒वो वा॒जेषु॑ वा॒जिन॑म् ॥८॥  
 तं त्वा वा॒जेषु॑ वा॒जिनं॑ वा॒जया॑मः श॒तक्र॒तो । ध॒नाना॑मिन्द्र सा॒तये॑ ॥९॥  
 यो रा॒योऽव॑नि॒र्महान्मु॑पा॒रः सु॒न्वतः॑ सखा । तस्मा॑ इन्द्रा॒य गा॑यत ॥१०॥

utā naḥ subhāgāñ arir vocéyur dasma kṛiṣṭāyaḥ | syāmédi  
 ndrasya śārmani || 6 || ém āśum āśave bhara yajñasṛiyam  
 nṛimādanam | patayān mandayātsakham || 7 || asya pītvā  
 śatakrato ghanó vṛitrāṇām abhavaḥ | prāvo vājeshu vāji-  
 nam || 8 || tāṃ tvā vājeshu vājīnaṃ vājayāmaḥ śatakrato |  
 dhānānām indra sātaye || 9 || yó rāyò 'vānir mahān supārāḥ  
 sunvatāḥ sūkhā | tāsmā indrāya gāyata || 10 ||

( ५ ) पञ्चमं सूक्तम्

(१-१०) दशर्वस्यान्य सूक्तस्य वैश्वामित्रो मधुच्छन्वा ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥९॥ आ त्वे॒ता नि॒ षी॒दुते॑न्द्रम॒भि प्र॑ गा॒यत । सखा॑युः स्तोम॑वाहसः ॥१॥  
 पु॒रूत॑मं पु॒रूणा॑मी॒शानं॑ वा॒र्याणा॑म् । इन्द्रं॑ सोमे॒ सचा॑ सुते ॥२॥  
 स चा॑ नो॒ योग॑ आ भुव॑त्स रा॒ये स पु॒रंध्या॑म् । गम॑द्वा॒जैभिरा॑ स नः ॥३॥

5

Ā tv étā ní shīdaténdram abhī prā gāyata | sakhāya  
 stōniavāhasaḥ || 1 || purūtāmam purūṇām īśānaṃ vāryāṇām  
 indraṃ sōme sácā suté || 2 || sá ghā no yóga ā bhuva  
 sá rāyē sá púramdhyām | gāmad vājebhir ā sá naḥ || 3



O Lord, the destroyer of evils, may even our adversaries say that having been blessed by you, they have become prosperous, and in this may we receive consolation for all. May we ever abide by the felicity of the resplendent Lord. 6

May we dedicate all our actions and essence thereof to our supreme Lord. He alone is the inspirer of all noble deeds. He alone is the giver of joy to mankind, the source of energy for the fulfilment of our aspirations and the bestower of divine bliss. 7

O Lord, the embodiment of total selfless actions, with all your nobility, you have become slayer of evil forces. May you defend all of us in the strifes and struggles of life. 8

O Lord, the embodiment of selfless actions, we invoke you in the grim battle of life to obtain success and true prosperity. 9

We sing the glory of that almighty, who is the source of wisdom and the accomplisher of good deeds. Let us acclaim Him to be the friend of the dedicated and the best amongst all. 10

## 5

Let us all, O friends and devotees, assemble here and offer our congregational prayer to, and repeatedly sing the glory of the resplendent Lord. 1

Let us pour forth our heartfelt prayers in our sacred songs. Only He is the bestower of true happiness. Only He is the destroyer of evil forces. 2

May He be with us in the fulfilment of our noble desires and higher aspirations. May He come to us to give affluence, knowledge and blessings. 3

यस्य संस्थे न वृण्वते हरीं समत्सु शत्रवः । तस्मा इन्द्राय गायत ॥४॥  
 सुतपात्रे सुता इमे शुचयो यन्ति पीतये । सोमसो दध्याशिरः ॥५॥  
 ॥१०॥ त्वं सुतस्य पीतये सद्यो वृद्धो अजायथाः । इन्द्र ज्यैष्ठ्याय सुक्रतो ॥६॥  
 आ त्वा विशन्त्वाशवः सोमस इन्द्र गिर्वणः । जं ते सन्तु प्रचेतसे ॥७॥  
 त्वां स्तोमा अवीवृधन्त्वामुक्था शतक्रतो । त्वां वर्धन्तु नो गिरः ॥८॥  
 अक्षितोतिः सनेदिमं वाजमिन्द्रः सास्रिणम । यस्मिन्विश्वानि पौंस्यो ॥९॥  
 मा नो सती अभि द्रुहन्तनुनामिन्द्र गिर्वणः । ईशानो यवया वधम ॥१०॥

yasya samsthé na vṛiṇvāte hārī samātsu śātravaḥ | tāsm  
 indraya gāyata ॥ 4 ॥ sutapātrve sūtā imé śúcayo yanti v  
 tāye | sómāso dādhyāśirah ॥ 5 ॥

tvām sutāsyā pītaye sadyó vṛiddhó ajāyathah | ind  
 jyaishṭhyāya sukrato ॥ 6 ॥ ā tvā viṇantv āśavaḥ sómāsa i  
 dra girvanah | śam te santu prācetase ॥ 7 ॥ tvām stōi  
 avivṛidhan tvām ukthā śatakrato | tvām vardhantu no gir  
 ॥ 8 ॥ ākshitorih saneḍ inām vājam indrah sahasrīṇan  
 yāsmiṇ vīsvāni paūnsya ॥ 9 ॥ mā no mātā abhī druh  
 tanūnām indra girvanah | īśano yavayā vadbām ॥ 10 ॥

( ६ ) परं सुक्तम्

(१-१०) दशर्चन्यास्य सुक्तस्य वैश्वामित्रो मधुच्छन्दा ऋषिः । (१-३, १०) आद्यानां तिसृणां दशम्याश्चेन्द्रः,  
 (४-९) चतुर्थीतिः पण्णां मरुतः, तत्रापि (९, ७) पञ्चमीमत्तम्योश्चेन्द्रो देवताः । गायत्री छन्दः ॥

॥११॥ युञ्जन्ति ब्रध्नमरुषं चरन्तं परि तस्थुषः । रञ्चन्ते रञ्चना दिवि ॥

Yuñjānti bradhnām arushām cārantam pari tasthūshu  
 rōcante rocanā divī ॥ 1 ॥

Let us sing to the glory of that supreme Self with intense devotion, whose adversaries, with all their strength, are unable to face the horses harnessed in His car, (i.e. unable to face the vigour of His opposition). 4

These heart-throbs, coming as prayers, are sweet expressions of our gratitude and devotion. Assuredly, they will fetch blessings from merciful God for our enlightenment and prosperity. 5

O resplendent Lord, you are the supreme accomplisher of all that is noble and beneficial. May you be pleased with our heartfelt prayers and extend your blessed hand to enfold us in your embrace. 6

O Lord of supreme intelligence, we approach you for acquiring a spark of your divine wisdom. May our earnest prayers reach you and bring forth blessings from you. 7

O supreme Self, these hymns extensively speak of your glory. O Lord of total selfless actions, may these verses magnify you. May our chanting of sacred hymns arouse affection for you. 8

May the supreme Self, the possessor of external knowledge, invincible vigour and strength, envelop us with blessings from all sides. 9

O supreme Lord, the only object of our devotion, may our fellow-brothers bear no malice towards us. May mortal men never hurt us. Keep us away from all adversaries, O merciful God. 10

## 6

Just as in the cosmos, the circumstationed planetary body derives light from the sun, similarly the mind and speedy vital forces derive light and life from the God-blessed inner soul. 1

युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे । शोणा धृष्ण नृवाहसा ॥२॥  
 केतुं कृष्यन्नकेतवे पेशो मर्या अपेशसे । समुषद्विर्जायथाः ॥३॥  
 आदह स्वधामनु पुनर्गर्भत्वमेरिरे । दधाना नाम युज्ञियम् ॥४॥  
 वीळु चिदारुजत्नुभिर्गुहा चिदिन्द्र वल्लिभिः । अविन्द उस्त्रिया अनु ॥५॥

yuñjānty asya kāmīyā hārī vipakshasā rāthe | śoṇā dh  
 rishṇū nṛivāhasā || 2 || ketūṁ kṛiṣvānn aketāve peśo mārīyā  
 apeśāse | sām ushādbhir ajāyathāḥ || 3 || ād āha svadhām  
 ānu pūnar garbhatvām erirē | dādhanā nāma yajñīyam || 4 ||  
 vīlū cid ārujatnūbhir gūhā cid indra vānibhiḥ | avinda  
 usrīyā ānu || 5 ||

॥२॥ देवयन्तो यथा मतिमच्छा विदद्वसुं गिरः । महामनूषत श्रुतम् ॥६॥  
 इन्द्रेण सं हि दृक्षसे संजग्मन्तो अर्धिन्दुषः । अन्धू समानवर्चसा ॥७॥  
 अनावद्यैरभिधुमिभ्यः सहस्रदर्शनि । अणोरिन्द्रस्य काम्यैः ॥८॥  
 एतः पश्चिन्ना पृथि विवो वा रोचुनादधि । समसिद्धुर्गते गिरः ॥९॥  
 एत वा सतिस्तीमहे विवो वा पार्थिवादधि । इन्द्र महो वा गजसः ॥१०॥

devayānto yāthā matīm āchā vidādvasuṁ girāḥ | mahām  
 anūṣhata śrutām || 6 || indreṇa sām lī dṛkshase samjagmāno  
 abhidyūṣhā | mandī samānīvarcaś || 7 || anavadyaīr abhī-  
 dyūṣhāḥ saḥsradarśanī | gaṇaīr indrasya kāmīyaiḥ  
 || 8 || etāḥ paścinnā pṛthi divó vā rocanād ādhi | sām  
 asminn riñjate girāḥ || 9 || itó vā sātīm īmahe divó vā pā-  
 rthivād ādhi | indram mahó vā rājasah || 10 ||

May they harness to the car of their human body of lovely highly-spirited, enduring and speedy compound faculties (mental and vital) to reach their destination. 2

O mortals, you owe your rise to eminence to that resplendent God who with the rays of the dawn awakens life in the lifeless and gives form to the formless. 3

Thereafter the compound faculties, inspired by the inner self for work and worship, resume to conceive their task as the mother conceives life in the embryo. 4

Aided by the speedy vital and mental faculties, may you traverse places difficult of access, and discover divine enlightenment as a cowherd recovers cows hidden in a cave. 5

Illustrious seekers of divine wisdom, conscious of the greatness of supreme Self, glorify the all-wise and self-resplendent God, in the same manner as the reciters of hymns do for enlightenment. 6

The vital powers, strengthened by the mental consciousness of the inner self, rejoice and shine with equal splendour. 7

This sacred rite is performed to adore the invincible power of the soul, along with the blameless, brilliant and aimable hosts of compound faculties (mental and vital). 8

Therefore, O' compound faculties, may all of you come here whether from celestial space (knowledge-phase) or from far-off galaxies (bliss-phase); as in this rite we are reciting hymns in your adoration alone. 9

Verily, we seek the gift for light for inner-self; may be it comes from this earthly region (physico-material-phase), or from this celestial space (knowledge-phase) or from the vast firmament (bliss-phase). 10



( ७ ) सामान्त्य सूक्तम्

(१-१०) दशचम्यास्य सक्तस्य वैश्वामित्रो मयुच्छन्दा ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥१३॥ इन्द्रमिन्द्राधिनां बृहदिन्द्रमर्केभिरर्किणः । इन्द्रं वाणीरनूपत ॥१॥  
 इन्द्र इन्द्रयोः सचा संमिश्र आ वचोयुजा । इन्द्रो वज्री हिरण्ययः ॥२॥  
 इन्द्रो दीर्घाय चक्षस आ सूर्यं गेहयद्विवि । वि गोभिरद्विमैर्यत् ॥३॥  
 इन्द्र वाजेषु नोऽव महसप्रधनेषु च । उग्र उग्राभिर्नृतिभिः ॥४॥  
 इन्द्रं वयं महाधन इन्द्रमर्भे हवामहे । युजं वृत्रेषु वज्रिणम् ॥५॥

7

Índram íd gáthíno bṛihád índram arkébbhir arkínah |  
 índram vānīr anūshata || 1 || índra íd dháryoh sāca sāmniśla  
 á vacoyúja | índro vajrī hiraṇyāyah || 2 || índro dirghāya  
 cākshasa á sūryam robayad divi | ví góbbhir ádrim airayat  
 || 3 || índra vājeshu no 'va sahásrapradhaneshu ca | ugrá  
 ugrábbhir ūtibhiḥ || 4 || índram vayám mahādhaná índram  
 árbhe havāmahe | yújam vṛitréshu vajrīnam || 5 ||

॥१४॥ स नो वृषन्नमुं चरुं सत्रादावन्नपा वृधि । अस्मभ्यमप्रतिष्कुतः ॥६॥  
 तुञ्जेतुञ्जे य उत्तरे स्तोमा इन्द्रस्य वज्रिणः । न विन्दे अस्य सुष्टुतिम् ॥७॥  
 वृषा यूथेव वंसगः कृष्टीग्वित्योजेसा । ईशानो अप्रतिष्कुतः ॥८॥  
 य एकश्चरषणीनां वसूनामिरज्यति । इन्द्रः पञ्च क्षितीनाम् ॥९॥  
 इन्द्रं वो विश्वतस्परि हवामहे जनैभ्यः । अस्माकमस्तु केवलः ॥१०॥

sá no vṛishann amúm carúm sátrādāvann āpā vṛidhi |  
 asmábhyam apratishkutah || 6 || tuñjé-tuñje yá úttare stómā  
 índrasya vajrīnah | ná vindhe asya sushtútīm || 7 || vṛishā yū-  
 théva vānsagah kṛiṣṭīr iyarty ójasā | íṣāno apratishkutah  
 || 8 || yá ékaṣ carshaṇīnām vāsūnām irajyāti | índrah páñca  
 kshitinām || 9 || índram vo viśvátas pári hāvāmahe jānebhyah |  
 asmákam astu kévalah || 10 ||



## 7

The chanterers of the Sāman extol the resplendent Lord with songs, the reciters of the R̥k with prayers, the priests of the Yajuṣ with divine verses. 1

The resplendent Lord the wielder of adamantine justice, is the co-ordinator of all elements. At His command all cosmic energies are harnessed to the richly-decorated aura and they come speedily to our help. 2

The resplendent Lord elevated the sun in the sky to render all things visible and charged the clouds with abundant waters. 3

O invincible resplendent Lord, may you, with insuperable defences, protect us in the struggles of hard life. 4

We invoke our ally, the resplendent Lord, for great prosperity and wisdom, and for protection against evil forces. 5

Therefore, O Lord, showerer of blessings and granter of all desires, may you break open the dark clouds of evil forces and comply with our requests. 6

In every succeeding danger and distress we invoke your help. Whatever our invocations, they are all for you, O resplendent Lord. We cannot find words to pay a befitting homage to you. 7

The mighty Lord invests men with His strength and showers His blessings on them and defends, as a bull defending a herd of kine. 8

God alone rules over men. The whole universe is His kingdom. He alone controls and directs our five cognizant senses. 9

We invoke God from anywhere. May He be exclusively our own. 10

[ अथ तृतीयोऽनुवाकः ॥ ]

( ८ ) अष्टमं सूत्रं

(१-१०) दशार्चस्यास्य सूक्तस्य वैश्वामित्रो मधुच्छन्दा ३ यः । इन्द्रो देवता । गायत्री छन्दः ॥

॥१५॥ एन्द्रं सानसिं रयिं सजित्वानं सदासहम् । वर्षिष्ठमृतये भर ॥१॥  
 नि येन सुष्टिहृत्या नि वृत्रा रुणधामहै । त्वोतासो न्यर्वता ॥२॥  
 इन्द्र त्वोतास आ वयं वज्रं घना ददीमहि । जयेम सं युधि स्पृधः ॥३॥  
 वयं शूरेभिर्गुह्यैर्भिरिन्द्र त्वया युजा वयम् । सासह्याम पृतन्यतः ॥४॥  
 महौ इन्द्रः परश्च नु महित्वमस्तु वज्रिणे । द्यौर्न प्रथिना शवः ॥५॥

8

Ēndra sānasīm rayīm sajītvānam sadāsāham | vārshi-  
 shtham ūtāye bhara || 1 || nī yēna musṭīhatyāyā nī vṛitrā  
 ruṇādhāmahai | tvótāso ny ārvatā || 2 || īndra tvótāsa ā va-  
 yām vājraṁ ghanā dadīmahi | jāyema sām yudhī spṛidhaḥ  
 || 3 || vayām śūrebhir āstribhir īndra tvāyā yujā vayām |  
 sāsahyāma prītanyatāḥ || 4 || mahāñ īndraḥ paraś ca nū ma-  
 hitvām astu vajrīṇe | dyaūr nā prathinā śāvah || 5 ||

॥१६॥ समोहे वा य आशत नरस्तोकस्य सनितौ । विप्रासो वा धियायवः ॥६॥  
 यः कुक्षिः सोमपातमः समुद्र इव पिन्वते । उर्वीरापो न काकुदः ॥७॥  
 एवा ह्यस्य सूनृता विरप्सि गोमती मही । पक्वा शाखा न दाशुषे ॥८॥  
 एवा हि ते विभूतय ऊतय इन्द्र मावते । सद्यश्चित्सन्ति दाशुषे ॥९॥

samohé vā yā āśata nāras tokāśya sānitau | viprāso vā  
 dhiyāyāvah || 6 || yāḥ kukśhīḥ somapātamaḥ samudrā iva  
 pīnvate | urvīr āpo nā kākūdah || 7 || evā hy āśya sūnṛitā  
 virapśī gōmatī mahī | pakvā śākhā nā dāśuṣhe || 8 || evā hī  
 te vibhūtaya ūtāya īndra māvate | sadyāś cit sānti dāśu-  
 she || 9 ||

## 8

O resplendent Lord, may you bless us with that spiritual wealth which is everlasting and which would lead us to victory and power, and protect us from evil forces. 1

Whereby, we, under your auspices, resolve our internal conflicts and become messenger of peace and prosperity in the world. 2

O almighty God, may we, armed with your powerful divine force, completely annihilate our inner vices in the struggles of life and be victorious. 3

O supreme God, may we with the aid of virtues, vigour, valour and sharp intellect, provided by you, conquer our enemies, however remote and hidden in our subconsciousness. 4

Great is our God, greater than the greatest,—beyond our measure. He is boundless, much beyond the celestial space and is the source of all greatness. 5

May our wise and pious men attain their wishes in the struggles of their own personal life and secure prosperity for their descendents. 6

God has infinite powers and capacity to draw and discharge like oceans, He protects the entire objects of creation by His radiance. Like oceans He collects and like the sun-rays, He disperses. 7

So, His bounteous gifts and divine wisdom and wealth are given to His devotees as spontaneously as ripe fruit from a loaded branch. 8

So, too, resplendent God, your magnificent gifts are readily bestowed on dedicated persons like me. 9

एवा ह्यस्य काम्या स्तोमं उक्थं च शंस्या । इन्द्राय सोमपीतये ॥१०॥

evā hy āsya kāmā stōma uktham ca śaṁsyā  
īndrāya sōmapītaye ॥ 10 ॥

( ९ ) नवमं सूक्तम्

(१-१०) दशचर्यास्य सूक्तस्य वैश्वामित्रो मधुच्छन्दा ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥१७॥ इन्द्रेहि मत्स्यन्धसो विश्वेभिः सोमपर्वभिः । महौ अभिष्टिगेजसा ॥१॥  
एमेनं सृजता सुते मन्दिमिन्द्राय मन्दिने । चक्रि विश्वानि चक्रये ॥२॥  
मत्स्वा सुशिप्र मन्दिभिः स्तोमैर्भिर्विश्वचर्षण । सचैषु सर्वनेष्वा ॥३॥  
असृग्रमिन्द्र ते गिरः प्रति त्वामुदहामत । अजोषा वृषभं पतिम् ॥४॥  
सं चोदय चित्रमर्वाग्राध इन्द्र वरेण्यम् । असदिने विभु प्रभु ॥५॥

9

Índrehi mátsy ándhaso víṣvebhiḥ sōmapárvabhiḥ | ma-  
hāu abhishtīr ójasā ॥ 1 ॥ éṁ enaṁ srijatā suté mandīm ín-  
drāya mandīne | cákrim víṣvāni cákraye ॥ 2 ॥ mátsvā suṣi-  
pra mandíbhi stómebhir víṣvacarshaṇe | sácaishú sávane-  
shv á ॥ 3 ॥ ásrīgram indra te girāḥ prāti tvām úd ahāsata |  
ájoshā vṛishabhām pátim ॥ 4 ॥ sám codaya citrām arvág  
rádha indra váreṇyam | ásad ít te vibhú prabhú ॥ 5 ॥

॥१८॥ अस्मान्सु तत्र चोदयेन्द्र राये रभस्वतः । तुविद्युम्न यशस्वतः ॥६॥  
सं गोमदिन्द्र वाजवदुस्मे पृथु श्रवो बृहत । विश्वायुर्धैह्यक्षितम् ॥७॥

asmān sú tātra codayēndra rāyé rābhasvataḥ | túvi-  
dyumna yāśasvataḥ ॥ 6 ॥ sám gōmad indra vājavad asmé pri-  
thú śrávo bṛihāt | víṣvāyur dhehy ákshitam ॥ 7 ॥

Verily the chanted and recited praises of the devotees are to be directed to the resplendent Lord and repeated for the acceptance of our ecstatic devotion. 10

## 9

Come to us, resplendent God, with all your grandeur and majesty, to guide the sincere seeker of truth in his pursuit and accept his homage with delight. 1

May these ecstatic devotional songs so composed and loving invocations be offered to the rejoicing resplendent God, the accomplisher of all things. 2

O all-knowing, resplendent God, the seer of all, may we feel your grace in all our efforts. May you be pleased to take us in your communion. May you reciprocate our prayers. 3

Resplendent God, showerer of blessings and protector of your worshippers, I have sung to you the divine hymns with the hope that they would reach you. We invoke you for their acceptance. 4

Resplendent God, bestow on us your precious rare benefits, which would be enough and more than enough for us, and are thine and only thine. 5

Inspire us, resplendent God of mighty splendour, for the attainment of spiritual eminence, divinity and highest glory. 6

Resplendent God, the source of all universal life, give us farseeing vision and nourishment—the priceless gifts—which are extensive and inexhaustible. 7



अ॒स्मे धेहि॒ श्रवो॑ बृ॒हद् द्यु॒म्नं स॒हस्र॑सात॒मम् । इन्द्र॒ ता र॒थिनी॑रिषः ॥८॥  
 वसो॑रिन्द्रं॒ वसु॑पतिं गी॒र्भिर्गु॑णन्तं ऋ॒ग्मिय॑म् । होमं॒ गन्ता॑र॒मृतये॑ ॥९॥  
 सुते॑सुते न्यो॒कसे बृ॒हद्बृ॒हत ए॒दुरिः । इन्द्रा॑य शु॒षम॑र्चति ॥१०॥

asmé dhēhi

śrávo bṛihád dyumnám sahasrasátamam | indra tá rathínir  
 íshah ॥ 8 ॥ vásor índraṁ vásupatiṁ gīrbhir grīṇānta ṛigmí-  
 yam | hóma gántāram ūtaye ॥ 9 ॥ suté-sute nyókase bṛihád  
 bṛihatá éd ariḥ | indráya śūsham arcati ॥ 10 ॥

( १० ) दशमं सूक्तम्

( १-१२ ) द्वादशर्चस्यास्य सूक्तस्य वैश्वामित्रो मधुच्छन्दा ऋषिः । इन्द्रो देवता । अनुष्टुप् छन्दः ॥

॥१०॥

गायन्ति॒ त्वा गाय॑त्रिणोऽर्च॑न्त्य॒र्कम॑र्किणः ।  
 ब्र॒ह्माण॑स्त्वा शत॒क्रत उ॒द्दंश॑मिव येमिरे ॥१॥  
 यत्सानोः॒ सानु॑मारु॒हद्वृ॒र्यस्पष्ट॑ कर्त्त॒वम् ।  
 तदिन्द्रो॒ अर्थं॑ चेतति॒ यूथेन॑ वृ॒ष्णिरे॑जति ॥२॥  
 यु॒क्ष्वा हि के॑शिना॒ हरी॑ वृष॒णा क॑क्ष्य॒प्रा ।  
 अथा॑ न इन्द्र॒ सोम॑पा गिरा॒मुप॑श्रुतिं चर ॥३॥  
 एहि॒ स्तोमो॑ अभि॒ स्वरा॑भि गृ॒णी॒ह्या रु॒व ।  
 ब्रह्म॑ च नो वसो॒ सचेन्द्रं॑ यज्ञं च॒ वर्ध॑य ॥४॥

10

Gáyanti tvā gāyatrīṇó 'rcanty arkám arkīṇah | brah-  
 māṇas tvā śatakrata ūd vaṇśām iva yemire ॥ 1 ॥ yát sánoh  
 sánun áruhad bhūry áspashṭa kártvam | tād índro ártham  
 cetati yūthéna vṛishnír ejati ॥ 2 ॥ yukshvá hí keśīnā hāri  
 vṛishanā kakshyaprā | áthā na indra somapā girām ūpaśru-  
 tim cara ॥ 3 ॥ éhi stómañ abhí svarabhí grīṇīhy á ruva |  
 bráhma ca no vaso sácendra yajñám ca vardhaya ॥ 4 ॥



Resplendent God, grant us fame and wealth acquired in a thousand ways with skill and honest labour. 8

Through our sincere prayers, we invoke resplendent God, the revealer of divine knowledge, and the source of all wealth. The entire universe is embraced in His fold. He sustains and protects it. 9

Faithful and dedicated devotees sing out the glory of resplendent God, who is boundless, and is a dweller that surpasses all the limits of time and space. 10

10

O embodiment of total selfless actions, the chanters of the Sāma extol you with songs, the reciters of the Rk with prayers, the priests of the Yajuh with their prose and thereby elevate the honour of their family and descendants. 1

When your earnest seeker in his pursuit ascends rung by rung, God, you also assist him in his endeavour, enlighten his path and bless him for success. 2

O resplendent God and acceptor of devotions, come to us and lead us with your splendid inspiring and vigorous revelations and virtues manifested in this wonderful world. 3

Come, resplendent God, lord of wealth, and attend to our hymns, respond to our prayers, propitious to our sacred performances and bestow upon us abundant food. 4

उक्थमिन्द्राय शंस्यं वर्धनं पुरनिषिधे ।  
 शक्रो यथा सुतेषु णो शरणत्सख्येषु च ॥५॥  
 तमित्सखित्व ईमहे तं राये तं सुवीर्ये ।  
 स शक्र उत नः शक्रदिन्द्रो वसु दयमानः ॥६॥

ukthām indrāya śānsyaṁ vārdhanam purunishahídhe | śakró  
 yāthā sutēshu ṇo rārānat sakhyēshu ca || 5 || tām ít sakhi-  
 tvā imahe taṁ rāyē taṁ suvīryo | sá śakrá uta naḥ śakad  
 índro vāsu dāyamānaḥ || 6 ||

॥२०॥

सुविष्टं सुनिरजमिन्द्र त्वादातमिद्यशः ।  
 गवामप ब्रजं वृद्धिं कृणुष्व राधो अद्रिवः ॥७॥  
 नहि त्वा रोदसी उभे ऋघ्रायमाणमिन्वतः ।  
 जेषः स्वर्वतीरपः सं गा अस्मभ्य धूनुहि ॥८॥  
 आश्रुत्कर्ण श्रुधी हवं नृ चिदधिष्व मे गिरः ।  
 इन्द्र स्तोत्रमिदं वरं कृषा युजश्चिदन्तर्गम् ॥९॥  
 विद्या हि त्वा वृषन्तसं वाजेषु हवनश्रुतम् ।  
 वृषन्तमरय हनह उतिं संहस्रततमाम् ॥१०॥

suviyṛtām sunirajam indra tvādātam id yōśaḥ | gāvam  
 āpa vrajam vṛdhiḥ kṛiṇuṣhvā rādho adrivah || 7 || nahī tvā  
 rōdasī ubhé righāyāmānam invataḥ | jēśah svārvatīr apāḥ  
 sām gā asmābhyam dhūnuhi || 8 || āśrutkarṇa śrudhī hāvam  
 nū cid dadhishva me girah | indra stōmam imāni māma  
 kṛishvā yujāś cid āntaram || 9 || vidmā hī tvā vṛishantamam  
 vājeshu havanāśrūtam | vṛiṇantamasya hūmaha ūtīm sa-  
 hasrasātāmām || 10 ||

Let us sing such divine hymns as reveal and extol the one and only powerful God who can guide our children and friends and also be the repeller of our foes. 5

To Him alone we pray for friendship, for wealth and for valour; He alone is powerful, and He alone can protect us from injury and confer wealth on us. 6

O bounteous God, throw open the gates of knowledge and wealth, for only you can render them easy attainment and give us in abundance. 7

All the evil forces of the earth and celestial regions are ineffective in your presence. May you give strength to our noble efforts, mental or physical, to the fullest extent. 8

Omniscient God, you hear every word, even every heart-throb, however feebly expressed. Listen quickly to my invocations; accept my loving utterances as it were from a friend. 9

आ तू ने इन्द्र कौशिक मन्दसानः सुतं पिब ।  
 नव्यमायुः प्र सृ तिर कृधी सहस्रसामृषिम् ॥११॥  
 परि त्वा गिर्वणो गिर इमा भवन्तु विश्वतः ।  
 वृद्धायुमनु वृद्धयो जुष्टा भवन्तु जुष्टयः ॥१२॥

ā tū na indra kauṣika mandasānāḥ  
 sūtām piba | nāvyaṁ āyuh prā sū tira kṛidhī sahasrasam  
 ṛṣhiṁ ॥ 11 ॥ pari tva gīrvaṇo gīra imā bhavantu viśvataḥ |  
 vṛiddhāyuni ānu vṛiddhayo jūṣṭa bhavantu jūṣṭayaḥ  
 ॥ 12 ॥

( ११ ) एकादशं सूक्तम्

(१-८) अष्टर्चम्याग्न्य सकतस्य मायुच्छन्दसो जेता ऋषिः । इन्द्रो देवता । अनुष्टुप् छन्दः ॥

॥३१॥

इन्द्रं विश्वा अवीवृधन्त्समुद्रव्यचसं गिरः ।  
 रथीतमं रथीनां वाजानां सत्पतिं पतिम् ॥१॥  
 सख्ये ते इन्द्र वाजिनो मा भेम शवसरूपते ।  
 त्वामभि प्र णोनुमो जेतास्मपराजितम् ॥२॥  
 पूर्वीरिन्द्रस्य रातयो न वि दस्यन्त्युतयः ।  
 यदी वाजस्य गोमतः स्तोतृभ्यो मंहते मघम् ॥३॥  
 पुरां भिन्दुर्युवा कविरमितौजा अजायत ।  
 इन्द्रो विश्वस्य कर्मणो धर्ता वज्री पुरुष्टुतः ॥४॥

11

Indraṁ vīśvā avīvṛidhan samudrāvyaacasam gīraḥ |  
 rathātamanam rathīnaṁ vājanam sātpatim pātim ॥ 1 ॥ sakhye  
 ta indra vājīno mā bhema śavasas pate | tvām abhi prā  
 ṇonumo jētāram aparājitam ॥ 2 ॥ purvīr indrasya ratāyo nā  
 vī dasant/ śatayah | yādī vājasya gómata stotṛibhyo mān-  
 hata maghām ॥ 3 ॥ purām bhindūr yúvā kavír āmitaujā aja-  
 yata | indro viśvasya kārmaṇo dhartā vajrī puruṣṭatāḥ ॥ 4 ॥

Come quickly, O preceptor, the resplendent Lord, to accept our humble homage. Confer long life that merits commendation; may you give us spiritual vision to discern the deep meanings of the sacred hymns. 11

May our invocations spread far and wide; may they sing out your glory all round and may your blessed devotees dedicate their lives to making the world happy and prosperous. 12

## 11

All our praises magnify God, who is as vast as the ocean, and the most valiant leader of warriors to conquer evil forces and who is the protector of the virtuous. 1

Supported by your friendship, may we never be afraid of evil forces, O cherisher of strength and conqueror, the unconquered God. 2

The all merciful providence is showering wealth and wisdom from His treasury since eternity. It flows continuously and endlessly. His copious gifts will ever be made available to His faithful devotees. 3

The resplendent God, composer and dispenser of creation, is ever-young, ever-wise, ever-sustainer of all pious acts, and dispeller of evils. May we all obey Him and pay homage to His magnanimity. 4



त्वं वलस्य गोमतोऽपावरद्रिवो बिलम् ।  
 त्वां देवा अबिभ्युषस्तुज्यमानास आविषुः ॥५॥  
 तवाहं शूर रातिभिः प्रत्यायं सिन्धुमावदन् ।  
 उपातिष्ठन्त गिर्वणो विदुष्टे तस्य कारवः ॥६॥  
 मायाभिरिन्द्र मायिनं त्वं शुष्णमवातिरः ।  
 विदुष्टे तस्य मेधिरास्तेषां श्रवांस्युत्तिर ॥७॥  
 इन्द्रमीशानमोजसाभि स्तोमां अनूषत ।  
 सहस्रं यस्य रातय उत वा सन्ति भूयसीः ॥८॥

tvāṃ valāsyā gómato 'pāvar adrivo hīlam | tvāṃ devā  
 ābibhyushas tujyāmanāsa āvishuh || 5 || tāvāham śūra rātī-  
 bhiḥ prāty āyaṃ sīndhum āvādan | ūpātishṭhanta girvaṇo  
 vidūsh ṭe tāsyā kāravah || 6 || māyābhir indra māyīnaṃ tvāṃ  
 śūshṇam āvātirah | vidūsh ṭe tāsyā mēdhirās tēshām śrā-  
 vānsy ūt tira || 7 || indram īśānam ōjasābhi stōmā anūshata |  
 sahāsraṃ yasya ratīya utā vā santi bhūyasīḥ || 8 ||

[ अयं चतुर्थोऽनुवाकः ॥ ]

( १२ ) द्वादशं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य काण्वो मेघातिथिर्ऋषिः । अग्निर्देवता, तत्रापि (६) षष्ठया ऋच  
 आद्यपादस्य निर्मथ्याहवनीयावग्नी देवते । गायत्री छन्दः ॥

॥२२॥ अग्निं दूतं वृणीमहे होतारं विश्वेदसम् । अस्य यज्ञस्य सुक्रतुम् ॥१॥  
 अग्निमग्निं हवीमभिः सदा हवन्त विश्वपतिम् । हव्यवाहं पुरुप्रियम् ॥२॥

12.

Agnīm dūtām vṛṇīmahe hótaram viśvāvedasam | asyā  
 yajñāsya sukrātum || 1 || agnīm-agnim hāvīmabhiḥ sādā ha-  
 vanta viśpātim | havyavāham purupriyām || 2 ||

As the sun breaks open the dense dark clouds which obstruct the rays of the light, (or as concealed cattle is released from a cave by breaking open its doors), so God removes evil forces and brightens the path of virtuous devotees. Wise men can cast out fear when they have found God as their ally. 5

Attracted by your bounties, I again come, O mighty God, to you, singing your glory in full-throated voice. All right-minded faithful men come to you for your blessings, as they have known your munificence. 6

Resplendent God, let the deceitful and tyrannous people be defeated by honest people through their clever strategy. May they (the virtuous and honest) be rewarded by you with abundant wealth and food. 7

Even more, with full faith and enthusiasm than ever, may the reciters of sacred hymns sing the glories of God, the sovereign master of the universe whose bounties are thousands, beyond the counts. 8

12

We accept adorable God as the messenger of all virtues, presiding over our sacred performances, and the source of all inspirations. We adore Him as we acclaim Him as the perfecter of benevolent deeds. 1

With dedicated noble deeds and invocations we offer homage to our lord of men, most enlightened and resplendent Lord, beloved of many. Assuredly, He will respond to our offerings with a generous heart. 2

अग्ने देवाँ इहा वह जज्ञानो वृक्तवर्हिषे । असि हाता न ईड्यः ॥३॥  
ताँ उशतो वि बोधय यदग्ने यासि दृत्यम् । देवैरा सत्सि वर्हिषि ॥४॥  
घृताहवन दीदिवः प्रति ऋ रिषतो दह । अग्ने त्वं रक्षस्विनः ॥५॥  
अग्निनाग्निः समिध्यते कविर्गृहपतिर्युवा । हव्यवाड जुह्वास्यः ॥६॥

āgne devān

ihā vaha jajñānó vṛiktābarhishe | āsi hōtā na īdyah || 3 ||  
tān usatō ví bodhaya yād agne yāsi dūtyām | devaír ā  
satsi barhīshi || 4 || ghrītāhavana dīdivah prāti shma rīshato  
daha | āgne tvām rakshasvīnah || 5 || agnināgnīḥ sām idhyate  
kavīr grihāpatir yuvā | havyavād juhvāsyah || 6 ||

॥२३॥ कविमग्निमुप स्तुहि सत्यधर्माणमध्वरे । देवममीव चार्तनम् ॥७॥  
यस्त्वामग्ने हविष्पतिर्दूतं देव सपर्यति । तस्य स्म प्राविता भव ॥८॥  
यो अग्निं देववीतये हविष्मँ अविवासति । तस्मै पावक मृळय ॥९॥  
स नः पावक दीदिवोऽग्ने देवाँ इहा वह । उप यज्ञं हविश्च नः ॥१०॥

kavīm agnīm ūpa stuhi satyādharmāṇam adhvaré | de  
vām amīvacātanam || 7 || yās tvām agne havīshpatir dūtān  
deva saparyāti | tāsyā sma prāvitā bhava || 8 || yó agnīn  
devāvītaye havīshmān āvīvasati | tasmai pāvakaḥ mṛṇāy  
|| 9 || sā nah pāvaka dīdivó 'gne devān ihā vaha | ūpa ya  
jñānā havīś ca nah || 10 ||

Adorable God, may we see you manifested in Nature's glories, which reveal your presence to us; you alone are to be adored. 3

O adorable God, you are our messenger of Nature's divine glories; may we through you be the possessors of Nature's bounties. May you come to us with Nature's bounties. 4

Adorable God, we invoke you with our dedicated noble actions. Dispel our internal evil conflicts arising out of selfishness and ignorance. 5

Through the adorable God, the terrestrial and cosmic fires are also kindled. May we all sing the glory of God, who is ever-young and all-wise. He is the only guardian of virtuous devotees. He accepts earnest offerings and showers on us His blessings generously. 6

May we worship, the all-wise, the all-knowing and the supreme sustainer of eternal laws. He is the one who destroys evils, apparent or concealed, through His supreme goodness. 7

O adorable God, messenger of all virtues, may you be the protector of him, who serves you through his pious actions, and who dedicates his life to the service of mankind. 8

May you, O purifier, be propitious to him who approaches you through honest devotion and through pious mind dedicated to the well-being of the needy and saintly. 9

Adorable God, may you inspire enlightened devotees who have assembled for work and worship and impel them to make united efforts for good of mankind. 10

स नः स्तवान् आ भर गायत्रेण नवीयसा । रयिं वीरवतीमिषम् ॥११॥  
अग्ने शुक्रेण शोचिषा विश्वाभिर्देवहूतिभिः । इमं स्तोमं जुषस्व नः ॥१२॥

sā na stāvana ā bhara gāyatrēṇa  
nāvīyasā | rayīm vīrāvatīm īsham || 11 || āgne śukrēṇa ṣo  
cīshā viśvābhīr devāhūtibhiḥ | imam stōmam jushasva naḥ  
|| 12 ||

( १३ ) त्रयोदशं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य काण्वो मधातिथिर्गोपिः । (१) आद्याया ऋच इभ्यः समिद्धो वाग्निः, (२) द्वितीयाया-  
स्तनूनपात्, (३) तृतीयाया नराशंसः, (४) चतुर्थ्या इष्टः, (५) पञ्चम्या वह्निः, (६) षष्ठ्या देवीर्हिरः, (७) सप्तम्या उपा-  
सानता, (८) अष्टम्या दैव्यौ होतारौ प्रचेतसौ, (९) नवम्यास्तित्वो देव्यः सम्भवतीळाभारत्यः, (१०) दशम्यास्त्वष्टा,  
(११) एकादश्या वनस्पतिः, (१२) द्वादश्याश्च स्वाहाकृतयोऽग्निरूपा देवताः । गायत्री छन्दः ( एतदाग्नीसूक्तम् ) ॥

॥२४॥ सुसमिद्धो न आ वह देवाँ अग्ने हविष्मते । होतः पावक याक्षि च ॥१॥  
मधुमन्तं तनूनपाद्यज्ञं देवेषु नः कवे । अद्या कृणुहि वीतये ॥२॥  
नराशंसमिह प्रियमस्मिन्यज्ञ उप ह्वये । मधुजिह्वं हविष्कृतम् ॥३॥  
अग्ने सुखतमे रथे देवाँ ईळित आ वह । असि होता मनुर्हितः ॥४॥  
स्तृणीत बर्हिर्गानुषघृतपृष्ठं मनीषिणः । यत्रामृतस्य चक्षणम् ॥५॥  
वि श्रयन्तामृतावृधो द्वारो देवीरसश्चतः । अद्या नूनं च यष्टवे ॥६॥

13

Súsamiddho na ā vaha devāñ agne havishmate | hōta  
pāvaka yākshi ca || 1 || mādhumantam tanūnapad yajñam de  
vēshu naḥ kave | adyā kṛiṇuhi vītāye || 2 || nārāṣaṁsam ih  
priyam asmīn yajñā ūpa hvaye | mādhujiḥvam havishkrīta  
|| 3 || āgne sukhātame rāthe devāñ īlītā ā vaha | āsi hōtā mā  
nurhitah || 4 || strīṇitā barhīr ānushāg ghṛitāpriṣṭham mān  
shinah | yātrāmṛitasya cākshaṇam || 5 || vī śrayantām rīta  
vṛidhō dvāro devīr asaścatāḥ | adyā nūnaṁ ca yaśṭīva  
|| 6 ||



May we be inspired to sing your glory through our ever-fresh hymns. Bestow upon us ever increasing prosperity, food and progeny. 11

O adorable God, we invoke you at our place of work and worship, and may we feel your radiance of purity and benevolence; may you be pleased by our wide-ranging prayers. 12

## 13

O all purifying adorable God, thoroughly enlightened, may you bring down to us the bounties of Nature, and may we perform the fire-ceremony to receive these bounties. 1

O wise and adorable, your awareness purifies and protects each and every part of the human body. May our noble deeds bring to us the bounties of Nature, material and spiritual. 2

I invoke the most adorable Lord, the one praised by all people, the sweet-tongued, completely dedicated, and the giver of nature's gifts. 3

O adorable God, enlighten hither the sense-organs; accompanying the wonderfully convenient body-chariot. You are the guardian of the interests of men. 4

O wise devotees, may you offer your tender and affectionate regards to adorable God to attain divine bliss, whilst you pour out the nectar of clarified butter (in the fire-ceremony) and spread the grassy-seats. 5

May the doors of divine knowledge and selfless service be set open this day and this very moment, so that we perform our sacred work unhampered. 6

१२०॥ नक्तोपामा सुपेशसास्मिन्यज्ञ उप ह्वये । इदं नो बर्हिगुमदे ॥७॥  
 ता मुजिह्वा उप ह्वये होतारा दैव्या कवी । यज्ञं नो यक्षताभिमम् ॥८॥  
 इत्या सरस्वती मही तिस्रो देवीर्मयोभुवः । बर्हिः सीदन्त्वस्त्रिधः ॥९॥  
 इह त्वष्टारमग्रियं विश्वरूपमुप ह्वये । अस्माकमस्तु केवलः ॥१०॥  
 अव सृजा वनस्पते देव देवेभ्यो हविः । प्र दातुरस्तु चेतनम् ॥११॥  
 स्वाहा यज्ञं कृणोतनेन्द्राय यज्वनो गृहे । तत्र देवाँ उप ह्वये ॥१२॥

náktoshásā supéśasāsmín yajñā úpa hvaye | idám no ba-  
 rhír āsáde || 7 || tá sujihvá úpa hvaye hótāra daívyā kaví |  
 yajñám no yakshatāni imām || 8 || ilā sárasvati mahí tísro  
 devír mayobhúvah | barhíh sídantv asrídhaḥ || 9 || ihā tvā-  
 shṭāram agriyām viśvarūpam úpa hvaye | asmákam astu ké-  
 valaḥ || 10 || áva sṛijā vanaspate déva devébhyo havíḥ | prá  
 dātúr astu cétanam || 11 || sváhā yajñāni kṛiṇotanéndrāya  
 yájvano grihé || tātra devāni úpa hvaye || 12 ||

( १४ ) चतुर्दश सूक्तम्

(१-१२) द्वादशचम्यास्य सूक्तस्य कण्वा मयानिधिरपि । विश्व देवा देवताः । गायत्री छन्दः ॥

॥२६॥ णभिरग्ने दुवो गिरो विश्वेभिः सोमपीतये । देवेभिर्याहि यक्षि च ॥१॥  
 आ त्वा कण्वा अहूपत गृणन्ति विप्र ते धियः । देवेभिरम् आ गहि ॥२॥

Aiḥbir agne dúvo gíro viśvebhiḥ sómapítaye | devébhir  
 yāhi yákshi ca || 1 || á tvā kāṇvā ahūshata grīṇānti vipra  
 te dhíyah | devébhir agna á gahi || 2 ||

May I admire the beauty of night and dawn, also at the time of this fire-ceremony; Nature has already provided them with a grassy-seat (as if, in the firmament). 7

I invoke both the sweet-tongued and eloquent divine poets, in order that they may bless and conduct the work of our fire-ceremony. 8

May the ever-glorious blissful virtues—*ila, saraswati, mahi* wisdom, speech and prosperity—occupy respectable places in our ceremony. 9

We invoke the supreme architect of this infinitely vast creation, who reveals His glory through splendid multifold manifestations. May He be solely ours. 10

O God, bestower of wealth of herbs and plants, we offer homage to you through our noble deeds and thoughts. May divine knowledge be our reward. 11

May we offer auspicious prayers to the resplendent Lord with the exclamation of SVAHA at the residence of the worshipper. We call also upon Nature's bounties to help us here. 12

## 14

May you be present with us, O mighty God, with all your Nature's bounties, whilst we adore you and pray, and may you bless those who pray with sweet emotional expressions and keep us away from selfish activities. 1

Adorable Lord, may you be with us for our enlightenment; the intellectuals extol your divine virtues. May you come to us along with Nature's bounties. 2

इन्द्रवायु बृहस्पति मित्राग्निं पूषणं भगम् । आदित्यान्मरुतं गुणम् ॥३॥  
 प्र वो भ्रियन्त इन्द्रवो भत्सरा मादयिष्णवः । द्रप्सा मध्वश्चमूषदः ॥४॥  
 ईळते त्वामवस्यवः कण्वासो वृक्तबर्हिषः । हविष्मन्तो अरंकृतः ॥५॥  
 घृतपृष्ठा मनोयुजो ये त्वा वहन्ति वह्नयः । आ देवान्त्सोमपीतये ॥६॥

indravāyū brīhaspā-

tim mitrágnīm pūshāṇam bhāgam | ādityān mārutaṁ gaṇam  
 || 3 || prā vo bhriyanta indavo matsarā mādayishṇavaḥ |  
 drapsā mādhrvaḥ camūshādaḥ || 4 || īlate tvām avasyāvaḥ  
 kānvāso vṛiktābarhishah | havishmanto aramkrītaḥ || 5 ||  
 ghrītāprishṭhā manoyūjo yé tvā vāhanti vāhnayaḥ | ā de-  
 vān sōmapītaye || 6 ||

॥२॥ तान्यजत्राँ ऋतावृधोऽग्ने पत्नीवतस्कृधि । मध्वः सुजिह्व पायय ॥७॥  
 ये यजत्रा य ईड्यास्ते ते पिवन्तु जिह्वया । मधोरग्ने वर्षदृति ॥८॥  
 आकीं सूर्यस्य रोचनाद्विश्वान्देवाँ उषर्वुधः । विप्रो होतेह वक्षति ॥९॥  
 विश्वेभिः सोम्यं मध्वम् इन्द्रेण वायुना । पिवा मित्रस्य धामभिः ॥१०॥  
 त्वं होता मनुहिंतोऽग्ने यज्ञेषु सीदसि । सेमं नो अध्वरं यज ॥११॥

tān yajatrañ ṛitāvṛdhó 'gne pātnīvatas kṛidhi | mā-  
 dhvaḥ sujihva pāyaya || 7 || yé yajatrā yā īḍyās té te pibantu  
 jihvāyā | mādhor agne vāshatkrīti || 8 || ākīm sūryasya ro-  
 canād viśvān devāñ usharbūdhaḥ | vipro hótēh vakshati  
 || 9 || viśvebhiḥ somyām mādhrv āgna indreṇa vāyúnā | pīhā  
 mitrāsya dhāmabhiḥ || 10 || tvām hótā mānurhitó 'gne yajñē-  
 shu sīdasi | sēmān no adhvarām yaja ||

We invoke you, the supreme source of intellect, with names such as resplendent, the source of vitality, supreme Lord, surveyor, adorable, nourisher, gracious, and the light and the vital-complex. 3

In respectful regards of all divine virtues are poured forth in the fire-ceremony these devotional offerings in exhilarating and melodious tunes. 4

The wise and pious priests wishing to obtain the protection of God against worldly struggles, seated on well-spread grass cushions, in the fire-ceremony pray to you, O God, for their fulfilment, after having suppressed all selfish aspirations. 5

May the senses, fickle and swift as horses and smooth, commanded by a strong-willed mind, bring loyal devotees to this place of work and worship, so that they enjoy the devotional songs. 6

O God, may the truthful promoters and participants of the sacred duties, together with their wives, assemble here and enjoy the sweet elixir of devotional hymns. 7

Let these pious promoters, who deserve veneration, be blessed by you, O God, to hear sweet melodious devotional songs. 8

May the wise invoker of divine virtues inspire us with the glory of all luminaries that accompany the dawn. 9

May our soul, mind and heart drink this exhilarating spiritual nectar of devotion and be in commune with adorable God. 10

O enlightened priest, you have been assigned to invoke all godly virtues at the place of worship. May you supervise this work with dedication. 11



युक्ष्वा ह्यरुषी रथे हरितो देव रोहितः । ताभिर्देवौ इहा वह ॥१२॥

yukshvá hy árushī rāthe harīto deva rohītaḥ | tábbhir  
devāñ ihā vaha ॥ 12 ॥

( १५ ) पञ्चदशं सूक्तम्

(१-१२) द्वादशर्चन्याम्य सूक्तस्य काण्वो मेवातिथिक्रयिः । (१) आद्याया ऋच इन्द्रः, (२) द्वितीयाया मरुतः, (३) तृतीयायाम्बुष्टा, (४) चतुर्थ्या अग्निः, (५) पञ्चम्या इन्द्रः, (६) षष्ठ्या मित्रावरुणौ, (७-१०) सममीतश्चतसृणां द्विभि-  
षोदा अग्निः, (११) एकादश्या अश्विनौ, (१२) द्वादश्याश्वाग्निर्देवताः (ऋतुदेवता एताः) । गायत्री छन्दः ॥

॥२८॥ इन्द्र सोमं पिब ऋतुना त्वा विशन्विन्दवः । मत्सरासस्तदौकसः ॥१॥  
मरुतः पिबन्त ऋतुना पौत्राद्यज्ञं पुनीतन । यूयं हि ष्ठा सुदानवः ॥२॥  
अभि यज्ञं गृणीहि नो भ्रावो नेष्टुः पिब ऋतुना । त्वं हि रत्नधा असि ॥३॥  
अग्ने देवौ इहा वह सादया योनिषु त्रिषु । परि भूष पिब ऋतुना ॥४॥  
ब्राह्मणादिन्द्र राधसः पिवा सोममृतुर्नु । तवेद्धि सख्यममृतम ॥५॥  
युवं दक्षं धृतव्रत मित्रावरुण दूळभम् । ऋतुना यज्ञमाशाये ॥६॥

15

Índra sómam píba řitúnā tvā viřantv índavaḥ | matsa-  
ráśas tádokasah ॥ 1 ॥ mārutaḥ píbata řitúnā potrád yajñam  
punitana | yūyaṃ hí śhthā sudānavaḥ ॥ 2 ॥ abhí yajñam gri-  
ñīhi no gnāvo néshtaḥ píba řitúnā | tvāṃ hí ratnadhiā āsi  
॥ 3 ॥ āgne devāñ ihā vaha sādāyā yónishu trishú | pari  
bhūsha píba řitúnā ॥ 4 ॥ bráhmaṇād indra rádhasaḥ píba  
sómam řitúnā ánu | távéd dhí sakhyām āstritam ॥ 5 ॥ yu-  
vāṃ dákshaṃ dhritavrata mītrāvaruna dūlābham ॥ řitúnā  
yajñam āśathe ॥ 6 ॥

O Lord of universe, please harness your powerful red rays to the chariot of the sun and delegate him and other Nature's bounties to bring light and life to this earth. 12

## 15

Resplendent Lord, please accept our invocations and grant our prayers offered to you according to the seasons. May our prayers reach you and be accepted as if they are being welcomed in their own home. 1

Lord of vital orders, please accept our devotion and sacred acts performed according to seasons. May you grace the place of work and worship with your presence; for you are bountiful. 2

O selfless benefactor, the supreme architect, bless our sacred work and worship. Accept our offerings suitable for all occasions and seasons. May they be entirely dedicated to you. May they be possessed by you; as all the treasures of wealth and wisdom belong to you alone. 3

Lord of creation, please direct your Nature's bounties to assist us through our triad of intellect, heart and mind; please bless it with decorations (of wisdom), and may you lovingly accept our devotional songs. 4

Resplendent Lord, please come and accept these seasonal devotional prayers offered by your truly-dedicated devotees. We solicit your friendship as only your friendship is unbroken and ever-lasting. 5

O God, source of enlightenment and vigour, enforcer of laws of this universe, efficacious and propitious, please come and accept our homage offered to you according to the seasons. 6

॥२९॥ द्रविणोदा द्रविणसो ग्रावहस्तासो अध्वरे । यज्ञेषु देवमीळते ॥७॥  
 द्रविणोदा ददातु नो वसूनि यानि शृण्विरे । देवेषु ता वनामहे ॥८॥  
 द्रविणोदाः पिपीषति जुहोत प्र च निष्ठत । नेष्ट्राहृतुभिरिष्यत ॥९॥  
 यत्त्वा तुरीयमृतुभिर्द्रविणादो यजामहे । अध स्मा नो दुर्दिर्भव ॥१०॥  
 अश्विना पिबन्त मधु दीयन्ती शुचिब्रता । ऋतुना यज्ञवाहसा ॥११॥  
 गार्हपत्येन सन्त्य ऋतुना यज्ञनीरसि । देवान्देवयते यज ॥१२॥

dravinodā dravinaso grāvahastāso adhvare | yajñēshu de-  
 vām ilate || 7 || dravinodā dadātu no vāsūni yāni śṛiṇviré  
 devēshu tā vanāmahe || 8 || dravinodāḥ pipīshati juhōta prā  
 ca tishṭhata | nesṭrād ṛitūbhir ishyata || 9 || yāt tvā turī-  
 yam ṛitūbhir dravinodo yajāmahe | ādha smā no dadīr  
 bhava || 10 || āśvinā pībatam mādhu dīdyagnī śucivrata | ṛi-  
 tūnā yajñavāhasā || 11 || gārhapatyena santya ṛitūnā yajña-  
 nīr asi | devān devayatē yaja || 12 ||

( १६ ) षोडशं सूक्तम्

( १-० ) नवर्चस्यास्य सूक्तस्य काण्वो मेधाविधिकर्षः । इन्द्रो देवता । गायत्री छन्दः ॥

॥३०॥ आ त्वा वहन्तु हरयो वृषणं सोमपितये । इन्द्रं त्वा सूरचक्षसः ॥१॥

Ā tvā vahantu hārayo vrīṣhanam sōmapitaye | indra tvā  
 sūracakshasah || 1 ||

May our aspirants of wealth and wisdom, equipped with hard labour and learning, entreat the Lord of universe through devotional acts and prayers for getting material and spiritual prosperity. 7

May God, the bestower of all fortunes, grant wealth of every kind, ever-given to any one. May this wealth of ours be utilized for the benefit of the divines (i. e. for the welfare of humanity and not for self-gratification). 8

May those who seek and give true wealth and wisdom be firmly established in the world and command respect in their society. May they dedicate their work to God. 9

May you be generous to us, O benefactor, the prime cause of all the creation. We adore you, and invoke. Be with us and reveal your glory to us through your splendour. 10

The twin faculties—mental and vital—are accompanied and blessed by the brilliant wisdom of God, and they work through eternal laws. May our devotional offerings to God go to enrich these divine faculties. 11

May the supreme benefactor be identified with the household fire and thus partake in the welfare of every being in the family. May He have due regards for those who worship Him with devotion. 12

# 16

O resplendent God, acceptor of our sweet devotional expressions, let your shining light, swift and radiant as the sun, reveal your glory. O bestower of bliss, please be with us. 1

इ॒मा धा॒ना घृ॒तस्नु॒वो ह॒री इ॒होप॑ व॒क्षतः । इन्द्रं॑ सु॒खत॑मे रथे ॥२॥  
 इन्द्रं॑ प्रा॒तर्ह्या॑महु इन्द्रं॑ प्र॒यत्य॑ध्वरे । इन्द्रं॑ सोम॑स्य पी॒तये ॥३॥  
 उप॑ नः सु॒तमा ग॑हि ह॒रिभि॑रिन्द्र के॒शिभिः । सु॒ते हि त्वा ह॒वाम॑हे ॥४॥  
 सेमं॑ नः स्तोम॑मा ग॒ह्यपे॑दं स॒र्वनं॑ सु॒तम् । गो॒रो न तृ॑षितः पि॒ब ॥५॥

imā dhānā ghṛitasnúvo hārī ihópa va-  
 kshataḥ | indram sukhātame rāthe || 2 || indram prātār hava-  
 maha indram prayaty ádhvaré | indram sómasya pitāye || 3 ||  
 úpa naḥ sutām ā gahi hāribhir indra kesibhiḥ | suté hí tva  
 hāvāmahe || 4 || sémām na stómam ā gahy úpedam sáva-  
 nam sutām | gauró ná trishitāḥ piba || 5 ||

॥३॥ इ॒मे सोम॑सु इन्द्र॑वः सु॒तासो॑ अधि॒ ब॒र्हिषि॑ । ताँ इन्द्र॑ सह॑से पि॒ब ॥६॥  
 अ॒यं ते॒ स्तोमो॑ अ॒ग्रियो॑ ह॒दिस्पृ॑गस्तु श॒न्तमः॑ । अथा॒सोमं॑ सु॒तं पि॒ब ॥७॥  
 वि॒श्वमि॑त्सर्व॒नं सु॒तमिन्द्रो॑ म॒दाय॑ गच्छ॒ति । वृ॒त्रहा॑ सोम॑पी॒तये ॥८॥  
 सेमं॑ नः का॒मुमा॑ पृ॒ण गो॒भिर॑श्चैः श॒तक्र॑तो । स्त॒वाम॑ त्वा स्वा॒ध्यः ॥९॥

imé sómāsa índavaḥ sutāso ádhi barhíshi | tāñ indra  
 sáhase piba || 6 || ayām te stómo agriyó hṛdisprīg astu śam-  
 tamaḥ | áthā sómam sutām piba || 7 || víśvam ít sávanam  
 sutām indro mādāya gachati | vṛtrahā sómapītaye || 8 || sé-  
 mām naḥ kāmam ā pṛiṇa góbbhir áśvaiḥ śatakrato | stávāma  
 tvā svādhyaḥ || 9 ||



May His quick and pleasing divine rays manifest His glory everywhere. May the chariot of the resplendent Lord reach the fields of ripe corn and farms of milk and butter. 2

We invoke the resplendent God for cherishing our sweet expressions of devotion in the morning and the commencement of every sacred performance. 3

O merciful resplendent God, please be with us and assist us in our noble deeds with your infinitely swift and all-wise goodness, and accept our offerings. 4

Please accept our devotions and be with us at this place of work and worship. All our deeds are dedicated to you alone. All our devotions flow unto you. May you accept them like a thirsty stag eagerly looking for water. 5

These over-flowing sweet expressions of intense devotions are for you only, O God. Accept them whether they are sprayed above in the sky or sprinkled on lowly grass. May you accept them and be ever-generous to bless us. 6

May these prayers, melodious and touching, stir your heart and be ever acceptable. Accept these prayers poured forth from the inmost of our heart. 7

Almighty God, the dispeller of evil forces, is present at every place of sacred performance, carrying His blessings, and accepts our devotions that gladden His heart. 8

May you, therefore, O God, embodiment of selfless noble actions, fulfil our desire for all wealth and wisdom. We offer our profound meditations and praises to you. 9

( १७ ) समदशां मुक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य काण्वो मेधातिथिऋषिः । इन्द्रावरुणो देवता । (१-३. ६-९) प्रथमनृचस्य पृथुवादिचतुः  
ऋचाश्च गायत्री, (४-५) चतुर्थोपध्वस्योश्च पादनिचतुः [ (५) पञ्चम्या हर्मायमा वा ] गायत्री छन्दसां ॥

॥३२॥ इन्द्रावरुणयोरहं सम्राजोरव आ वृणे । ता नो मृतात ईदृशे ॥१॥  
गन्तारा हि स्योऽवसे हव विप्रस्य मावतः । धर्तारा चर्षणीनाम् ॥२॥  
अनुकामं तर्पयेथामिन्द्रावरुण राय आ । ता वां नेदिष्ठमीमहे ॥३॥  
युवाकु हि शचीनां युवाकु सुमतीनाम् । भूयाम वाजुदानाम् ॥४॥  
इन्द्रः सहस्रदानां वरुणः शंस्यानाम् । क्रतुर्भवत्युक्थ्यः ॥५॥

17

Índrāvaruṇayor ahāṃ samrājor āva ā vṛiṇe | tā no mṛi-  
lāta idṛiṣe || 1 || gāntārā hī sthó 'vase hāvaṃ víprasya mā-  
vataḥ | dhartārā carshanīnām || 2 || anukāmāṃ tarpayethām  
índrāvaruṇa rāyā ā | tā vām nēdishṭham īmahe || 3 || yuvāku  
hī śacinām yuvāku sumatīnām | bhūyāma vājadāvnām || 4 ||  
índraḥ sahasradāvnām varuṇaḥ śaṁsyānām | krátur bhavaty  
ukthyāḥ || 5 ||

॥३३॥ तयोरिदवस्ता वयं सनेम नि च धीमहि । स्यादुत प्ररेचनम् ॥६॥  
इन्द्रावरुण वामहं हुवे चित्राय राधसे । अस्मान्त्सु जिग्युषस्कृतम् ॥७॥  
इन्द्रावरुण नू नु वां सिषांसन्तीषु धीष्या । अस्मभ्यं शर्म यच्छतम् ॥८॥  
प्र वामश्नोतु सुष्टुतिरिन्द्रावरुण यां हुवे । यामुधाथे सधस्तुतिम् ॥९॥

tāyor íd āvasā vayāṃ sanēma ní ca dhīmahi | syād utá  
prarēcanam || 6 || índrāvaruṇa vām ahāṃ huvé citráya rá-  
dhase | asmān sū jigyúshas kṛitam || 7 || índrāvaruṇa nú  
nú vām síshāsantīshv dhīshv ā | asmábhyam sárma yacha-  
tam || 8 || prá vām, aṣnotu susṭutír índrāvaruṇa yām huvé |  
yām řidhāthe sadhāstutim || 9 ||

## 17

I seek the protection of almighty God, the sovereign ruler of the universe, the Lord of vitality and God of peace and prosperity; may He bless us with happiness. 1

For, He is ever the guardian of mankind and grants protection to His loyal devotees, of whom I am one. 2

Pray, grant us wealth, O almighty Lord, the source of all vitality, peace and prosperity; may we be blessed to remain always by your side. 3

May these devotional prayers offered in congregation by persons of pure words and thoughts be acceptable to you and may the persons be rewarded with your choicest blessings. 4

The resplendent God, the source of vitality, is the only giver among the givers of thousands; only He is to be praised for all the blessings that are received from Nature's forces working at His command. 5

Through His protection we earn, and whilst we earn it, it must be preserved and multiplied. 6

I invoke you God, the almighty, the source of vitality, for manifold wealth, and please let us have victory over the evils that torment us. 7

The mightiest of the mighty, the king of kings, please quickly bestow happiness upon us, for our thoughts go to you and you alone. 8

May the earnest praise, and the congregational praise, which I offer to you, O Lord of vitality, reach you for your acceptance and response. 9

[ अथ पञ्चमोऽनुवाकः ॥ ]

( १८ ) अष्टादशं सूक्तम्

(१-०) नवचक्ष्यास्य सूक्तस्य काण्वो मेत्रानिर्वक्ष्यति । (१-३) प्रथमसूक्तस्य ब्रह्मणस्पतिः । (४) चतुर्थ्या इन्द्रो ब्रह्मणस्पतिः सोमश्च, (५) पञ्चम्या ब्रह्मणस्पतिः सोम इन्द्रो दाक्षणा च, (६-८) षष्ठ्याऽऽविश्वस्य सप्तमस्यानः ।

(९) नवम्याः सदसस्पतिर्नरगंसो वा देवताः । गायत्री छन्दः ॥

॥३४॥ सोमानं स्वरणं कृणुहि ब्रह्मणस्पते । कक्षीवन्तं य औशिजः ॥१॥  
 यो रेवान्यो अमीवहा वसुवित्पुष्टिवर्धनः । स नः सिपक्त् यन्तुगः ॥२॥  
 मा नः शंसो अरुर्यो धृतिः प्रणञ्जान्यस्य । रक्षा णो ब्रह्मणस्पते ॥३॥  
 स या वीगेन रिप्यति यभिन्द्रो ब्रह्मणस्पतिः । सोमो हिनोति मर्त्यम् ॥४॥  
 त्वं तं ब्रह्मणस्पते सोम इन्द्रश्च मर्त्यम् । दक्षिणा पान्वंहसः ॥५॥

## 18.

Somānam svāraṇaṁ kṛiṇuhī brahmanas pate | kakshī-  
 vantaṁ yā auṣijāḥ || 1 || yó revān yó amivabhā vasuvít pu-  
 shṭivārdhanaḥ | sá naḥ sishaktu yás turáh || 2 || mǎ nah sáṁso  
 árarusho dhūrtiḥ prāṇān mǎrtyasya | rākshā ṇo brahmanas  
 pate || 3 || sá ghā vīró nā rishyati yām índro bráhmanas  
 pātiḥ | sómo hinóti mǎrtyam || 4 || tvám tām brahmanas pate  
 sóma índraṣ ca mǎrtyam | dākshinā pātv ānhasaḥ || 5 ||

॥३५॥ सदसस्पतिमिद्धुतं प्रियमिन्द्रस्य काम्यम् । सति मेधामयासिपम् ॥६॥  
 यस्मादृते न मिध्यति यज्ञो विपश्चितश्चन । स धीनां योगमिन्वति ॥७॥  
 आदध्नोनि हविष्कृतिं प्राञ्च कृणान्यध्वरम् । होत्रा देवेषु गच्छति ॥८॥  
 नराशंसं सुशृष्टमपश्यं सुप्रथस्तमम् । दिवो न सन्नमग्वसम् ॥९॥

sádasas pátim ádbhutam priyám índrasya kámyam | sa-  
 ním medhám ayāsisham || 6 || yásmād rité nā sídhyati yajñó  
 vipascítaṣ caná | sá dhinám yógam invati || 7 || ád riḍhnoti  
 havíṣkṛitim prāñcam kṛiṇoty adhvarám | hótṛā devéshu  
 gachati || 8 || nárāśáṁsam sudhṛiṣṭamam āpaṣyam saprátha-  
 stamam | divó nā sádmamakhasam || 9 ||

## 18

O Lord, the preceptor, please make the seeker illustrious, who offers devotions to you, and make him talented too, just as those who specialize in creative activity. 1

May He who is opulent, the healer of the weak-minded, the acquirer of riches, augments of nourishment, the prompt bestower of rewards, be favourable to us. 2

Protect us, O all-wise God, so that no cruel censure of a malevolent creature may reach us. 3

The mortal brave, whom the almighty, the all-wise and showerer of blessings, protects, never meets destruction. 4

O Lord the preceptor, blissful, may you keep away mortals from committing sins. 5

I solicit understanding from the presiding Lord, the desirable, the bountiful and the wonderful, who befriends souls. 6

Without His assistance, invocations do not reach Him even if offered by intellectuals. He verily would lead us to our objective. 7

Through Him may our invocations become worthy to commune with His divine self. 8

He, the illustrious leader, leads His devotee on the divine path, makes him resolute in mind and assists him to achieve extensive results from his selfless service. 9



( १९ ) एकोनविंशं सूक्तम्

(१-९) नवचम्यास्य पञ्चतम्य काण्वो मंत्रातिथिर्ऋषिः । अग्निर्मरुतश्च देवताः । गायत्री छन्दः ॥

- ॥३६॥ प्रति त्यं चारुमध्वरं गोपीथाय प्र हूयसे । मरुद्भिरम् आ गहि ॥१॥  
 नहि देवो न मर्त्यो महस्तव क्रतुं परः । मरुद्भिरम् आ गहि ॥२॥  
 ये महो रजसो विदुर्विश्वे देवासो अद्भुहः । मरुद्भिरम् आ गहि ॥३॥  
 य उग्रा अर्कमानचुरनाधृष्टास ओजसा । मरुद्भिरम् आ गहि ॥४॥  
 ये शुभ्रा घोरवर्षसः सुक्षत्रासो रिशादसः । मरुद्भिरम् आ गहि ॥५॥

19

Prati tyām cārum adhvarām gopithāya prā hūyase  
 marúdbhir agna ā gahi || 1 || nahí devó ná mártyo mahá  
 táva krátum paráh | ma° || 2 || yé mahó rájaso vidúr víśv  
 deváso adrúhaḥ | ma° || 3 || yá ugrá arkám ānricúr ánā  
 dhrishtëśa ójasā | ma° || 4 || yé śubhrá ghorávarpasah suksha  
 tráso riśádasah | ma° || 5 ||

- ॥३७॥ ये नाकस्याधि रोचने दिवि देवास आसते । मरुद्भिरम् आ गहि ॥६॥  
 य ईङ्क्षयन्ति पर्वतान् तिरः समुद्रमर्णवम् । मरुद्भिरम् आ गहि ॥७॥  
 आ ये तन्वन्ति रश्मिभिस्तिरः समुद्रमोजसा । मरुद्भिरम् आ गहि ॥८॥  
 अभि त्वा पूर्वपीतये सृजामि सोम्यं मधु । मरुद्भिरम् आ गहि ॥९॥

yé nākasyādhi rocané diví devāsa āsate | ma° || 6 || y:  
 īṅkhāyanti párvatān tiráh samudráṁ arṇavám | ma° || 7 ||  
 ā yé tanvānti raśmibhis tiráh samudrāni ójasā | ma° || 8 ||  
 abhí tvā purvápīṭaye sṛjāmi somyám mádhu | ma° || 9 ||

## 19

Earnestly we invoke you to dwell in the innermost chambers of our heart, to accept our loving devotions to you. Please come to us, O adorable God, with your vital forces. 1

None of the cosmic forces nor any person in particular deserves our dedication. Please come to us, O Lord of spiritual fire, with vital forces to accept our offerings of deep love. 2

No one except you is divine and devoid of malignity. No one knows who causes the great waters to come down and who presides over the eternal laws; please come to us, O adorable Lord, with the vital forces. 3

No one knows, who is fierce and mighty, who commands the rain to come down and who has unconquerable strength. Please come to us, O adorable God, with vital forces, to embrace us and enlighten. 4

O adorable God, may you come to us with vital forces, brilliant, terrific and yet benevolent and protective. 5

O Lord of spiritual fire, may you be with us with vital forces working behind the luminaries in the radiant celestial regions beyond the sun. 6

O adorable God, please be with us with vital forces which scatter the clouds, and set in motion the cosmic forces. 7

O adorable God, please be with us with vital forces which work through the clouds, through the rays of the sun and with their vigour agitate the ocean. 8

O adorable God, may you be with us with your vital forces; I pour out the devotional prayers, sweet like elixir, which may lovingly be accepted by you, and enjoyed. 9

( २० ) विंशं सूक्तम्

( १-८ ) अष्टचम्याम्य सूक्तस्य काण्वो मेवातिथिर्ऋषिः । ऋभवो देवताः । गायत्री छन्दः ॥

॥१॥ अयं देवाय जन्मने स्तोमो विप्रेभिरासया । अकारि रत्नधानमः ॥१॥  
 य इन्द्राय वचोयुजां ततश्चूर्मनमा हरी । शमीभिर्गुह्यमागत ॥२॥  
 तश्चामत्याभ्यां परिज्मानं सुखं रथम् । तक्षन्धेनुं सर्वदुघाम् ॥३॥  
 युवाना पितरा पुनः सत्यमन्त्रा ऋजूयवः । ऋभयो विष्ट्यकत ॥४॥  
 सं वो मदासो अग्नेन्द्रेण च मरुत्वता । आदित्येभिश्च राजभिः ॥५॥

20

Ayám deváya jánmane stómo víprebhir āsayā | ákari  
 ratnadhátamah || 1 || yá índrāya vacoyújā tatakshúr mānasā  
 hārī | śámibhir yajñām āsata || 2 || tákshan nāsatyābhyām  
 párijmānam sukhām rátham | tákshan dhenúm sabardúghām  
 || 3 || yúvānā pitārā pūnaḥ satyāmantrā ṛjūyāvah | ṛibhāvo  
 viṣṭy ākrata || 4 || sām vo mādāso agmaténdrena ca marú-  
 tvatā | ādityébhiḥ ca rájabhiḥ || 5 ||

॥२॥ उत त्वं चमसं नवं त्वष्टुर्दुवस्य निष्कृतम् । अकर्त चतुरः पुनः ॥६॥  
 ते नो रत्नानि धत्तन् त्रिरा साप्तानि सुवृते । एकमेकं सुशस्तिभिः ॥७॥  
 अधारयन्त वह्नयोऽभजन्त सुकृत्यया । भागं देवेषु यज्ञियम् ॥८॥

utá tyám camasām návam tváshtur devásya nishkrítam |  
 ákarta catúrah pūnaḥ || 6 || té no rátñāni dhattana trír ā  
 sáptāni sunvaté | ékam-ekam susastibhiḥ || 7 || ādhārayanta  
 vāhnayó 'bhajanta sukṛityāyā | bhāgām devéshu yajñíyam  
 || 8 ||

## 20

This hymn, rich in thoughts, has been addressed by the sages with their own mouths to the learned. 1

Efforts of such persons alone will lead to glorious success as they dedicate themselves to God selflessly with their words, thoughts and skill. 2

With the aid of two universally-true-laws (particularized and generalized) these learned and spiritualized sages have carved out the ideal way to a progressive and happy society. Also, they speak such sublime words, as would inspire mankind for ever. 3

These prudent persons, preservers of a sacred heritage, being honest and straight-forward, consistently strive to promote these eternal principles of life. 4

Together they receive and enjoy the blessings of the resplendent, venerable, ever-shining supreme Lord. 5

These enlightened sages first observe and make a deep study of the secrets of God's creation, and of divine knowledge and then repeatedly form their own versions invested with new vigour and suited to the times. 6

Together and individually, through their sevenfold benevolent deeds, they attain threefold glory—(physical, mental, and spiritual). 7

Through their pious acts, these illustrious sages receive their share of the reverential homage, dedicated to the supreme Lord and Nature's bounties. 8

( २१ ) एकविंशं सूक्तम्

(१-६) षड्विंशत्यास्य सूक्तस्य कान्धो मेधातिथिर्मेधिः । इन्द्राग्नी देवते । गायत्री छन्दः ॥

- ॥३॥ इहेन्द्राग्नी उप ह्वये तयोरिस्तोममुश्मसि । ता सोमं सोमपातमा ॥१॥  
 ता यज्ञेषु प्र शंसतेन्द्राग्नी शुम्भता नरः । ता गायत्रेषु गायत ॥२॥  
 ता मित्रस्य प्रशंसत्य इन्द्राग्नी ता हवामहे । सोमपा सोमपीतये ॥३॥  
 उग्रा सन्ता हवामहु उपेदं सर्वनं सुतम् । इन्द्राग्नी एह गच्छताम् ॥४॥  
 ता महान्ता सदस्पती इन्द्राग्नी रक्ष उज्जतम् । अप्रजाः सन्त्वत्रिणः ॥५॥  
 तेन सत्येन जागृतमधि प्रचेतुने पदे । इन्द्राग्नी शर्म यच्छतम् ॥६॥

21

Ihéndrāgnī ūpa hvaye tāyor it stómam usmasi | tā só-  
 mam somapátamā || 1 || tā yajñēshu prā śaṁsatendrāgnī sum-  
 bhata narah | tā gāyatrēshu gāyata || 2 || tā mitrāsya prā-  
 śastaya indrāgnī tā havāmahe | somapā sōmapītaye || 3 ||  
 ugrā śāntā havāmaha ūpedam sāvanam sutām | indrāgnī  
 éhā gachatām || 4 || tā mahāntā sādaspātī indrāgnī rāksha  
 ubjatam | āprajāḥ santv atrīṇaḥ || 5 || téna satyéna jāgritam  
 ādhi pracetīne padé | indrāgnī sārma yachatam || 6 ||

( २२ ) द्वाविंशं सूक्तम्

(१-२१) एकविंशत्युच्यस्यास्य सूक्तस्य कान्धो मेधातिथिर्मेधिः । (१-४) प्रथमाद्विचतुर्दशामश्विनौ, (५-८) षड्विंश्यादि-  
 चतुर्मासां मघिना, (९-१०) मघमीदशम्योरग्निः, (११) एकादश्या देव्यः, (१२) द्वादश्या इन्द्राग्नीव्रजान्यरनाम्यः,  
 (१३-१४) त्रयोदशीचतुर्दशयोर्घोषावृत्तियौ, (१५) षड्विंश्याः पृथिवी, (१६) षोडश्या विष्णुर्देवा वा,  
 (१७-२१) सप्तदश्यादिषड्मासाश्च विष्णुर्देवताः । गायत्री छन्दः ॥

- ॥४॥ प्रातर्युजा वि बोधयाश्विनावेह गच्छताम् । अस्य सोमस्य पीतये ॥१॥  
 या सुरथा रथीतमोभा देवा दिविस्पृशा । अश्विना ता हवामहे ॥२॥

22

Prātaryújā ví bodhayāśvínāv éhā gachatām | asyá só-  
 masya pītāye || 1 || yā surāthā rathítamobhā devā divi-  
 sprīṣā | aśvínā tā havāmahe || 2 ||



## 21

I invoke hither the resplendent and adorable Lord to whom we offer our devotions; let Him, acceptor of the nectar of bliss, receive our humble offerings. 1

O men, praise the resplendent and adorable Lord in your sacred worship, and sing unto Him the hymns in Gayatri verses. 2

We invoke the resplendent and adorable Lord, the preserver of the spiritual fire of devotees, offering heartfelt expressions of devotion. 3

Strengthened by that faith, we invoke the resplendent adorable Lord. May He be with us hither to awaker divine consciousness and happiness. 4

May the mighty resplendent and adorable presiding Lord render the fiends (men dangerous to society) powerless and make sterile the devourers of the virtuous. 5

O supreme and glorious God, preserver of the virtuous, may you continue to be the bestower of truth and justice, stationed in a position where you have a full knowledge of the consequences of our actions. May you bestow happiness upon us. 6

## 22

Awaken the pair of mental and vital powers. Yoke them every morning in work and worship. May they experience the joy of spiritual eminence. 1

We invoke these divine vital powers animating the chariot of the human body. May they touch the height of spiritual radiance. 2

या वां कशा मधुमत्यश्विना सुनृतावती । तया युजं मिमिक्षतम् ॥३॥  
 नहि यामस्ति दुरके यत्रा रथेन गच्छथः । अश्विना सोमिनो गृहम् ॥४॥  
 हिरण्यपाणिमूतये सवितारमुप ह्वये । स चेत्ता देवता पदम् ॥५॥

yā vām kāsā mādhumaty  
 āśvinā sūnṛtāvati | tāyā yajñām mimikshatam || 3 || nahī  
 vām āsti dūraké yātrā rāthēna gāchathah | āśvinā somīno  
 grīhām || 4 || hīraṇyapaṇim ūtāye savitāram ūpa hvaye | sā  
 cēttā devātā padām || 5 ||

॥३॥ अपां नपातमवसे सवितारमुप स्तुहि । तस्य व्रतान्युश्मसि ॥६॥  
 विभक्तारं हवामहे वसोश्चित्रस्य राधसः । सवितारं नृचक्षसम् ॥७॥  
 सखाय आ नि षीदत सविता स्तोम्यो नु नः । दाता राधांसि शुम्भति ॥८॥  
 अग्ने पत्नीरिहा वह देवानामुशनीरुप । त्वष्टारं सोमपीतये ॥९॥  
 आ मा अग्न इहावसे होत्रां यविष्ठ भारतीम् । वरूत्रीं ध्रिषणीं वह ॥१०॥

apām nāpātam āvase savitāram ūpa stuhi | tāśya vra-  
 tāny uśmasi || 6 || vibhaktāram havāmahe vāsoḥ citrāsya  
 rādhasah | savitāram nṛicākshasam || 7 || sākhāya ā nī shī-  
 data savitā stōmyo nū nah | dātā rādhanāsi śumbhati || 8 ||  
 āgne pātnīr ihā vaha devānām uśatīr ūpa | tvāśhṭāram sō-  
 mapītaye || 9 || ā gnā agna ihāvase hōtrām yavishṭha bhā-  
 ratīm | vārūtrīm dhishānām vaha || 10 ||

॥९॥ अभि नो देवीरवसा महः शर्मणा नृपत्नीः । अच्छिन्नपत्राः सचन्ताम् ॥११॥  
 इहेन्द्राणीमुप ह्वये वरुणानीं स्वस्तये । अग्रायीं सोमपीतये ॥१२॥

abhi no devīr āvasā mahāḥ śarmanā nṛipātnīḥ | āchinna-  
 patrāḥ sacantām || 11 || ihēndrāṇīm ūpa hvaye varuṇānīm  
 svastāye | agnāyīm sōmapītaye || 12 ||

We call you, O vital powers; come with your swift and sweet controlling power, like a wet whip-lash, to lead mankind to its ultimate destination. 3

O vital powers, the innermost chamber of the prayerful devotee, to which you are proceeding in your car, is not far from you. 4

For preservation, I invoke the divine creator, imbued with golden radiance. Only realization of His nature leads one to the final destination. 5

Worship the eternal divine creator alone for protection; with the aid of His imperishable laws we can achieve our noble aspirations. 6

We invoke the source of light, the divine creator, bestower of a wonderful home full of wealth and wisdom. 7

May our friends assemble and sit down to pay homage to the divine creator, for only He can bestow divine wisdom. 8

O adorable God, may you depute all the vital virtues of cosmos and Nature's bounties to embellish our devotional prayers. 9

O adorable God, may all the lovable virtues, generosity, wisdom, knowledge and intellect gather here to promote our well-being and guidance. 10

May these divine virtues, full of infinite vigour and preserving faculties, be with us in all our activities for our protection and happiness. 11

I invoke all virtues, venerability, resplendence and adoration, O glorious God, for spiritual bliss and felicity. 12

म॒ही धीः पृथि॒वी च॒ न इ॒मं यु॒द्धं मि॒मिक्षता॑म् । पि॒पृतां॑ नो॒ भरी॑मभिः ॥१३॥  
 तयो॒रिदृ॒तव॒त्पयो॑ वि॒प्रा रि॒हन्ति॑ धी॒तिभिः॑ । ग॒न्धर्व॑स्य॒ ध्रुवे॑ प॒दे ॥१४॥  
 स्यो॒ना पृथि॒वि भ॒वानृ॒क्षरा॑ नि॒वेद॑नी । य॒च्छा नः॑ श॒र्म सु॒प्रथः॑ ॥१५॥

maḥī dyaúḥ prithivī

ca na imāṃ yajñāṃ mimikṣatām | pipṛitām no bhārīma-  
 bhiḥ || 13 || tāyor id ghṛitāvat pāyo viprā rihanti dhītibhiḥ |  
 gandharvāsya dhruvé padé || 14 || syonā prithivi bhavānri-  
 kṣharā nivēṣani | yāchā naḥ śarma saprāthaḥ || 15 ||

॥१॥ अतो॑ दे॒वा अव॑न्तु नो॒ यतो॑ विष्णुर्विच॒क्रमे॑ । पृथि॒व्याः स॒प्त धा॑र्मभिः ॥१६॥  
 इ॒दं विष्णु॑र्वि च॒क्रमे॑ ब्रे॒धा नि॑ द॒धे प॒दम् । स॒मूळ॑ह॒मस्य॑ पा॒ंसुरे॑ ॥१७॥  
 त्रीणि॑ प॒दा वि॑ च॒क्रमे॑ विष्णुर्गो॒पा अ॒दाभ्यः॑ । अतो॑ ध॒र्माणि॑ धा॒रयन्॑ ॥१८॥  
 विष्णोः॑ क॒र्माणि॑ पश्य॒त यतो॑ ब्र॒तानि॑ पस्प॒शे । इन्द्र॑स्य॒ युज्यः॑ स॒खा ॥१९॥  
 तद्विष्णोः॑ पर॒मं प॒दं सदा॑ पश्यन्ति सूर॒यः । दि॒वीव॑ च॒क्षुरा॑त॒तम् ॥२०॥  
 तद्विप्रा॑सो विप॒न्यवो॑ जागृ॒वांसुः॑ समि॒न्धते॑ । विष्णो॑र्यत्प॒रमं॑ प॒दम् ॥२१॥

āto devā avantu no yāto viṣṇur vicakramé | prithivyāḥ  
 sapta dhāmabhiḥ || 16 || idāṃ viṣṇur vi cakrame tredhā nī  
 dadhe padām | sāmūlham asya pānsuré || 17 || trīṇi padā vi  
 cakrame viṣṇur gopā ādābhyah | āto dhārmāṇi dhārayan  
 || 18 || viṣṇoḥ karmāṇi paśyata yāto vratāni paspaśé | in-  
 drasya yūjyah sakhā || 19 || tād viṣṇoḥ paramām padām  
 sādā paśyanti sūrayah | divīva cākshur ātatam || 20 || tād  
 viprāso vipanyāvo jāgrivānsaḥ sām indhate | viṣṇor yāt  
 paramām padām || 21 ||



May the Lord of the terrestrial and celestial regions bless us and give us strength to achieve our aspirations. 13

The spiritualized sages, through their wisdom and worship, enjoy ever-increasing spiritual bliss which takes them to the highest level of righteousness here and beyond. 14

May our enjoyment on this earth be devoid of painful experiences and may we have a comfortable place to live and may we enjoy the full span of a happy life. 15

May the omnipresent God, along with Nature's bounties, preserve us on that part of the earth whence the Lord measured the seven regions. (This refers to that part of the earth on which the divine revelation came to men through seven metres of the Vedic verses). 16

The omnipresent and the all-powerful God dominates over all the three regions, earth, mid-region and the celestial. His one step is rooted in the deep dark mystery, beyond the knowledge of mankind. 17

The omnipresent God, the preserver of the indomitable, created three regions, the earth, mid-region and the celestial. He sustains and preserves the sanctity of all vital functions that keep life ticking. 18

Behold the marvellous creations of omnipresent God who fulfills our noble aspirations. He is a true friend of the soul. 19

The wise and true seekers realize God through meditation within their own self; they see Him vividly as the eye ranges over the sky. 20

By transcendental meditation and pious acts the vigilant seeker of truth realizes the all-pervading God within the innermost cavity, the supreme abode of the Lord. 21



( २३ ) त्रयोविंशं सूक्तम्

(१-२४) चतुर्विंशत्युच्यमान्य सूक्तस्य काण्यो मन्त्रानिधिरूपिः । (१) प्रथमाया ऋचो वायुः, (२-३) द्वितीयातृतीययो-  
गिन्द्रवायुः, (४-६) चतुर्थ्यादितृचस्य मित्रावरुणो, (७-९) सप्तम्यादितृचस्येन्द्रो मरुत्वान्, (१०-१२) दशम्यादितृचस्य  
विश्वे देवाः, (१३-१५) त्रयोदश्यादितृचस्य पूषा, (१६-२२, २३) षोडश्यादिसप्तम्यां त्रयोविंश्याः पूर्वार्धस्य चापः,  
(२३, २४) त्रयोविंश्याः पश्चार्धस्य चतुर्विंश्याश्चाग्निर्देवताः । (१-१८) प्रथमाष्टष्टादशार्चा गायत्री, (१९) एकोन-  
विंश्याः पुण्ड्रिणी, (२१) एकविंश्याः प्रणिष्टा, (२०, २२-२४) विंश्या द्वाविंश्यादितृचस्य चानुष्टुप छन्दांसि ॥

॥८॥ ती॒व्राः सोमा॑स॒ आ ग॑ह्या॒शीर्व॑न्तः सु॒ता इ॒मे । वा॒यो ता॑न्प्र॒स्थिता॑न्पि॒व ॥१॥  
उ॒भा दे॒वा दि॒विस्मृ॑ष्टो॒न्द्रवा॑यु॒ हवाम॑हे । अ॒स्य सोम॑स्य पी॒तये॑ ॥२॥  
इ॒न्द्रवा॑यु॒ मनो॑जु॒वा वि॒प्रा ह॑वन्त ऊ॒तये॑ । स॒हस्रा॑क्षा धि॒यस्प॑ती ॥३॥  
मि॒त्रं व॒यं ह॑वामहे वरु॑णं सोम॑पीतये । ज॒ज्ञाना॑ प॒तद॑क्ष॒मा ॥४॥  
ऋ॒तेन॒ यावृ॑ता॒वृथा॑वृ॒तस्य॒ ज्योति॑प॒स्पती॑ । ता मि॒त्रावरु॑णा हु॒वे ॥५॥

23

Tivrāḥ sómāsa ā gaby āśīrvantaḥ sutā ime | váyo tán  
prāsthitaṇ piba ॥ 1 ॥ ubhā devā diviṣṣṇendravāyú havā-  
mahe | asyā sómasya pītaye ॥ 2 ॥ indravāyú manojuvā viprā  
havanta ūtaye | sahasrākshā dhiyās pātī ॥ 3 ॥ mitrām vayam  
havāmahe varunam sōmapītaye | jajñānā pūṭadakshasā ॥ 4 ॥  
ṛitēna yāv ṛitāvṛidhāv ṛitāsya jyōtishas pātī | tā mitrāvā-  
runā huve ॥ 5 ॥

॥९॥ वरु॑णः प्रा॒विता॒ भुव॑न्मि॒त्रो वि॒श्वाभि॑रू॒तिभिः॑ । कर॑तां नः सु॒राध॑सः ॥६॥  
म॒रुत्व॑न्तं ह॒वाम॑ह इ॒न्द्रभा॑ सोम॑पीतये । स॒जूर्ग॑णेन॒ तम्प॑तु ॥७॥  
इ॒न्द्रज्ये॑ष्ठा मरु॒द्रेणा॑ दे॒वासः॒ पूष॑रा॒तयः॑ । वि॒श्वे म॑म॒ श्रुता॑ ह॒वस् ॥८॥  
ह॒त वृ॑त्रं सु॒दान॑व इ॒न्द्रेण॑ स॒हसा॑ यु॒जा । मा नो॑ दुः॒शंस॑ ई॒शान॑ ॥९॥

varuṇaḥ prāvitā bhuvan mitrō vīśvābhir ūtibhiḥ | kāra-  
tām naḥ surādhasaḥ ॥ 6 ॥ marūtvantaṁ havāmaha indram  
ā sōmapītaye | sajūr gaṇēna trimpatu ॥ 7 ॥ indrajyeshthā  
marudgaṇā dēvasaḥ pūsharatayaḥ | vīṣve māma śrutā hāvam  
॥ 8 ॥ hatā vṛitraṁ sudānava indrena sāhasā yujā | mā no  
duḥśāṁsa īśata ॥ 9 ॥

## 23

These melodious and blissful devotional hymns are poured forth from the heart of devotees; may you be with us, O God, the source of vital breath, and accept them. 1

We invoke God, the source of enlightenment and vitality, to accept our devotional offerings. 2

The sages invoke the all-wise, glorious vital God, who is ever present far and near, who has countless eyes to witness all our actions for our preservation. 3

We invoke the most venerable, the most vital, most friendly and sublime God to accept our devotional offerings. 4

We invoke the most venerable and resplendent God, who with eternal truth encourages us to perform noble and pious actions. 5

May the venerable God protect us on all occasions; may the sun provide us with all defences; may both of them make us most opulent. 6

We invoke resplendent God, associated with vital powers in this world, for accepting our devotional prayers. May the resplendent God and vital powers bring us joy from all sides. 7

The divine vital powers, in association with the resplendent God, are benefactors of mankind. May they hear our invocations. 8

O learned persons, may you destroy the darkness of ignorance with the blessings of the resplendent God. Let not evil-minded men ever prevail over us. 9

विश्वान्देवान्हवामहे मरुतः सोमपीतये । उग्रा हि पृश्निमातरः ॥१०॥

vīśvān devān havāmahe marútaḥ sóma  
pītaye | ugrā hí pṛśnimātarāḥ || 10 ||

॥१०॥ जयतामिव तन्युतुर्मरुतामेति धृष्णुया । यच्छुभं याधना नरः ॥११॥  
हस्काराद्विद्युत्स्पर्शतो जाता अवन्तु नः । मरुतो मृल्यन्तु नः ॥१२॥  
आ पूषश्चित्रबर्हिषमावृणो धरुणं दिवः । आजानृष्टं यथा पशुम् ॥१३॥  
पुषा राजानमावृणिरपंगूळहं गुहा हितम् । अविन्दश्चित्रबर्हिषम् ॥१४॥  
उतो स मह्यमिन्दुभिः षड्युक्तौ अनुसेषिधत् । गोभिर्यवं न चर्कषत् ॥१५॥

jāyatām iva tanyatūr marútām eti dhṛishṇuyā | yāc  
chúbham yāthānā naraḥ || 11 || haskārād vidyútas pāry āto  
jātā avantu naḥ | marúto mṛlayantu naḥ || 12 || ā pūshañ  
citrābarhisham āghṛiṇe dharuṇam divaḥ | ājā nasṭtam yāthā  
paśum || 13 || pūshā rājānam āghṛinir āpagūlham gūhā hi-  
tam | āvindac citrābarhisham || 14 || utó sa māhyam indu-  
bhiḥ śhaḍ yuktāñ anuséshidhat | góbhir yavam ná carkṛi-  
shat || 15 ||

॥११॥ अम्बयो यन्त्यध्वभिर्जामयो अध्वरीयताम् । पूश्चतीर्मधुना पयः ॥१६॥  
अमूर्या उप सूर्ये याभिर्वा सूर्यः सह । ता नो हिन्वन्त्वध्वरम् ॥१७॥

ambāyo yanty ādhvabhir jāmayo adhvarīyatām | pṛiñ-  
catīr mādhunā payaḥ || 16 || amūr yā ūpa sūrye yābhir vā  
sūryaḥ sahā | tā no hinvantv adhvarām || 17 ||

We, the seekers of knowledge, invoke Nature's bounties, powerful vital powers and other wealth born of the mother earth. O Lord of celestial regions, may they come to bless us and accept us and accept our devotional prayers. 10

O men, whenever you march ahead on a noble mission, these vital powers will lead you along with heroic loud exclamations of victory. 11

Born of spiritual radiance, may the vital powers give us protection, happiness and prosperity. 12

As a shepherd brings back, and exhibits before others, the lost lamb, in the same way the bright sun having made the firmament wonderful by its light, brings to the earth the heavenly bliss. 13

The resplendent God, the nourisher of all, knows fully the hidden bliss dwelling like a sovereign in the cave of our heart. 14

As a cultivator who ploughs with bullocks raises barley from the earth, in the same way God successively brings out the six seasons along with the bounties of the lunar months. 15

As mothers always bring happiness to their children, in the same manner, the streams, nourishers of mankind, flow incessantly, adding milk and honey to their waters all the way. 16

May these streams of water which are contiguous to the sun (in the sense that water is carried away by rays) and those waters with which the Sun is associated, be propitious to our sacred work and worship. 17

अपो देवीरुपं ह्वये यत्र गावः पिबन्ति नः । सिन्धुभ्यः कर्त्तुं हविः ॥१८॥  
 अप्सवन्तरमृतमप्सु भेषजमपामुत प्रशस्तये । देवा भवत वाजिनः ॥१९॥  
 अप्सु मे सोमो अब्रवीदन्तर्विश्वानि भेषजा ।  
 अग्निं च विश्वशंभुवमापश्च विश्वभेषजीः ॥२०॥

apó devír  
 ūpa hvaye yātra gāvaḥ pibanti naḥ | sīndubhyaḥ kár-  
 tvam havīḥ || 18 || apsv āntār amṛítam apsú bheshajám apām  
 utá prásastaye | déva bhāvata vajīnaḥ || 19 || apsú me sómo  
 abravíd antār víśvāni bheshajá | agnīm ca víśvāśambhuvam  
 āpaś ca víśvābheshajīḥ || 20 ||

॥१२॥

आपः पृणीत भेषजं वरूथं तन्वे३ ममे ।  
 ज्योक् च सूर्ये दृशे ॥२१॥  
 इदमापः प्र वहत यत्किं च दुरितं मयि ।  
 यद्वाहमभिदुद्रोह यद्वा शेप उतानृतम् ॥२२॥  
 आपो अद्यान्वचारिषु रसेन समगस्महि ।  
 पर्यस्वानग्ना आ गहि तं मा सं सृज वर्चसा ॥२३॥  
 सं माग्ने वर्चसा सृज सं प्रजया समायुषा ।  
 विद्युर्मै अस्य देवा इन्द्रो विद्यात्सह ऋषिभिः ॥२४॥

āpaḥ priṇītā bheshajám vārūtham tanvè máma | jyók  
 ca sūryam dṛişé || 21 || idám āpaḥ prā vahata yát kíṃ ca  
 duritám máyi | yád vāhām abhidudróha yád vā śepá utá-  
 nṛítam || 22 || āpo adyānv acāriṣam rāsena sām agasmahi |  
 páyasvān agna á gahi tám mā sám sṛija vārcasā || 23 || sám  
 māgne vārcasā sṛija sám prajāyā sám āyushā | vidyúr me  
 asya devá índro vidyāt sahā ṛśhibhiḥ || 24 ||



I invoke the Lord for the divine waters which are enjoyed by the rays of the sun. For these flowing streams, we offer our gratitude (to the Lord). 18

O learned persons, may you know that there is ambrosia in the waters, there is healing balm in them, and there are medicinal herbs; know this, and by their proper use become wiser. 19

Wise men have acclaimed that within the waters dwell all balms that heal, the waters contain all healing herbs, and also the fire, the benefactor of the universe. 20

O waters, bring to perfection all disease-dispelling medicaments for the up-keep of my body, so that I may live long to see the bright sun. 21

O waters, take away whatever is wrong or deficient in me, though I may have knowingly violated or deliberately not followed the exhortations (of the elders in respect of conducts of a healthy life) or taken to untruth. 22

I have just now entered the waters; I have become one with the spirit of this water. May the fire-divine (the divine energy), abiding in the waters, come and infuse divine vigour in me. 23

O fire-divine, infuse divine vigour in me and confer progeny and long life. May I have the blessings of Nature's bounties from the seers and from the resplendent Lord. 24



[ अथ षष्ठोऽनुवाकः ॥ ]

( २४ ) चतुर्विंशं सूक्तम्

(१-१५) षष्ठ्यदशर्चास्यास्य सूक्तस्याजीगर्तिः शुनःशेषः ( स कृत्रिमो वैश्वामित्रो देवरातः ) ऋषिः । (१) प्रथमाया ऋचः कः (प्रजापतिः), (२) द्वितीयाया अग्निः, (३-५) तृतीयादितृचस्य सविता, (५) षष्ठ्या भगो वा, (६-१५) षष्ठ्यादिदशर्चाञ्च वरुणो देवताः । (१-२, ६-१५) आद्ययोर्द्वर्षयोः षष्ठ्यादिदशर्चाञ्च त्रिष्टुप्, (३-५) तृतीयादितृचस्य च गायत्री छन्दसी ॥

॥१३॥ कस्य नूनं कतमस्यामृतानां मनामहे चारु देवस्य नाम ।  
को नो म॒ह्या अ॒दितये पुन॑र्दा॒त्पितरं॑ च ह॒शेयं मा॒तरं॑ च ॥१॥  
अ॒ग्नेर्वयं प्रथ॑मस्यामृतानां मनामहे चारु देवस्य नाम ।  
स नो म॒ह्या अ॒दितये पुन॑र्दा॒त्पितरं॑ च ह॒शेयं मा॒तरं॑ च ॥२॥  
अ॒भि त्वा दे॒व स॒वित॒री॒शानं॑ वार्या॒णाम् । सदा॑वन्भा॒गमी॑महे ॥३॥  
यश्चि॒द्धि तं इ॒त्या भ॒गः श॒शमा॑नः पुरा निदः । अ॒द्वेषो ह॒स्तयोर्द्वे॑धे ॥४॥  
भ॒गभ॑क्तस्य ते व॒यमु॒द॒शे॒म तवा॑वसा । मूर्धा॒नं रा॒य आ॒रभे॑ ॥५॥

24

Kāśya nūnāṃ katamāsyāmṛtānām mānāmahe cāru de-  
vāsya nāma | kó no mahyā āditaye pūnar dāt pitāraṃ ca  
driṣéyam mātāraṃ ca || 1 || agnér vayāṃ prathamāsyāmṛi-  
tānām mānāmahe cāru devāsya nāma | sā no mahyā āditaye  
pūnar dāt pitāraṃ ca driṣéyam mātāraṃ ca || 2 || abhí tvā  
deva savitar īśānaṃ vāryāṇām | sādāvan bhāgām imahe  
|| 3 || yāṣ cid dhí ta itthā bhāgaḥ ṣaṣamānaḥ purā nidāḥ |  
adveshó hāstayor dadhē || 4 || bhāgabhaktasya te vayāṃ úd  
aṣema tāvāvasā | mūrdhānaṃ rāyā ārabhe || 5 ||

॥१४॥ न॒हि ते क्ष॑त्रं न स॒हो न म॒न्युं वय॑श्च॒नामी प॒तय॑न्त आ॒पुः ।  
नेमा आपो॑ अनि॒मिषं॑ चर॒न्तीर्न॑ ये वा॒तस्य॑ प्रमि॒नन्त्य॑र्ध्वम् ॥६॥

nahí te kshatrām ná sáho ná manyúm váyaṣ canāmi  
patāyanta āpūḥ | nēmā āpo animishāṃ cārantīr ná yé vā-  
tasya praminānty ābhvam || 6 ||

## 24

Tell me, amongst so many immortal divinities of the universe who is the self-radiant, and whose glory we should meditate on; and after having lived a full life, who will deliver us to the living world so that we may be born again to see a father and a mother. 1

The supreme God, the foremost adorable, whose auspicious name we meditate on, will deliver us back to the world so that we may be born again to see a father and a mother. 2

O divine creator, the ever-protector, you are the Lord of precious things, therefore, we ask earnestly of our share in the enjoyments of the world. 3

We invoke you for that prosperity full of kindness which lies in your hand and is available to them who are free from hatred. 4

O supreme Lord, the possessor of wealth, we shall strive to attain the heights of affluence under your protection for the benefit of all and sundry. 5

Not even those birds, that fly high through the air, attain the height of your summit, nor your strength and vigour; not even these, the waters that flow on for ever, nor hills which abate the wind's wild fury. 6

अ॒बुध्ने॒ राजा॑ वरु॒णो वन॑स्यो॒र्ध्वं स्तूपै॑ ददते॒ पूत॑र्दक्षः ।  
 नी॒चीनाः॑ स्थु॒रपरि॑ बु॒ध्न एषा॑म॒स्मे अ॒न्तर्निहि॑ताः के॒तवः॑ स्युः ॥७॥  
 उ॒रुं हि॑ राजा॑ वरु॒णश्च॑कार॒ सूर्या॑य प॒न्थाम॑न्वे॒तवा उ॑ ।  
 अ॒पदे॑ पा॒दा प्र॑तिधा॒तवेऽक॑रु॒ताप॑वक्ता हृ॒दया॑विध॒भित् ॥८॥  
 श॒तं ते॑ राज॒न्भिष॑जः स॒हस्र॑मु॒र्वी ग॑भीरा सु॒मति॑ष्टे अ॒न्तु ।  
 बा॒धस्व॑ दू॒रे नि॒र्ऋतिं॑ प॒राचैः॑ कू॒तं चि॑दे॒नः प्र॑ मु॒मुग्ध्य॑स्मत् ॥९॥  
 अ॒मी य ऋ॒क्षा नि॑हि॒तास॑ उ॒च्चा न॑क्तं द॒दृश्रे॑ कु॒हं चि॑द्वि॒वेयुः॑ ।  
 अ॒दब्धानि॑ वरु॒णस्य॑ व्र॒तानि॑ वि॒चाक॑शच्च॒न्द्रमा॑ न॒क्तमे॑ति ॥१०॥

abudhné rájā vārūno vāna-  
 syordhvām stūpam dadate pūtādakshah | nīcīnā sthur upāri  
 budhnā eshām asmé antār nīhitāḥ ketāvaḥ syuḥ || 7 || urūm  
 hī rájā vārūṇaḥ cakāra sūryāya pānthām anvetavā u | apāde  
 pādā prātidhātave 'kar utāpavaktā hṛidayāvīdhaḥ cit || 8 ||  
 śatām te rājan bhishajāḥ sahasram urvī gabhīrā sumatīḥ  
 te astu | bādhasva dūre nīrītim parācaḥ kritām cid énaḥ  
 prā mumugdhy asmāt || 9 || amī yā ṛikshā nīhitāsa uccā  
 nāktam dādṛiṣre kūha cid dīveyuḥ | ādabdhāni vārūṇasya  
 vratāni vicākaśac candramā nāktam eti || 10 ||

॥१५॥ तत्त्वा॑यामि ब्र॒ह्मणा॑ वन्द॒मान॑स्तदा श॒स्ते यज॑मानो ह॒विर्भिः॑ ।  
 अहे॑ळमानो वरु॒णेह॑ बो॒ध्युर॑शंस॒ मा न॒ आयुः॑ प्र॒ मौषीः॑ ॥११॥

tāt tvā yāmi brāhmaṇā vādamānas tād ā śāste yāja-  
 māno havīrbhiḥ | āheḷamāno varuṇeh bodhy ūruśaṁsa mā  
 na āyuh prā moshīḥ || 11 ||

The venerable Lord, the sovereign master of the universe, sustains erect the tree's stem in the baseless region; its branches spreading in the downward direction, whilst its root is high above. May they become concentrated in us as the sources of existence. 7

The venerable king of the universe determines the broad path of the sun by which he travels on his daily course, a path to traverse in pathless space. May He repel every obstructing force that might cause darkness and destroy the living force of life. 8

O venerable king, a hundred balms are yours, a thousand to endure pains and teach us how to heal our wounds. May your blessings be all-pervasive and profound. May you keep us afar from falsehood. Far away, may you drive off destruction, and liberate us from sins that have been committed by us. 9

These constellations are set high in the heaven above us; they are visible in night, and go elsewhere by day. Our venerable Lord's laws remain always unviolated, and accordingly by night, the moon moves on in its splendour. 10

Praising you with devotional prayers, I implore you to enlighten me with that sacred knowledge which the worshippers seek through offerings and reciting sacred hymns. O venerable Lord, do not look at us with disdain and do not deprive us of our life-span. 11

तदिन्नक्तं तदिवा मह्यमाहुस्तदयं केतो हृद आ वि चष्टे ।  
 शुनःशेपो यमङ्गदभीतः सो अस्मान्नाजा वरुणो मुमुक्तु ॥१२॥  
 शुनःशेपो ह्यङ्गदभीतस्त्रिष्वदित्यं द्रुपदेषु बद्धः ।  
 अवैनं राजा वरुणः ससृज्याद्विद्वौ अदब्धो वि मुमुक्तु पाशान् ॥१३॥  
 अव ते हेळो वरुण नमोभिरव यज्ञेभिरीमहे हविर्भिः ।  
 क्षयन्नस्मभ्यमसुर प्रचेता राजन्नेनोसि शिश्रथः कृतानि ॥१४॥  
 उदुत्तमं वरुण पाशमस्मदवाधुमं वि मध्यमं श्रथाय ।  
 अथा वयमादित्य व्रते तवानागसो अदितये स्याम ॥१५॥

tād in nāktam tād divā māhyam  
 āhuṣ tād ayām kēto hṛidā ā vi caṣṭe | śunaḥśēpo yām  
 āhvaḍ gṛibhītāḥ sō asmān rājā varuṇo mumoktu || 12 || śu-  
 naḥśēpo hy āhvaḍ gṛibhītās trishv ādityām drupadēṣhu bad-  
 dhāḥ | āvainam rājā varuṇaḥ sasṛijyād vidvāu ādabdhō vī  
 mumoktu pāśān || 13 || āva te hēḷo varuṇa nāmōbhīr āva  
 yajñēbhīr imāhe havīrbhīḥ | kṣhāyann asmābhyam asura  
 pracetā rājann ēnānsi śiṣrathāḥ kṛitāni || 14 || ūd uttamām  
 vartma pāśam asmād āvādhamām vī madhyamām śrathāya |  
 āthā vayām aditya vratē tāvānāgaso āditaye syāma || 15 ||

( २५ ) पञ्चविंशं सूक्तम्

(१-२१) एकविंशत्युचस्यास्य सूक्तस्याग्नीगर्तिः शुनःशेपः ( स कुत्रिमो वैश्वामित्रो  
 देवराजः ) ऋषिः । वरुणो देवता । गायत्री छन्दः ॥

॥१६॥ यच्चिद्धि ते विशो यथा प्र देव वरुण व्रतम् । मिनीमसि यविषयि ॥१॥  
 मा नो वधाय हन्नवे जिहीळानस्य रीरधः । मा हृणानस्य मन्यवे ॥२॥

25

Yāc cid dhī te viśo yathā prā deva varuṇa vratām |  
 minīnuṣi dyāvi-dyavi || 1 || mā no vadhāya hatnāve jīhīḷā-  
 nāsya rīradhah | mā hṛiṇanāsya manyāve || 2 ||



That is what the wise men tell us every day, every night, and this is what our heart seeks to know. May the highly intelligent men help us in our liberation from the evil, and may the venerable Lord set us free. 12

Even a highly intelligent man is seized and bound to the three-fold pillars—(birth, life and death). He invokes immortal God. May the all-wise, glorious God liberate him; may He loosen his bonds and make him immortal. 13

Through prostration and devotional prayers and virtuous actions we implore you to loosen the bonds of our sins; O venerable Lord, be with us and save us from the evils we have committed. 14

O venerable Lord, loosen the bonds that hold me, loosen the bonds upper, middle and lower. We shall obey your eternal laws, faithfully follow your command and thereby avoid sin. 15

## 25

In as much as all people commit errors, so do we, O merciful God, daily disfigure your worship by defaults. 1

Punish us not by the penalty of death through your indignation, anger and displeasure. 2

वि मृळीकायं ते मनो रथीरश्वं न संदितम् । गीर्भिवैरुण सीमहि ॥३॥  
 परा हि मे विमन्यवः पतन्ति वस्यैष्टये । वयो न वसतीरुप ॥४॥  
 कदा क्षत्रश्रियं नरमा वरुणं करामहे । मृळीकायोरुचक्षसम् ॥५॥

vi mṛlikāya

te mano ratñīr āśvaṃ nā saṃditam | gīrbhīr varuṇa sīmahi  
 || 3 || para hi me vimanyavaḥ pātanti vasyaiṣṭaye | vāyo  
 nā vasatīr ūpa || 4 || kadā kshatrasrīyaṃ nāram ā varuṇaṃ  
 karamahe | mṛlikāyorecākshasam || 5 ||

॥३,५॥ तदित्समानमांशाते वेनन्ता न प्र युच्छतः । धृतव्रताय दाशुषे ॥६॥  
 वेदा यो वीनां पदमुन्तरिक्षेण पतताम् । वेद नावः समुद्रियः ॥७॥  
 वेद मासो धृतव्रतो द्वादश प्रजावतः । वेदा य उपजायते ॥८॥  
 वेद वानस्य वर्तनिमुरोऋष्यस्य बृहतः । वेदा ये अध्यासते ॥९॥  
 नि पसाद धृतव्रतो वरुणः पस्त्याइस्वा । साम्राज्याय सुकृतुः ॥१०॥

tād it samanām āśate vēnanta nā prā yuchataḥ | dhri-  
 tāvratāya daśuṣhe || 6 || veda yō vīnām padām antārikshena  
 pātataṃ | veda nāvāḥ samudriyaḥ || 7 || veda māsō dhritā-  
 vrato dvādaśa prajāvataḥ | veda yā upajāyate || 8 || veda  
 vātasya vartanīm urór ṛishvāsya bṛihatāḥ | védā yé adhyā-  
 sate || 9 || ní shasāda dhritāvrato varuṇaḥ pastyāśv ā | sām-  
 rājyāya sukrātuḥ || 10 ||

॥१,८॥ अतो विश्वान्यद्भुता चिकित्वाँ अभि पश्यति । कृतानि या च कर्त्वा ॥११॥  
 स नो विश्वाहा सुकृतुगदित्यः सुपथां करत् । प्रण आयूँषि तारिषत् ॥१२॥

āto viśvāny ādbhutā cikitvāñ abhī pasyati | kṛitāni yā  
 ca kārtvā || 11 || sā no viśvāhā sukrātur ādityaḥ supāthā  
 karat | prā na āyūnshi tāriṣhat || 12 ||

O venerable Lord, we please your worthy self by our invocations for our good, in the same way as a charioteer pleases his weary horses. 3

Desire to cling to life interferes with my tranquil meditations, as the birds that return and hover around their nest. 4

When shall we for our own happiness completely surrender to you, O venerable Lord, eminent in strength and guide of all men ? 5

May you accept the common invocation (to God and the sun), being kind to the giver and undertaker of this pious pledge. 6

He who knows the path of the birds flying (flight of desires) through the air, He abiding in the ocean knows the course of ships, the destination of life. 7

God, the Lord of the pledges, and acceptor of offerings, alone knows the secrets of the twelve months and divisions arising therefrom. 8

He who knows the course of the powerful cosmic winds, also knows those which lie much above in the celestial regions. 9

Supreme sovereignty is of our venerable Lord, the acceptor of holy rites, guide of all actions, and He becomes one with His children. 10

He alone is capable of seeing through the marvels of the present and future. 11

May that very wise and glorious self guide us through all our days on the right path and prolong our lives. 12

बिभ्रद्द्रापिं हिरण्यं वरुणो वस्त निर्णिजम् । परि स्पशो नि षेदिरे ॥१३॥  
 न यं दिप्सन्ति दिप्सवो न द्रुह्वानो जनानाम् । न देवमभिमातयः ॥१४॥  
 उत यो मानुषेष्वा यशश्चक्रे असाभ्या । अस्माकमुदरेष्वा ॥१५॥

bibhrad drāpīm hi-  
 ranyāyam varuṇo vasta nirñijam | pari spaśo nī shedire  
 || 13 || nā yaṁ dīpsanti dīpsavo nā drūhvāṇo jānānām | nā  
 devaṁ abhimātayah || 14 || uta yō mānusheshv ā yaśas cakre  
 āsāmy ā | asmākaṁ udāreshv ā || 15 ||

॥१६॥ परा मे यन्ति धीतयो गावो न गव्यूतीरनु । इच्छन्तीरुचक्षसम् ॥१६॥  
 सं नु वोचावहै पुनर्यतो मे मध्वाभृतम् । होतैव क्षदसे प्रियम् ॥१७॥  
 दर्श नु विश्वदर्शनं दर्श रथमधि क्षमि । एता जुषत मे गिरः ॥१८॥  
 इमं मे वरुण श्रुधी हवमद्या च मृळय । त्वामवस्युरा चके ॥१९॥  
 त्वं विश्वस्य मेधिर द्विवश्च ग्मश्च राजसि । स यामेति प्रति श्रुधि ॥२०॥  
 उदुत्तमं मुमुग्धि नो वि पाशं मध्यमं चूत । अवाधमानि जीवसे ॥२१॥

pārā me yanti dhītāyo gāvo nā gavyūtīr ānu | ichāntīr  
 urucākshasam || 16 || sām nū vocāvhai pūnar yāto me  
 mādhv ābhṛitam | hōteva kshādase priyam || 17 || dārṣaṇ  
 nū viśvādārṣataṁ dārṣaṁ rātham ādhi kshāmi | etā juṣhata  
 me girah || 18 || imām me varuṇa śrudhī hāvam adyā ca  
 mṛīlaya | tvām avasyūr ā cake || 19 || tvām viśvasya me  
 dhira divaś ca gmaś ca rājasi | sā yāmani prāti śrudhī || 20  
 ūd uttamām mumugdhi no vī pāśam madhyamām cṛita  
 āvādhamāni jīvase || 21 ||

The venerable Lord enwrapped in His vital glory spreads the golden halo all round. 13

None can displease the Lord; the enemies cannot threaten Him nor they who tyrannize over men, nor they whose minds are bent on wrongs; no one can venture to displease Him. 14

He gives glory to mankind not only outwardly, but He is present in our innermost being. 15

My searching thoughts revert to Him who is omniscient, and who is like kine going back to pasture. 16

Allow us to proclaim, O gracious Lord, that you have accepted our offerings and worship. 17

I have seen Him whom all may see. I am feeling the presence of His divine chariot above the earth—His activity around us—I am sure He has accepted my devotional songs. 18

I invoke you, O venerable Lord, to make this day a happy one. I implore you for your helpful blessings. 19

O omniscient God, your glory enlightens the celestial, terrestrial and all the other regions of the universe. May you listen to my prayers and respond, and bless me with prosperity. 20

May you release us from the upper bond, untie the bond between, and loosen the bonds below, that we may live. 21



( २६ ) पङ्क्तिशः सूक्तम्

(१-१०) दशार्चन्यास्य सूक्तस्याजीगतिः शुनःशेषः (स कृत्रिमो वैश्वामित्रो देवरातः) ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥२०॥ वसिष्ठा हि मिषेध्य वस्त्राण्यूर्जा पते । सेमं नो अध्वरं यज ॥१॥  
 नि नो होता वरेण्यः सदा यविष्ठ मन्मभिः । अग्ने दिविस्मता वचः ॥२॥  
 आ हि ष्मा सूनवे पितापिर्यजत्यापये । सखा सख्ये वरेण्यः ॥३॥  
 आ नो बर्ही रिशादसो वरुणो मित्रो अर्यमा । सीदन्तु मनुषो यथा ॥४॥  
 पूर्य होतरस्य नो मन्दस्व सख्यस्य च । इमा उ पु श्रुधी गिरः ॥५॥

26

Vāsishvā hī miyedhya vāstrāṇy ūrjām pate | sémam no  
 adhvaram yaja || 1 || ní no hótā vārenyaḥ sādā yavishṭha  
 mánmabhiḥ | ágne divítmatā vācaḥ || 2 || á hī śhmā sūnāvc  
 pitāpīr yājaty āpāye | sakhā sakhyc vārenyaḥ || 3 || á n  
 barhī riśādaso vāruṇo mitró aryamá | sídantu mánusho ya  
 thā || 4 || púrvaḥ hotar asyā no māndasva sakhyāsya ca  
 imā u shū śrudhī girāḥ || 5 ||

॥२१॥ यच्चिद्धि शश्वता तना देवदेवुं यजामहे । त्वे इद्धयते हविः ॥६॥  
 प्रियो नो अस्तु विश्वतिर्होता मन्द्रो वरेण्यः । प्रियाः स्वग्नयो वयम् ॥७॥  
 स्वग्नयो हि वार्यो देवासो दधिरे च नः । स्वग्नयो मनामहे ॥८॥  
 अथा न उभयेषाममृत मर्त्यानाम् । मिथः सन्तु प्रशस्तयः ॥९॥  
 विश्वेभिरग्ने अग्निभिरिमं युजामिदं वचः । चनो धाः सहसो यहो ॥१०॥

yāc cid dhī śāśvatā tānā devām-devam yājāmahe | tv  
 íd dhūyate havīḥ || 6 || priyó no astu viśpātir hótā mand  
 vārenyaḥ | priyāḥ svagnāyo vayām || 7 || svagnāyo hī vārya  
 devāso dadhiré ca naḥ | svagnāyo manāmahe || 8 || áthā r  
 ubhāyeshām amṛita mārtyānām | mithāḥ santu praśastayaḥ  
 || 9 || víśvebhir agne agnibhir imāṇ yajñām idām vācaḥ  
 cáno dhāḥ sabaso yaho || 10 ||

## 26

O Lord of cosmic energy, assume your vestments (of light) and assist us in our noble acts. 1

O adorable God, ever-fresh and ever-young, may your radiant being help and guide us in our duties. 2

O adorable one, you are like a father that guides his son, a friend that helps his friend, and a brother that assists his brother. 3

O venerable God, destroyer of evil forces, pleasant law-giver, may you live in our inner-self, even as you grace other external human endeavours. 4

You are generous in your eternal friendship to humanity; listen to our repeated invocations and take delight in our prayers. 5

Whatever we offer in repeated and plentiful oblations in the recognition of Nature's bounties, is assuredly an offering to you. 6

May the Lord of men, and the performer of dedicated acts, the gracious and the noble, be dear to us, and may we also be dear to our Lord by our spiritual fervour. 7

Blessed by you, men with spiritual fervour imbibe the best of your qualities; may they use them to help mankind. 8

O adorable God, may both of them, those who are blessed with learning and the others who are not, cooperate with each other for the progress of mankind. 9

O kind-hearted venerable God, the source of strength, may you with your life-giving energies help us in the performance of noble deeds, guide us with sacred wisdom, and bless us with plenty of food. 10

( २७ ) समविशं मृतम

(१-१३) त्रयोदशर्चस्यास्य मृतस्याजीगतिः शुनःशेषः (स कृत्रिमो वैश्वामित्रो देवगणः) कृषिः । (१-१२) प्रथमादिद्वादशर्च मग्निः, (१३) त्रयोदश्याश्च देवा देवताः । (१-१२) प्रथमादिद्वादशर्चा गायत्री, (१३) त्रयोदश्याश्च त्रिष्टुप् छन्दसी ॥

॥२२॥ अश्वं न त्वा वारवन्तं वन्दद्ध्य अग्निं नमोभिः । सम्राजन्तमध्वराणाम् ॥१॥  
 स घा नः सुनुः शर्वसा पृथुप्रगामा सुशेवः । मीढ्वौ अस्माकं वभूयात् ॥२॥  
 स नो दूराच्चासाच्च नि मर्त्यादघ्रायोः । पाहि सदमिद्विश्वायुः ॥३॥  
 इमम् पु त्वमस्माकं सनिं गायत्रं नव्यांसम् । अग्ने देवेषु प्र वोचः ॥४॥  
 आ नो भज परमेष्वा वाजेषु मध्यमेषु । शिक्षा वस्वो अन्तमस्य ॥५॥

27

Āsyaṃ nā tvā vāravantaṃ vandaḍdhyā agnīm namobbiḥ  
 samrājantaṃ adhvaraṇām ॥ 1 ॥ sá ghā naḥ sūnūḥ śavasā  
 prithupragāmā susēvaḥ | mīḍhvāu asmākaṃ babhūyāt ॥ 2 ॥  
 sá no dūrāc cāsāc ca ní mārtyād aghāyōḥ | pāhi śadam id  
 viśvāyuh ॥ 3 ॥ imām ū shū tvām asmākaṃ sanīm gāyatrām  
 nāvyaṅsam | āgne devēshu prā vocaḥ ॥ 4 ॥ ā no bhaja pa-  
 ramēshv ā vājeshu madhyamēshu | śikṣā vāsvo āntamasya  
 ॥ 5 ॥

॥२३॥ विभक्तासि चित्रभानो सिन्धोरूर्मा उपाक आ । सद्यो दाशुषे क्षरसि ॥६॥  
 यमेमे प्लु मर्त्यमवा वाजेषु यं जुनाः । स यन्ता शश्वतीरिषः ॥७॥  
 नकिरस्य सहन्त्य पर्येता करस्य चित् । वाजो अस्ति श्रवाय्यः ॥८॥

vibhaktāsi citrabhāno sīndhor ūrmā upākā ā | sadyō dā-  
 śuśhe ksharasi ॥ 6 ॥ yām agne prītsū mārtyam āvā vājeshu  
 yām junāḥ | sá yāntā śaśvatīr īṣaḥ ॥ 7 ॥ nākir asya sahan-  
 tyā paryetā kāyasya cit | vājo asti śravāyyaḥ ॥ 8 ॥

## 27

With deep reverence, we express our obligations to the virtues of the fire-divine, the sovereign Lord of fire-rituals, whose flames resemble the hairy tail of a horse. 1

May He (the fire-divine), the source of our strength, with his fleeting and vigorous energies shower down on us (Nature's gifts). 2

May you, O adorable Lord, who is present everywhere, protect us, whether near or afar, from men seeking to do us injury. 3

O adorable God, may you distribute to Nature's agents the essence of our offerings (in the fire-ceremonies) and awaken in our hearts the wisdom contained in the newest hymns (of the divine texts). 4

May you procure for us the sustenance that comes down to us from the celestial region and the interspace, and grant us the wealth that is on this earth. 5

You are the possessor of wonderful radiance. You are the dispenser of blessings like the waves of a river, parted by interjacent (islets) and you generously shower your blessings on the person who completely surrenders to you. 6

O adorable God, the man whom you protect in internal and external conflicts, becomes free from all vices and he attains eternal wisdom. 7

You are an embodiment of endurance and you never transgress the laws established by yourself. May you bless the person who battles against all vices and never transgresses your regulations and laws. 8

स वाजं विश्वचर्षणिरर्वद्विरस्तु तरेता । विप्रेभिरस्तु सनिता ॥९॥  
जराबोध तद्विविद्धि विशेविशे यज्ञियाय । स्तोमं रुद्राय दृशीकम् ॥१०॥

sā vā-

jam viśvācarshaṇir ārvadbhir astu tārutā | viprebhir astu  
sānitā ॥ 9 ॥ jarābodha tād vividḍhi viśe-viśe yajñiyāya |  
stōmam rudrāya dṛṣīkam ॥ 10 ॥

॥२५॥ स नो महाँ अनिमानो धूमकेतुः पुरुश्चन्द्रः । ध्रिये वाजाय हिन्वतु ॥११॥  
स रेवौ इव विस्पतिर्देव्यः केतुः शृणोतु नः । उक्थैरग्निर्वृहद्भानुः ॥१२॥  
नमो मह्यो नमो अर्भकेभ्यो नमो युवभ्यो नम आशिनेभ्यः ।  
यजाम देवान्यदि शक्वाम मा ज्यायसः शंसमा वृक्षि देवाः ॥१३॥

sā no mahāñ animāno dhūmaketuḥ puruścandraḥ | dhiyē  
vājāya hinvatu ॥ 11 ॥ sā revāñ iva viśpātir daīvyah ketuḥ  
śṛṇotu naḥ | ukthaír agnir bṛihādbhānuḥ ॥ 12 ॥ nāmo ma-  
hādbhyo nāmo arbhakēbhyo nāmo yuvabhyo nāma āśinē-  
bhyah | yajāma devān yādi śaknāvāma mā jyāyasah sānsam  
ā vṛikshi devāḥ ॥ 13 ॥

( २८ ) अष्टविंशं सूक्तम्

(१-९) नवचर्षस्यास्य सूक्तस्याजीगर्तिः शुनःशेषः (स कृत्रिमो वैश्वामित्रो देवरातः) क्रपिः । (१-४) प्रथमादिषतुर्कषामिन्द्रः,  
(५-६) पञ्चमीषष्टयोऽल्लसलम्, (३-८) सप्तम्यष्टम्योरुल्लसलमुसले, (९) नवम्याश्च प्रजापतिर्हिरण्यम्, अधिपवणचर्म  
सोमो वा देवताः । (१-६) प्रथमादिषड्वचामनुष्टुप्, (७-९) अन्त्यष्टुचस्य च गायत्री छन्दसी ॥

॥२५॥ यत्र ग्रावा पृथुबुध ऊर्ध्वो भवन्ति सोतवे । उद्धखलसुतानामवेहिन्द्र जल्गुलः ॥१॥  
यत्र द्वाविंश जघनाधिषवण्या कृता । उद्धखलसुतानामवेहिन्द्र जल्गुलः ॥२॥

28

Yātra grāvā prithūbudhna ūrdhvō bhāvati sōtave | ulū-  
khalasutānām āvéd v indra jalgulah ॥ 1 ॥ yātra dvāva iva  
jaghānādhisavanyā kritā | ulū° ॥ 2 ॥



May the person, blessed by the learned, and by whom all people stand protected, lead us across the struggles and make us victorious and bestow on us rich bounties. 9

O cosmic Lord, earnest to prayers, may you enter into the spirit of our songs of praise for the completion of the sacrifice that benefits all mankind. 10

May the vast illimitable, precursor of light, and resplendent adorable Lord inspire us with wisdom and strength. 11

May the Omniscient, adorable and effulgent God listen to our sacred divine prayers and shower blessings on us as a generous master gives to the needy. 12

We offer our reverence to Nature's great bounties—reverence to those who are old, and reverence to them who are young. May we speak with the force at our command, the glory of all the divine powers. May we not overlook any of them, however big (or small). 13

## 28

O resplendent soul, this broad based stone, the root-cause of creation, is placed high for grinding and extracting the essence, which is wisdom and happiness. Please do recognize and partake the effusions of the mortar, coming out with divine rhythm. 1

O resplendent soul, during any noble performance, when there are two platters for containing the juice, broad like the hips, please do recognize and partake the effusions of the mortar, coming out with divine rhythm. 2

यत्र नार्थपच्यवमुपच्यवं च शिञ्जते । उल्लग्वलसुतानामवेहिन्द्र जल्गुलः ॥३॥  
 यत्र मन्थी विवधने रश्मीन्यमित्वा इव । उल्लग्वलसुतानामवेहिन्द्र जल्गुलः ॥४॥  
 यच्चिद्धि त्वं गृहेगृह उल्लग्वलक युज्यसे । इह द्युमत्तमं वदु जयतामिव दुन्दुभिः ॥५॥

yātra nāry apacyavām  
 upacyavām ca śikshate | ulū° || 3 || yātra māntham vibadh-  
 nāte raśmīm yaṁitavā iva | ulū° || 4 || yāc cid dhī tvām grīhē-  
 grīha ūlūkhalaka yujyāse | ihā dymnāttamaṁ vada jāyatām  
 iva dundubhīḥ || 5 ||

॥२६॥ उत स्म ते वनस्पते वातो वि वात्यग्रमित् । अथो इन्द्राय पातवे सुनु सोमं मुल्लखल ॥६॥  
 आयजी वाजसामता ता ह्युच्चा विजर्भतः । हरी इवान्धांसि वप्सता ॥७॥  
 तानो अद्य वनस्पती ऋन्वावृष्वभिः सातृभिः । इन्द्राय मधुमन्सुतम् ॥८॥  
 उच्छिष्टं चम्वोर्भर सोमं पवित्र आ सृज । नि धीहि गोरधि त्वचि ॥९॥

utā sma te vanaspate vāto ví vāty āgram it | átho ín-  
 drāya pátave sunú sómam ulukhala || 6 || āyājī vājasátamā  
 tā hy ūcā vijarbhṛitāḥ | hārī ivāndhaṁsi bāpsatā || 7 || tā  
 no adyā vanaspatī ṛishvāv ṛishvēbhiḥ sotṛibhiḥ | índrāya  
 mādhumat sutam || 8 || ūc chisṭāṁ camvōr bhara sómam  
 pavitra ā sṛija | ní dhehi gōr ādhi tvacī || 9 ||

O resplendent soul, as a housewife learns and practises giving and collecting substances ground in the mortar, and teaches others to do so, so please do recognize and partake the effusions of the mortar, coming out with divine rhythm. 3

O resplendent soul, when a cord is used with a churning staff to restrain and guide it, like reins for the horse, please do recognize and partake the effusions of the mortar, coming out with divine rhythm. 4

Indeed, O mortar, you are present in every home giving out rhythmic sounds; may you give forth a lusty sound like the drum of the conquerors. 5

O Lord of the forest, as the wind gently blows before you, so also O mortar, gently prepare the essence of wisdom and happiness to be made acceptable to the inner soul. 6

O sacrificial implements, stretch your wide jaws, like hay-horses champing the grains. 7

May we propose and offer the sweet extracted essence of wisdom and happiness to the resplendent soul (just as a man extracts the essence of herbs by grinding them in a mortar with a pestle). 8

May this spread the remains of the spiritual essence (of wisdom and happiness) upon the platters, sprinkle it upon the blades of grass, the filters, and place the residue upon the cow hide. 9

**Note:** The platters are the pranamaya and manomaya kosas (the vital and mental sheaths). The essence of knowledge and happiness (which are the contents of the vijñanamaya and anandamaya kosas) passes on to the self, known as Indra.

( २० ) एकोनविंशं सूक्तम्

( १-७ ) समवेत्याम्य सूक्त्याजीगनिः शुनःशेष ऋषिः (स कृषिर्गो वैश्वामित्रो देवगतः) । इन्द्रो देवता । पङ्क्तिःछन्दः ॥

॥२॥

यच्चिद्धि संत्य सोमपा अनाशस्ता इव ससि ।

आ तू न इन्द्र शंसय गोप्यश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥१॥

शिप्रिन्वाजानां पते शर्चीवस्तव दंसना ।

आ तू न इन्द्र शंसय गोप्यश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥२॥

नि प्वापया मिथुदशा सुस्तामबुध्यमाने ।

आ तू न इन्द्र शंसय गोप्यश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥३॥

29

Yāc cid dhi satya somapā anāśastā iva smāsi | ā tū na  
 indra śaṁsaya gōshv āśveshu subhriṣhu sahasreshu tuvīma-  
 gha || 1 || śīprin vajanaṁ pate śācīvas tāva daṁśanā | ā —  
 || 2 || nī shvapaya mithūdrśā sastām ābudhyamane | ā —

सुसन्तु त्या अरातयो बोधन्तु शूर रातयः ।

आ तू न इन्द्र शंसय गोप्यश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥४॥

समिन्द्र गर्दभं मृण नुवन्तं पापयामुया ।

आ तू न इन्द्र शंसय गोप्यश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥५॥

पताति कुण्डुणाच्या दूरं वातो वनादधि ।

आ तू न इन्द्र शंसय गोप्यश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥६॥

सर्वं परिक्रोशं जहि जम्भया कृकदाश्रम ।

आ तू न इन्द्र शंसय गोप्यश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥७॥

sasantu tyā āratayo bōdhantu śūra ratayah | ā —  
 || 4 || śam indra gardabhām mrina nuvāntam papāyamayā |  
 ā — || 5 || pātati kuṇḍrīṇācya dūrām vāto vānad ādhi |  
 ā — || 6 || sārvaṁ parikrośam jahi jambhāyā kṛikadā-  
 śvaṁ | ā — || 7 ||

## 29

O resplendent Lord of boundless wisdom, and ocean of spiritual bliss, even if we be unworthy (according to high standards) may you enrich us with unlimited prosperity, physical, mental and spiritual. 1

O handsome and mighty Lord of food, your benevolence endures for ever. O resplendent Lord of boundless wisdom may you enrich us with unlimited prosperity,—physical, mental and spiritual. 2

Let the messengers of attachment (sloth and violence) go to sleep; looking at each other, let them sleep, never to wake up. O resplendent God of boundless wisdom, may you enrich us with unlimited prosperity,—physical, mental and spiritual. 3

O hero, may those who are our enemies sleep and those who are our friends be awake. O resplendent God of boundless wisdom, may you enrich us with unlimited prosperity,—physical, mental and spiritual. 4

O resplendent God, possessor of boundless wisdom, destroy this ass (of our evils), that keeps braying in a discordant tone; O resplendent Lord of boundless wisdom, may you enrich us with unlimited prosperity,—physical, mental and spiritual. 5

Let the adverse stormy wind, with its wayward course, alight after—in some barren forest. O resplendent Lord of boundless wisdom, may you enrich us with unlimited prosperity,—physical, mental and spiritual. 6

(On the material side, the prosperity consists in having thousands of bright and healthy cows and horses).

Slay all those who revile devotees and commit violence against them. O resplendent Lord of boundless wisdom, may you enrich us with unlimited prosperity,—physical, mental and spiritual. 7



( ३० ) त्रिंशं मूलम्

(१-२२) द्वाविंशत्युच्यस्यास्य मूलस्याजीगतिः शुनःशेषः ऋषिः (स कृत्रिमो वैश्वामित्रो देवगतः) । (१-१६) प्रथमादि-  
पोडशर्चामिन्द्रः (१७-१९) सप्तदश्यादिचतुर्विंशती, (२०-२२) विंश्यादिचतुर्विंशती च उपा देवताः ।(१-१०, १२-१५, १७-२२) प्रथमादिदशर्चा, द्वादश्यादिचतुर्विंशती, सप्तदश्यादिचतुर्विंशती  
गायत्री, (११) एकादश्याः पादनिचट्टायत्री, (१६) पौडश्याश्च त्रिपदुप छन्दोभिः ॥

॥२८॥ आ व इन्द्रं क्रिविं यथा वाजयन्तः शतक्रतुम् । मंहिष्ठं सिञ्च इन्दुभिः ॥१॥  
 शतं वा यः शुचीनां महस्रं वा समागिराम् । एदुं निञ्चं न रीयते ॥२॥  
 सं यन्मदाय शुष्मिण एना हस्योदरे । समुद्रो न व्यचो दधे ॥३॥  
 अयमु ते समंतसि कपोत इव गर्भधिम् । वचस्तच्चित्र ओहमे ॥४॥  
 स्तोत्रं राधानां पते गिरीहो वीर यस्य ते । विभूतिरस्तु सूनृता ॥५॥

30

Ā va indram krivim yathā vājayāntaḥ śatakratum |  
 mānhishṭhaṁ siñca indubhiḥ || 1 || śatām vā yāḥ śucīnām  
 sahasraṁ vā sāmaśirām | éd u ninnām ná rīyate || 2 || sām  
 yān mādāya ṣushmīṇa enā hy āsyodāre | samudró ná vyāco  
 dadhé || 3 || ayām u te sām atasi kapóta iva garbhadhīm |  
 vācas tāc cin na ohasc || 4 || stotraṁ rādhānām pate gīr-  
 vāho vīra yāsya te | vibhūtir astu sūnṛtā || 5 ||

॥२९॥ ऊर्ध्वस्तिष्ठा न ऊतयेऽस्मिन्वाजे शतक्रतो । समन्येषु ब्रवावहे ॥६॥  
 योगेयोगे तवस्तरं वाजेवाजे हवामहे । सखाय इन्द्रमुतये ॥७॥  
 आ घां गमयद् श्रवत्सहस्रिणीभिरूतिभिः । वाजेभिरुप नो हवाम् ॥८॥  
 अनु प्रलस्यौकसो हुवे तुविप्रतिं नरम् । यं ते पूर्वं पिता हुवे ॥९॥

ūrdhvas tiṣṭhā na ūtāye 'smīn vāje śatakrato | sām an-  
 yēshu bravāvai || 6 || yoge-yoge tavāstaram vāje-vāje ha-  
 vāmahe | sakhāya indram ūtāye || 7 || ā ghā gamad yādi  
 śrāvat sahasraṇībhir ūtibhiḥ | vājebhir ūpa no hāvam || 8 ||  
 ānu pratnāsyaūkaso huvé tuvipratīm nāram | yān te pūr-  
 vani pitā huvé || 9 ||

## 30

May we, desirous of wealth and wisdom, offer homage, and fill with devotions, the heart of the resplendent God, the embodiment of selfless actions just as the farmers dig a well and fill their fields with water. 1

May our sublime and pure devotions flow in hundreds and thousands of streams to the resplendent God like the river rushing down to join the ocean. 2

All the prayers, which are poured forth to please the resplendent God; are treasured in the heart of God like water in the vast ocean. 3

This devotional prayer is offered to you. Please accept it as a pigeon, eagerly awaiting his pregnant mate. 4

O valiant resplendent God, Lord of affluence, acceptor of prayers, may genuine prosperity be the reward of your faithful devotee. 5

Come to us, O embodiment of total selfless actions, for protection from our fears and help us to overpower them. May we establish communion with you for our guidance. 6

On every occasion, in every noble work, we invoke the resplendent God, the best amongst our friends, for our protection and happiness. 7

When He listens to our invocations, He assuredly comes to us with thousands of generous bounties and benedictions. 8

I too invoke you in right earnest, O resplendent God who creates the universe with eternal elements; our preceptors and ancestors have also been invoking the same. 9

तं त्वा वयं विश्ववारा आस्महे पुरुहूत । सखे वसो जरितृभ्यः ॥१०॥

tam tvā vayam viṣvavarā śāasmahe pu-  
ruhūta | śakhe vaso jaritṛibhyah ॥ 10 ॥

॥ १० ॥ अस्माकं शिप्रिणीनां सोमपाः सोमपात्रां । सखे वज्रिन्तसखीनाम् ॥११॥  
तथा तदेस्तु सोमपाः सखे वज्रिन्तथा कृणु । यथा त उश्मसीष्टये ॥१२॥  
रेवनीनः मधुमादु इन्द्रे सन्तु तुविवाजाः । क्षुमन्तो याभिर्मदेम ॥१३॥  
आ घ त्वायान्मनासः स्तोतृभ्यो धृष्णवियानः । ऋणोरक्षं न चक्रयोः ॥१४॥  
आ यद्वयः शतक्रतवा कामं जरितृणाम् । ऋणोरक्षं न शर्चीभिः ॥१५॥

asmākaṁ śiprīṇīnām sōmapāḥ somapātrāṁ | śakhe vaj-  
rin sākhīnām ॥ 11 ॥ tāthā tād astu somapāḥ śakhe vajrin  
tātha kṛiṇu | yāthā ta uśmāsīṣṭāye ॥ 12 ॥ revātīr naḥ sa-  
dhamāda indre santu tuvivājāḥ | kṣhumānto yābhir mādema  
॥ 13 ॥ ā gha tvāvān tmānāptā stotṛibhyo dhṛishṇav iyā-  
nāḥ | ṛiṇór ākṣhaṁ nā cakryòh ॥ 14 ॥ ā yād dúvaḥ śata-  
krataṁ ā kāmam jaritṛīṇām | ṛiṇór ākṣhaṁ nā śacibhiḥ  
॥ 15 ॥

॥ १६ ॥ अश्वदिन्द्रः पोप्रुथद्विजिगायु नानदद्विः शाश्वसद्विर्धनानि ।  
स नो हिरण्यरथं दुंसनावान्स नः सनिता सनये स नोऽदात् ॥१६॥  
आश्विनावश्वावत्येषा यातं शवीरया । गोमदस्त्रा हिरण्यवत् ॥१७॥

śāśvad īndraḥ pōpruthadbhir jigāya nānadadbhiḥ śā-  
śvasadbhir dhānani | śa no hiraṇyaratham daṁśanāvān śa  
naḥ sanitā sanāye śa no 'dāt ॥ 16 ॥ āśvināv āśvāvatyeshā  
yatam śāvīrayā gōmadasrā hiraṇyavat ॥ 17 ॥

Desirous of your communion, we invoke you as our bosom friend, as all the devotees in distress take refuge in you. Be gracious to your dedicated and loyal worshippers. 10

O enjoyer of the essence of wisdom and happiness, friend of our lovely featured dame—the intellect, and the friend of others who also enjoy the same essence, may you bestow upon us abundance of cows with firm jaws. 11

O mighty God, acceptor of the divine essence, dispeller of all our miseries, we yearn for your friendship and beseech you to respond to our love. 12

May you share our spiritual joy, O resplendent God. May we have abundant nourishment, and may our intellect be bright and sharp, so that full of devotion and wealth, we may live in perfect bliss in union with you. 13

O Lord, the vanquisher, let your self-radiant divinity bestow promptly, when solicited, bounties upon your devotees, as the spokes of a wheel tend to the axle for speed and unity. 14

O resplendent God, embodiment of hundreds of selfless actions and infinitely wise, may you fulfil the noble aspirations of your dedicated devotees with that constancy with which the movements of the car are related to the axle. 15

Resplendent soul obtains strength through the aid of sense organs, who are like horses champing, neighing and snorting. It has been given a golden chariot of human body as a gift. 16

May the powerful mental and vital forces be with us and provide us plentiful nourishment as if brought on steeds. May these dispellers of poverty speedily come to us with brilliant intellect (gold) and happiness (cattle). 17

समानयोजनो हि वाँ रथो दस्त्रावभर्त्यः । समुद्रे अश्विनेयते ॥१८॥  
 न्यःश्वस्य मूर्धनि चक्रं रथस्य येमधुः । परि द्यामन्यदीयते ॥१९॥  
 कस्ते उपः कधप्रिये भुजे मर्तो अमर्त्ये । कं नक्षसे विभावरी ॥२०॥  
 वयं हि ते अमन्मह्यन्तादा पराकात् । अश्वे न चित्रे अरुषि ॥२१॥  
 त्वं त्येभिरा गंहि वाजैर्भिर्दुहितर्दिवः । अस्मे रथि नि धारय ॥२२॥

samānāyojano

hi vāṃ rātho dasrāv amartyaḥ | samudrē aśvinēyate || 18 ||  
 ny āghnyāsya mūrdhāni cakrāṃ rāthasya yemathuḥ | pari  
 dyām anyād iyate || 19 || kās ta ushaḥ kadhapriye bhuje  
 mārto amartye | kām nakshase vibhāvari || 20 || vayāṃ hī te  
 āmanmahy āntād ā parākāt | aśve nā citre aruṣi || 21 ||  
 tvāṃ tyēbhir ā gahi vājebhir duhitar divaḥ | asmé rayīm  
 nī dhāraya || 22 ||

[ अथ सप्तमोऽनुवाकः ॥ ]

( ३१ ) एकविंशं सूक्तम्

(१-१८) अष्टादशचन्द्रमस्य सप्तस्याङ्गिरसो द्विरप्यस्त्युप ऋषिः । अग्निर्देवता । (१-३, ९-१५, १७) प्रथमादि-  
 सप्तर्चाः, त्वस्यादिमप्तर्चाः, सप्तदश्याश्च जगतीः (८, १६, १८) अष्टर्चाषोडश्याष्टादश्याश्च त्रिष्टुप् छन्दसाः ॥

॥३२॥

त्वमग्ने प्रथमो अङ्गिरा ऋषिर्देवो देवानामभवः शिवः सखा ।  
 तव व्रते कवथो विद्वानापमोऽजायन्त मरुतो भ्राजदृष्टयः ॥१॥  
 त्वमग्ने प्रथमो अङ्गिरस्तमः कविर्देवानां परि भूपमि व्रतम् ।  
 विभुर्विश्वस्मे भुवनाय मेधिरा द्विमाता शयुः कतिधा चिदुपवे ॥२॥

31

Tvāṃ agne prathamó āṅgirā řishir devó devānām  
 abhavaḥ řivaḥ sākḥā | tāva vraté kavāyo vidmanāpasó 'ja-  
 yanta marúto bhrájadřisṭayaḥ || 1 || tvāṃ agne prathamó  
 āṅgirastamaḥ kavír devānām pári bhūřhasi vratām | vibhūr  
 vířvasmai bhúvanāya médhiro dvimātā řayúḥ katidhā cid  
 āyāve || 2 ||



O God, destroyer of the wicked, your gift of body to us, is as if an imperishable chariot, (with the immortal soul residing within a cavity). It aspires to reach beyond this material world across space. 18

O the pair of vital and mental faculties, you have one wheel in the mortal material body, while the other of the spirit soars high in search of the immortal. Only you can take us to the desired destination. 19

O dawn, what mortal does enjoy you ? Who is pleased by praise ? Whom mighty one, O radiant, do you affect ? 20

O dawn, wonderfully brilliant, diffuse and tinted, we do not know (her limits) whether seen from nigh or far. 21

May the dawn (the intellect), who is like the daughter of the celestial region, approach us and give us nourishment and perpetuate our wealth. 22

## 31

O adorable God, you are the first and foremost essence of life; you are the revealer of the divine knowledge. You are the giver of bliss to the enlightened persons, and friend to your devotees, whose actions are guided by your eternal laws. In your supervision the righteous persons, activated through wisdom, become seers and virtuous. 1

O adorable God, you are the first and foremost essence of life; you enforce (as a supreme sage) the eternal laws. Under your care, all the vital forces,—sapient, manifold and intelligent,—and as if offspring of two mothers, (i. e. of spiritual and material), commenced their work, as a worship to you for the benefit of mankind. 2

त्वमग्ने प्रथमो मातरिश्चन आविर्भव सुकृत्या विवस्वते ।  
 अरेजेतां रोदसी होतृवृयेंऽसंघोर्भारमयजो महो वसो ॥३॥  
 त्वमग्ने मनवे द्यामवाशयः पुरुरवसे सुकृते सुकृतरः ।  
 श्वात्रेण यत्पित्रोर्मुच्यसे पर्या त्वा पूर्वमनयन्नापरं पुनः ॥४॥  
 त्वमग्ने वृषभः पुष्टिवर्धन उद्यतस्तुचे भवसि श्रवाय्यः ।  
 य आहुतिं परि वेदा वर्षट्कृतिमेकायुरग्ने विश आविवाससि ॥५॥

tvām agne prathamó mātariśvana āvīr bhava  
 sukratūyā vivāsvate | ārejetāṃ ródasī hotṛivṛīryé 'saghnor  
 bhārāṃ áyajo mahó vaso || 3 || tvām agne mánave dyām  
 avāśayaḥ purūrāvasa sukríte sukrítarah | śvātrēṇa yāt pi-  
 trór múcyase pāry á tvā pūrvam anayann āparam pūnaḥ  
 || 4 || tvām agne vṛishabhāḥ puṣṭivārdhana údyatasruce  
 bhavasi śravāyyaḥ | yá áhutim pári védā vāṣaṭkṛitim ékā-  
 yur ágre víṣa āvivāsasi || 5 ||

॥३३॥ त्वमग्ने वृजिनवर्तने नरं सक्मन्पिपर्षि विदथे विचर्षणे ।  
 यः शूरसाता परितक्म्ये धने दुग्नेभिश्चित्समृता हंसि भूयसः ॥६॥  
 त्वं तमग्ने अमृतत्व उत्तमे मर्ते दधासि श्रवमे दिवेदिवे ।  
 यस्तातृषाण उभयाय जन्मने मयः कृणोषि प्रय आ च सुरये ॥७॥  
 त्वं नो अग्ने सनये धनानां यशसं काहं कृणुहि स्तवानः ।  
 ऋध्याम कर्मापसा नवेन देवैर्द्यावापृथिवी प्रावतं नः ॥८॥

tvām agne vṛijināvartaniṃ nāraṃ śakman piparshi vi-  
 dátthe vicarshaṇe | yaḥ śūrasātā pāritakmye dhāne dabhīré-  
 bhiḥ cit sāmritā hānsi bhūtyasaḥ || 6 || tvām tām agne amṛi-  
 tatvā uttamé mārtaṃ dadhāsi śravase divé-dive | yās tā-  
 triśhāṇā ubhāyāya jānmaṇe māyaḥ kṛiṇóshi prāya á ca sú-  
 rāye || 7 || tvāṃ no agne sanāye dhānānām yaśāsaṃ kārūṃ  
 kṛiṇuhi stāvānaḥ | ṛidhyāma karmāpāsā nāvena devaīr dyā-  
 vāpṛithivi prāvatam naḥ || 8 ||

O adorable Lord, presiding over the vital forces, you become manifested to a worshipper as a result of his devotion. The celestial and terrestrial regions tremble (at your command). O Lord of wealth, you preside over all the ceremonial performances of worship, which wise sages are assigned to perform. O Lord, through you the Nature's other bounties have attained perfection. 3

O adorable God, you have made the ethereal space as the sustainer of sound in the interests of mankind. When the sun is set free from the churning of the parents, (the celestial and terrestrial regions), then he is first taken to the east, and thence he moves to the west. 4

You fulfil all our noble aspirations, O adorable God; you bless your worshipper as he raises the ladle in the fire-ritual. We invoke you for elevating the devotee, who understands the deeper meaning of invocation and oblation. You are the provider of sustenance. You are the first to bestow light and give wisdom and strength to all our folk. 5

O all-wise and all-seeing God, direct the ignorant worshipper, who follows the wrong paths and help him to revert to the acts which will reclaim him. You always protect in times of conflicts those who are feeble, but on the path of truth, against those who are strong but on the wrong path. 6

O adorable God, you lift up the mortal man to superb immortality by providing sustenance. On the wise you bestow happiness and sustenance in both lives, the present one and the one to come. 7

The adorable God who is praised by us, makes our devotee illustrious so that he wins for us stores of riches; may we improve upon the fire-ritual with new innovations; may this earth and heaven, along with Nature's other bounties, provide us with protection. 8

त्वं नो अग्ने पित्रोरुपस्थ आ देवो देवेष्वनवद्य जागृविः ।  
 तनुकृद्धोधि प्रमतिश्च कारवे त्वं कल्याण वसु विश्वमोपिषे ॥९॥  
 त्वमग्ने प्रमतिस्त्वं पितासि नस्त्वं वयस्कृत्तव जामयो वयम् ।  
 सं त्वा रायः शतिनः सं संहस्त्रिणः सुवीरं यन्ति व्रतपामदाभ्य ॥१०॥

tvām no agne pitrór upásttha  
 á devó devóshv anavadya jágrivih | tanúkṛd bodhi prámatis-  
 ca kārave tvām kalyāṇa vāsu víśvam ópiṣhe || 9 || tvām agne  
 prámatis tvām pitāsi nas tvām vayaskṛít tāva jāmayo va-  
 yām | sām tvā rāyaḥ śatīnaḥ sām sahasrīṇaḥ suvīraṃ yanti  
 vratapām adābhya || 10 ||

॥३५॥ त्वमग्ने प्रथममायुमायवे देवा अकृष्वन्नहुषस्य विस्पतिम् ।  
 इळामकृष्वन्मनुषस्य शासनीं पितुर्यत्पुत्रो ममकस्य जायते ॥११॥  
 त्वं नो अग्ने तव देव पायुभिर्मघोनो रक्ष तन्वश्च वन्द्य ।  
 त्राता लोकस्य तनये गवामस्यनिमेषं रक्षमाणस्तव व्रते ॥१२॥  
 त्वमग्ने यज्यवे पायुरन्तरोऽनिषङ्गाय चतुरक्ष इध्यसे ।  
 यो रातहव्योऽवृकाय धायसे कीरश्चिन्मन्त्रं मनसा वनोषि तम् ॥१३॥  
 त्वमग्ने उरुशंसाय वाघते स्पार्हं यद्रेक्णः परमं वनोषि तत् ।  
 आध्रस्य चित्रमतिरुच्यसे पिता प्रपाकं शास्ति प्र दिशो विदुष्टरः ॥१४॥

tvām agne prathamām āyūm āyave devā akṛiṇvan ná-  
 lushasya viṣpátim | ilām akṛiṇvan mánushasya śāsanīm  
 pitúr yāt putró māmakasya jáyate || 11 || tvām no agne tāva  
 deva pāyúbhir maghóno raksha tanvāṣ ca vandya | trātá  
 tokāsyā tánaye gāvām asy ānimeshaṃ rākshamāṇas tāva  
 vraté || 12 || tvām agne yājyave pāyúr antaro 'nishaṅgāya  
 caturakṣhā idhyase | yó rātāhavyo 'vṛikāya dhāyase kīrēṣ  
 cin māntram mānasā vanóshi tām || 13 || tvām agna uruśān-  
 sayā vāghāte spārham yād rékṇaḥ paramām vanóshi tát |  
 ādhrāsyā cit prāmatir ucyase pitā prā pákaṃ śāssi prā  
 díśo viduṣṭaraḥ || 14 ||

O adorable God, irreproachable, ever vigilant, illuminator of justice, disseminator of knowledge, may we be illustrious among the enlightened, and devoted to our parents. Please protect us and give us wealth and wisdom and all that is worthy of possession. 9

O inviolable, all knowing adorable God, you are our father. We are your kinsmen. May you grant us new life endowed with knowledge and happiness. Let us also acquire wealth and wisdom in hundreds and thousands. You are the defender of the persons performing noble acts, and you also favour those who are good and virtuous. 10

O adorable God, through the earliest enlightened sages, you revealed the sacred teachings of the Vedas for mortal men; and the divine wisdom became herself the instructress of the son of man, the earliest father of my race. 11

O adorable God, preserve your devotees with your bounties; you are the defender of the cattle for the son of my son, who is ever assiduous in your worship. 12

O adorable God, you are charitable and selfless. You supervise with eyes in all the four directions without attachment and prejudice. You are the benevolent protector of all pious people and embodiment of selfless actions. May you protect all your pious devotees and make them illustrious. 13

O adorable God, may you grant the choicest gifts, spiritual as well as material, to your worshippers. You are called the well-intentioned protector. You protect them as father protects the son. You are all-wise and instruct your disciples about proper conduct. You define for them the points of the horizon (that is, you set the limits of their disciplines). 14



त्वमेमे प्रयतदक्षिणं नरं वर्मेव स्युतं परि पासि विश्वतः ।  
स्वादुक्षद्या यो वसतो स्योनकृज्जीवयाजं यजेते सोपमा दिवः ॥१५॥

tvām agne prāyatadakshinam nāram  
vārmeva syūtām pari pāsi viśvātah | svādukshādmā yó va-  
satau syonakrīj jīvayājam yajate sōpamā divah ॥ 15 ॥

॥३५॥ इमामेमे शरणिं मीमृषो न इममध्वानं यमगाम दुरात् ।  
आपिः पिता प्रमतिः सोम्यानां भृमिरस्यृषिकृन्मर्त्यानाम् ॥१६॥  
मनुष्वदेमे अङ्गिरस्वदङ्गिरो ययातिवत्सदेने पूर्ववच्छुचे ।  
अच्छ याह्या वह्ना देव्यं जनमा सादय बर्हिषि यक्षि च प्रियम् ॥१७॥  
एतेनामे ब्रह्मणा वावृधस्व शक्तीवा यत्ते चकृमा विदा वा ।  
उत प्र णेष्यमि वस्यो अस्मान्त्सं नः सृज सुमत्या वाजवत्या ॥१८॥

imām agne śaraṇim mīmṛiṣho na imām ādhvānam yām  
āgāma dūrāt | āpīh pitā prāmatih somyānām bhrimir asy  
ṛishikrīm mārtyānām ॥ 16 ॥ manushvād agne āṅgirasvād ā-  
giro yayativāt sādane pūrvavāc chuce | ācha yāhy ā vahā  
daīvyam jānam ā sādaya barhiṣhi yākshi ca priyam ॥ 17 ॥  
etēnāgne brāhmaṇā vāvṛidhasva śaktī vā yāt te cakṛimā  
vidā va | utā prā ṇeshy abhī vāsyo asmān sām naḥ sṛija  
sumatyā vājavatyā ॥ 18 ॥

( ३२ ) द्वात्रिंशं सूक्तम्

( १-१० ) पञ्चदशचर्म्यास्य मन्त्रस्याङ्गिरसो हिग्व्यम्न्य अपिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥३६॥ इन्द्रस्य नु वीर्याणि प्र वोचं यानि चकार प्रथमानि वज्री ।  
अहन्नहिमन्त्रपस्ततर्द प्र वक्षणा अभिनत्पर्वतानाम् ॥१॥

32

Indrasya nú vīryāṇi prā vocam yāni cakāra prathamāni  
vajrī | āhann āhim ānv apās tatarda prā vakshāṇā abhinat  
pārvatānām ॥ 1 ॥

O adorable God, may you defend the man who liberally gives on every side, like a well-stitched armour. The person who keeps the choicest foods in his house, and with them entertains his guests, in fact, performs a sacrifice of life, which has the likeness of heaven. 15

O adorable God, forgive us this our negligence, this path in which we have gone astray. You are a friend and father of persons who are the performers of noble deeds. To such mortals you reveal your nature. 16

O adorable God, you go about helping every one; may you come to help such industrious persons as perform noble actions and inspire others also to do so; elevate them to a high stature, and offer them blessings. 17

O adorable God, we are offering you this prayer according to the best of our ability, according to the best of our knowledge. May you, therefore, lead us to abundance, and endow us with right understanding, and also sustenance. 18

[Vṛtra sometimes also occurs as Ahi. On physical side Vṛtra is nothing more than the accumulation of vapour condensed, shut up or obstructed by a cloud. Indra with his thunderbolt, (or electric discharge) causes condensation, and vent is given to the rain which then descends upon the earth.]

May I acclaim the valorous deeds of the resplendent soul (the lower self), which he has achieved: he has cloven the cloud of blind and dark impulses; and cast out the evil thoughts; he has broken a way for the torrents of wisdom through obstacles. 1

अहन्नहिं पर्वते शिश्रियाणं त्वष्टास्मै वज्रं स्वयं ततक्ष ।  
 वाश्वा इव धेनवः स्यन्दमाना अजः समुद्रमव जग्मुरापः ॥२॥  
 वृषायमाणोऽवृणीत सोमं त्रिकद्रुकेष्वपिबत्सुतस्य ।  
 आ सार्यकं मघवादत्त वज्रमहन्नेन प्रथमजामहीनाम् ॥३॥  
 यदिन्द्राहन्प्रथमजामहीनामान्मायिनाममिनाः प्रोत मायाः ।  
 आत्सूर्यं जनयन््यामुषासं तादीना शत्रुं न किला विविस्ते ॥४॥  
 अहन्वृत्रं वृत्रतरं व्यसमिन्द्रो वज्रेण महता वधेन ।  
 स्कन्धासीव कुलिशेना विवृक्णाहिः शयत उपपृक्पृथिव्याः ॥५॥

āhann āhim pārvate śiśriyāṇaṁ tvāṣṭā-  
 smai vājraṁ svaryāṁ tataaksha | vāśrā iva dhenavaḥ syān-  
 damānā āñjah samudraṁ āva jagmur āpah ॥ 2 ॥ vṛishayā-  
 māṇo 'vṛṇita sōmaṁ trikadrakeshv apibat sutāsya | ā sā-  
 yakam maghāvādatta vājraṁ āhann enam prathamajām  
 āhinām ॥ 3 ॥ yād indrāhan prathamajām āhinām ān māyī-  
 nām āmināḥ prōtā māyāḥ | āt sūryaṁ janāyan dyām ushā-  
 saṁ tādītnā śatruṁ nā kilā vivitse ॥ 4 ॥ āhan vṛitraṁ vṛi-  
 tratāraṁ vyāṇsaṁ indro vājrena mahatā vadhēna | skān-  
 dhānsīva kūliṣeṇā vīvṛikṇāhiḥ śayata upaprīk prithivyāḥ  
 ॥ 5 ॥

॥३॥ अयोधेवे दुर्मद आ हि जुह्वे महावीरं तुविबाधमृजीषम् ।  
 नातारीदस्य समृतिं वधानां सं रुजानाः पिपिष इन्द्रशत्रुः ॥६॥  
 अपादहस्तो अपृतन्यदिन्द्रमास्य वज्रमधि सानौ जघान ।  
 वृष्णो वधिः प्रतिमानं बुभूषन्पुत्रा वृत्रो अशयव्यस्तः ॥७॥

ayoddhēva durmāda ā hi juhvē mahāvīraṁ taviḥādham  
 rījishāṁ | nātārīd asya sāmṛitiṁ vadhānāṁ sāṁ rujānaḥ  
 pipiṣha indrasatruḥ ॥ 6 ॥ apād āhastō aprītanyad indraṁ  
 āsya vājraṁ ādhi sānan jaghāna | vṛiṣṇo vādhriḥ prati-  
 māṇam būbhūshan purutrā vṛitrō aśayat vyāstah ॥ 7 ॥

He has sent asunder the cloud of blind impulses seeking refuge in the obstacles. The supreme architect has conquered with his all-encompassing bolt of will-power. The clouds of passions have been broken; the water of animated evil thoughts has rapidly rushed to the heart, like cows hastening to the calves. 2

The powerful soul accumulated his strength in three virtuous directions,—physical, mental and spiritual. He sharpened his will-power and struck the first born of the evil impulses, the sexual one. 3

O powerful soul, since you have subdued the foremost impulse, which is the prime cause of delusions, and thereby since you generated the light of wisdom to shine on the horizon of human mind, you have not left a sinful impulse to disturb you. 4

With his great assailing will power the powerful soul again strikes the wounded evil-mind, which still lies there prostrate, like trunks of trees felled by the axe. 5

The wounded, but arrogant sinful mind, again defies the mighty soul, who scatters and weakens the dark and blind impulses; but the animated sinful impulses, again gather and break the barriers set by the soul. 6

Having done this damage, the evil mind, though without hand or foot, again assails the soul, who thereupon strikes the mind with his full force. Thereafter the evil-spirited mind and other mutilated baser instincts are rendered inactive, like one who pretends virility but has none to attack. 7



नदं न भिन्नममुया शयानं मनो रुहाणा अति यन्त्यापः ।  
 याश्चिद्ध्रो महिना पर्यतिष्ठतासामहिः पत्सुतःशीर्षभूव ॥८॥  
 नीचावया अभवद्ध्रपुत्रेन्द्रो अस्या अव वर्धर्जभार ।  
 उत्तरा सूरधरः पुत्र आसीदानुः शये सहवत्सा न धेनुः ॥९॥  
 अतिष्ठन्तीनामनिवेशनानां काष्ठानां मध्ये निहितं शरीरम् ।  
 वृत्रस्य निष्यं वि चरन्त्यापो दीर्घं तम् आशयदिन्द्रशत्रुः ॥१०॥

naḍām nā bhinnām amuyā śayānam māno rūhāṇā āti yanty  
 āpaḥ | yāś cid vṛtró mahinā paryātishṭhat tāsām āhiḥ pat-  
 sutuḥśīr bahhūva ॥ 8 ॥ nīcāvayā abhavad vṛtrāputrēndro  
 asyā āva vādhar jabhāra | úttarā sūr ādharah putrā āsīd  
 dānuḥ śaye sahāvatsā nā dhenuḥ ॥ 9 ॥ ātishṭhantīnam ani-  
 veśanānām kāśṭhānām mādhye nīhitam śarīram | vṛtrāsya  
 ninyām ví caranty āpo dīrgham tama āśayad indrasatruḥ  
 ॥ 10 ॥

॥८॥ दासपत्नीरहिगोपा अतिष्ठन्निरुद्धा आपः ' पुणिर्नैव गावः ।  
 अपां बिलमपिहितं यदासीद्ध्रं जघन्वाँ अप तद्वार ॥११॥  
 अभव्यो वारो अभवस्तदिन्द्र सूके यत्त्वा प्रत्यहन्नेव एकः ।  
 अजयो गा अजयः शूर सोममवासृजः सतेवे सप्त सिन्धून् ॥१२॥  
 नास्मै विद्युन्न तन्यतुः सिषेध न यां मिहमकिरद्भुनिं च ।  
 इन्द्रश्च यद्युयुधाने अहिभ्योतापरीभ्यो मघवा वि जिग्ये ॥१३॥

dāsapatnīr āhigopā atishṭhan nīruddhā āpaḥ pañīveva  
 gāvaḥ | apām bīlam āpihitam yad āsīd vṛtrām jaghanvāñ  
 āpa tād vavāra ॥ 11 ॥ āsvyo vāro abhavas tād indra sriké  
 yāt tvā pratyāhan devā ékaḥ ॥ ājayo gā ājayaḥ śūra sōmam  
 āvāsrijah śartave saptā sindhūn ॥ 12 ॥ nāsmāi vidyūn nā  
 tanyatūḥ sisledha nā yām nīham ākirad dhrādūnim ca |  
 indraś ca yad yuyudhāte āhiḥ cotāparībhyo maghāvā ví  
 jigye ॥ 13 ॥



Thoughts that delight the soul, now flow over the mind, the prostrated and wounded, as the waters of a river, with her broken banks, flow over the fields. The mind, however, obstructs this flow. 8

The primary source of evil tendencies—the primary instincts—has been enveloping the mind like a cow covering its calf: the instincts rise above and the mind comes down underneath. The soul again strikes the source of these evil tendencies. 9

Then thoughts carry off the whirling mind, the body of the nameless, tossed into the midst of the never stopping, never-resting currents, the foe of the soul—the mind imbued with evil instincts, as if slept over for a long dark night. 10

Good impulses, beloveds of the soul, are obstructed by greed, like cows stolen by wicked people, and kept hidden. But by strangling the strength of the demoniac forces, the soul sets open the cave that had blocked the path of noble impulses to reach the sphere of the soul. 11

When you, O powerful, soul, unaided by any, return the blow, inflicted by the evil mind, you become furious like a horse's tail. You rescue good human impulses. O hero, you win our sweet devotion. You cause the spiritual elixir of seven oceans (love, truth, benevolence, austerity, contentment, generosity and knowledge) to flow freely. 12

Now, no lightning of the evil impulse, the thunder of sensuous thoughts, the rain of passions or any sort of bolt of temptation can harm the victorious soul. The triumph of the soul in the contest has been full and final over the wicked impulses. 13

अहेर्थातारं कर्मपश्य इन्द्र हृदि यत्ते जघ्मषो भीरुगच्छत् ।  
 नव च यन्नवतिं च स्ववन्तीः श्येनो न भीतो अतरो रजांसि ॥१४॥  
 इन्द्रो यातोऽवसितस्य राजा शर्मस्य च शृङ्गिणो वज्रबाहुः ।  
 सेदु राजा क्षयति चर्षणीनामुरात्र नेमिः परि ता बभूव ॥१५॥

āher yātāraṃ kām apasya indra bṛidī yāt to  
 jaghnuśho bhīr āgachat | nāva ca yān navatīm ca srāvantiḥ  
 syenó nā bhītó ātaro rājānsi || 14 || indro yātó 'vasitasya  
 rāja śarmasya ca śṛiṅgiṇo vajrabāhuḥ | sēd u rāja kshayati  
 carshaṇīnām arān nā nemiḥ pari tā babhūva || 15 ||

( ३३ ) ऋक्सिंशं सूक्तम्

(१-१५) पञ्चदशर्वस्यास्य सूक्तस्याङ्गिरसो हिण्यस्तूप ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१॥ एतायामोपे गव्यन्त इन्द्रमस्माकं सु प्रमर्ति वावृधाति ।  
 अनामृणः कुविदादस्य रायो गवां केतं परमावर्जते नः ॥१॥  
 उपेद्रुहं धनदामप्रतीतं जुष्टां न श्येनो वसतिं पतामि ।  
 इन्द्रं नमस्यन्नपमेभिरर्केर्यः स्तोतृभ्यो हव्यो अस्ति यामन् ॥२॥  
 नि सर्वसेन इषुधीरैस्तु सम्यो गा अजति यस्य वष्टि ।  
 चोष्कूयमाण इन्द्र भूरि वामं मा पणिर्भूरस्दधि प्रवृद्ध ॥३॥

33

Ētāyānōpa gavyānta indram asmiākaṃ sū prāmatiṇi vā-  
 vṛidhati | anamṛiṇaḥ kuvīd ād asyā rāyó gāvaṃ kētaṃ  
 pāraṃ āvārjate naḥ || 1 || ūpēd ahaṃ dhanādāni āpratītaṃ  
 jūṣṭaṃ nā syenó vasatīm patami | indram namasyānn upa-  
 mēbhir arkaīr yā stotṛibhyo hāvyo āsti yāman || 2 || nī  
 sārvasena ishudhīr asakta sām aryó gā ajati yāsya vāṣṭi |  
 coṣhkūyāmāṇa indra bhūrī vamaṃ mā paṇīr bhūr asmiād  
 ādhi pravṛiddha || 3 ||

O soul, while this internal battle has been in full swing, you have been ready to destroy the evil instincts of conscious and sub-conscious mind. You are hesitant for a moment, but you traverse all the adverse ninety-nine elements like a swift hawk. 14

Then O soul, the wielder of powerful spiritual power, you become the sovereign of all that is movable and immovable, of impulses and emotions, hornless (peaceful) or horned (aggressive). Now you are the monarch of men. All activities are centred within you as the circumference comprehends the spokes of a wheel. 15

## 33

Let us approach the soul for he can restore to us our lost wisdom, as he is infallible and unconquered. He bestows upon us his ever-increasing wisdom. Blessed by him, we will never fail to achieve prosperity and true knowledge. 1

We glorify Him with sacred hymns, who is invincible in any struggle. Invoked by selfless devotees, He bestows wealth and wisdom. I fly as a hawk flying to its cherished nest. 2

O mighty soul, ready to defend your believers, with your quiver bound on your back, bestowing upon us abundant wisdom, providing refuge to your worshippers,—be kind to us; take no advantage of our weakness like a wicked dealer. 3

वध्रीहि दस्युं धनिनं घनेनैकश्वरन्नुपशक्वेभिरिन्द्र ।  
 धनोरधि विषुणक्ते व्यायन्नयज्वानः सनकाः प्रेतिमीयुः ॥४॥  
 परा चिच्छीर्षा ववृजुस्त इन्द्रायज्वानो यज्वभिः स्पर्धमानाः ।  
 प्र यद्विवा हरिवः स्थातरुग्र निरव्रतां अधमो रोदस्योः ॥५॥

vādhrī hī dāsyaṃ dhanīnaṃ ghanēnai  
 ékaṣ cāraṇa upaśakébhir indra | dhānor ādhi vishuṇāk té  
 vy āyana āyajvanāḥ sanakāḥ prētimī yuḥ || 4 || pārā cie  
 chīrshā vavrijus tā indráyajvano yajvabhi spārdhamānaḥ |  
 prā yād divó hariva sthatar ugra nír avratāñ adhamo ró-  
 dasyoḥ || 5 ||

॥२॥ अयुयुत्सन्नवद्यस्य सेनामयातयन्त क्षितयो नवग्वाः ।  
 वृषायुधो न वध्रयो निरष्टाः प्रवाद्विरिन्द्राक्षितयन्त आयन् ॥६॥  
 त्वमेतान् रुदतो जक्षतश्चायोधयो रजस इन्द्र परे ।  
 अवादहो दिव आ दस्युमुच्चा प्र सुन्वतः स्तुवतः शंसमावः ॥७॥  
 चक्राणासः परीणहं पृथिव्या हिरण्येन मणिना शुम्भमानाः ।  
 न हिन्वानासस्तिरुस्त इन्द्रं परि स्पशो अदधात्सूर्येण ॥८॥  
 परि यद्विन्द्र रोदसी उभे अबुभोजीर्महिना विश्वतः सीम् ।  
 अमन्यमानौ अभि मन्यमानैर्निब्रह्मभिरधमो दस्युमिन्द्र ॥९॥

āyuyutsann anavadyāsyā sēnām āyātayanta kṣhitāyo nā-  
 vagvāḥ | vṛishāyūdho nā vādhrayo nīrasṭṭaḥ pravādbhir in-  
 drāc citāyanta āyan || 6 || tvām etān rudatō jākshataṣ cāyo-  
 dhayo rājasa indra paré | āvādaho divā ā dāsyaṃ uccā prā  
 sunvatā stuvatāḥ śāṅsam āvaḥ || 7 || cakrāṇāsah parīṇāham  
 pṛithivyā hīraṇyena maṇīna śumbhamānaḥ | nā hinvāśas  
 titirus tā indram pāri spaśo adadhāt sūryeṇa || 8 || pāri yād  
 indra rōdasī ubhé ābubhojīr mahinā viśvātāḥ sīm | āman-  
 yamānāñ abhī mānyamānair nīr brahmābhir adhamo dās-  
 yuṃ indra || 9 ||

O powerful soul, with your adamant strength you have destroyed the cruel barbarian impulses. Perceiving the manifold destructiveness of your strength, the unbelievers and infidels have perished. 4

O fierce and unyielding soul, the infidels and those, who are enemies of selfless workers, are completely defeated. They disappear when you deny them the privilege of getting your favours here on earth or any place. 5

The followers of blind impulses encounter the band of devotees of the irreproachable soul, and those of virtuous instincts encourage them. Ultimately, the followers of blind instincts, conscious of their inferiority flee by precipitous paths, like emasculated people contending with brave men. 6

O victorious soul, you have destroyed these dark impulses, at every stage, hiding in the farthest verge of the mind, and sent them far away from the world. You have consumed the vicious instincts of all kinds—greed, anger and envy, and have received homage from virtuous men. 7

Many glamorous evil forces, decorated with gold and jewels, have been spreading over the face of the earth. But, mighty as they are, even then they triumph not over godly men. These dark forces are dispersed by the rising sun of wisdom. 8

O mighty soul, you control both good and bad. You sustain the whole living world with your magnitude. Let the unbelievers and proud usurpers be defeated through the prayers which are repeated on behalf of those who do not comprehend them. 9



न ये दिवः पृथिव्या अन्तर्मापुर्न मायाभिर्धनदां पर्यभूवन् ।  
युजं वज्रं वृषभश्चक्र इन्द्रो निज्योतिषा तमसो गा अदुक्षत् ॥१०॥

nā yé divaḥ prithivyā āntam āpūr nā mā-  
yābhir dhanadām paryābhūvan | yūjaṁ vajraṁ vṛishabhāś  
cakra indro nīr jyótishā tāmaso gā adukshat || 10 ||

॥३॥

अनुं स्वधामक्षरन्नापो अस्यावर्धत मध्य आ नव्यानाम् ।  
सधीचीनेन मनसा तमिन्द्र ओजिष्ठेन हन्मेनाहन्नभि द्यून् ॥११॥  
न्याविध्यदिलीविशस्य इच्छा वि शृङ्गिणमभिनच्छुष्णमिन्द्रः ।  
यावत्तरो मघवन्यावदोजो वज्रेण शत्रुमवधीः पृतन्युम् ॥१२॥  
अभि सिध्मो अजिगादस्य शत्रुन्वि तिग्मेन वृषभेणा पुरोऽभेत् ।  
सं वज्रेणासृजद्वृत्रमिन्द्रः प्र स्वां मतिमतिरच्छाशदानः ॥१३॥  
आवः कुत्समिन्द्र यस्मिञ्चाकन्प्रावो युध्यन्तं वृषभं दशद्युम् ।  
शफच्युतो रेणुर्नक्षत द्यामुच्छ्वित्रेयो नृषाहाय तस्थौ ॥१४॥  
आवः शमं वृषभं तुग्यासु क्षेत्रजेषु मघवञ्छ्वित्र्यं गाम् ।  
ज्योक् चिदत्र तस्थिवांसो अकञ्छन्नूयतामधरा वेदनाकः ॥१५॥

ānu svadhām aksharann āpo asyāvardhata mādhyā ā  
navyānām | sadhrīcīnena mānasā tāni indra ōjishṭhena hān-  
manāhann abhī dyūn || 11 || ny āvidhyad ilībīśasya -drillhā  
vī śṛiṅgīṇam abhinac chāśhṇam indrah | yāvat tāro magha-  
van yāvad ōjo vajreṇa śātrūm avadhīḥ prītanyūm || 12 ||  
abhī sidhmó ajigād asya śātrūn vī tigmēna vṛishabhēna  
pūro 'bhet | sām vajreṇasṛijad vṛitrām indrah prā svām  
matīm atirac chāśadānaḥ || 13 || āvaḥ kūtsam indra yāsmiñ  
cākān prāvo yūdhyantam vṛishabhām dāśadyum | śaphā-  
cyuto reṇūr nakshata dyām ūc chvaitreyó nṛishāhyaya  
tasthau || 14 || āvaḥ śamanam vṛishabhām tūgryasu kshetra-  
jeshé maghavañ chvītryam gām | jyók cid ātra tasthivāñso  
a-l-rañ chatrūyatām ādhara vēdanākah || 15 ||

When the powerful soul, the showerer of blessings, realizes that the waters of his wisdom do not cover fully the intellect of ignorant men, he firmly grasps his bolt of punitive justice and with his strength takes out the evil thoughts hiding under the cover of adverse impulses. 10

Even when virtues gather around and provide strength to the soul, whilst the evil forces raise their heads, then the soul renewed with strength and fatal powers destroys the forces of dark instincts. 11

The powerful soul sets free the flow of wisdom obstructed by the dark clouds of blind instincts, and destroys the malicious forces, who dry up the water of wisdom. He with equal swiftness and strength puts to an end the evils defying his supremacy. 12

The spiritualized soul conquers adversaries with his swift and forceful disintegrating power. He destroys their sources. He then reaches the central living place of these blind instincts, and destroys the resting place of these evil impulses, and thereupon rejoices in his victory. 13

O victorious soul, you have thus protected mankind, spreading your brilliance in all directions, as the sun protects the world by breaking the clouds with its rays. The dust of your swift movements ascends to heaven; through your favour, pure and virtuous tendencies will rise up to inspire men. 14

O powerful soul, you have given protection to excellent, pure and virtuous tendencies and have destroyed evil forces, though disguised as benefactors, for the benefit of faithful devotees. Punish and inflict pains on them who are of hostile minds, and who have long been obstructing our progress. 15

( ३४ ) चतुस्त्रिंशं सूक्तम्

(१-१२) द्वादशार्चन्यास्य सूक्तन्याङ्गिरसो हिरण्यमृष ऋषिः । अश्विनौ देवते । (१-८, १०-११) प्रथमाद्यष्टर्चा  
दशम्येकादशयोश्च जगती, (९, १२) नवमीद्वादशयोश्च त्रिदृप् छन्दसी ॥

॥४॥

त्रि॒श्वि॒न्नो अ॒द्या भ॑वतं नवेदसा वि॒भुर्वा॑ याम॒ उ॒त रा॒तिर॑श्विना ।  
यु॒वोर्हि॑ यु॒न्नं हि॒म्ये॒व वा॑स॒सोऽभ्या॑य॒सेन्या॑ भवतं मनी॒षिभिः॑ ॥१॥  
त्रयः॑ प॒वयो॑ मधु॒वाह॑ने रथे सोम॑स्य वे॒नाम॑नु विश्व इ॒द्भिदुः॑ ।  
त्रयः॑ स्क॒म्भासः॑ स्क॒भि॒तास॑ आ॒रभे॑ त्रि॒र्नक्तं॑ या॒थस्त्रि॑र्व॒श्विना॒ दि॒वा ॥२॥

34

Tris cin no adyā bhavatam navedasā vibhūr vām yāma  
utā rātir aśvinā | yuvór hí yantrām himyéva vásaso 'bhyā-  
yañsényā bhavatam manishibhiḥ || 1 || trāyaḥ pavāyo ma-  
dhuvāhane rāthe sómasya venām ānu víśva íd viduḥ | trá-  
ya skambhāsa skabhitāsa ārabhe trír náktam yāthās trír  
v aśvinā dívā || 2 ||

स॒माने॑ अ॒ह॒न्त्रि॑र॒वद्य॑गोहना त्रि॒द्य यु॒ज्ञं म॑धुना मि॒मिक्ष॑तम् ।  
त्रि॒र्वाज॑वती॒रिषो॑ अश्विना यु॒वं दो॑षा अ॒स्मभ्य॑मु॒षस॑श्च पि॒न्वत॑म् ॥३॥  
त्रि॒र्वर्ति॑र्या॒तं त्रि॑रनु॒व्रते॑ जने॒ त्रिः सु॑प्रा॒च्ये त्रे॒धेव॑ शि॒क्षत॑म् ।  
त्रि॒र्नान्द्यै॑ वह॒तम॑श्विना यु॒वं त्रिः पृ॒क्षो अ॒स्मे अ॒क्षरे॑व पि॒न्वत॑म् ॥४॥

samāné āhan trír avadyagohanā trír  
adyā yajñām mādhunā mimikshatam | trír vājavatīr ísho  
aśvinā yuvām doṣhā asmábhyam ushāsaḥ ca pinvatam || 3 ||  
trír vartír yātam trír ānuvrate jané trīḥ suprāvyè tredhēva  
śikshatam | trír nāndyām vahatam aśvinā yuvām trīḥ prī-  
ksho asmé akshāreva pinvatam || 4 ||

[In this set of hymns the words thrice, three-fold, three worlds, three ways, three wheels, etc. are used to connote different meanings in different contexts, denoting : God, soul and cosmos; physical, mental and spiritual; past, present and future; earth, sky and interspace; solid, fluid, and vaporous; knowledge, action and devotion; morning, mid-day and evening; sensory, ultra-sensory, and intuition; tranquillity, activity, and inertia.]

O powerful pair of vital and mental forces, be alert thrice a day (morning, mid-day and evening). Your chariot, the human body, has extensive powers, and is filled with divine gifts. Your union is as harmonious and delightful as that of illustrious day and dewy night. Shall you still suffer yourself to be restrained by divine laws and limitations ! 1

Three are the solid wheels of your splendid divine body. This is known to all spiritually realized. There are three regions above it for support, and in it you journey thrice by night, and thrice by day. 2

Thrice a day you forgive the faults of your devotees when worshipped. Thrice you shower your blessings. O the twins of mental and vital energies, bestow upon us knowledge and nourishment all the time. 3

May the supreme Lord of cosmic and individual self grace our sacred performances, and that of the other devotees. May He come to us at all the three levels of life, in three kinds of activity, and guide us and instruct in the three-fold knowledge. May He bestow three-fold blessings upon us, like rains from the sky. 4



त्रिर्नो रयिं वहतमश्विना युवं त्रिदेवताता त्रिरुतावतं धियः ।  
 त्रिः सौभगत्यं त्रिरुत श्रवांसि नस्त्रिष्टं वा सूरं दुहिता रुहद्रथम् ॥५॥  
 त्रिर्नो अश्विना दिव्यानि भेषजा त्रिः पार्थिवानि त्रिं दत्तमन्त्रः ।  
 ओमानं शंयोर्ममकाय मूनवे त्रिधातु शर्म वहतं शुभरूपती ॥६॥

trīr no rayīm vahatam  
 asvinā yuvām trīr devātātā trīr utāvatam dhīyaḥ | trīḥ  
 saubhagatvām trīr utā śrāvānsi nas trisṣṭhām vām sūre du-  
 hitā ruhad rātham || 5 || trīr no asvinā divyāni bheshajā trīḥ  
 pāṛthivāni trīr u dattam adbhyaḥ | omānam śamyōr māma-  
 kāya sūnāve tridhātu śarma vahatam śubhas patī || 6 ||

॥५॥ त्रिर्नो अश्विना यजता दिवेदिवे परि त्रिधातु पृथिवीमशायतम् ।  
 त्रिखो नासत्या रथ्या परावत आत्मेव वातः स्वसराणि गच्छतम् ॥७॥  
 त्रिरश्विना सिन्धुभिः सप्तमातृभिस्त्रय आहावास्त्रेधा हविष्कृतम् ।  
 त्रिस्त्रः पृथिवीरुपरि प्रवा दिवो नाकं रक्षेथे द्युभिरकुभिर्हितम् ॥८॥  
 कः त्री चक्रा त्रिवृतो रथस्य कः त्रयो वन्धुरो ये सनीलाः ।  
 कदा योगो वाजिनो रासभस्य येन यज्ञं नासत्योपयाथः ॥९॥  
 आ नासत्या गच्छतं हूयते हविर्मध्वः पिबतं मधुपेभिरासभिः ।  
 युवोर्हि पूर्वं सवितोषसो रथमृताय चित्रं घृतवन्तमिष्यति ॥१०॥

trīr no asvinā yajatā divo-dive pāṛi tridhātu pṛithivīm  
 asāyatam | tistrō nāsatyā rathyā parāvāta ātmēva vātaḥ svā-  
 sarāṇi gachhatam || 7 || trīr asvinā sindhubhiḥ sapṭāmātribhis  
 triya ahāvās tredhā havīṣh kritām | tistrāḥ pṛithivīr upāṛi  
 pravā divo nākam rakshethe dyūbhir aktūbhir hitām || 8 ||  
 kvā trī cakrā trivṛito rāthasya kvā trāyo vandhūro yé sā-  
 nīlāḥ | kadā yōgo vajīno rāsabhasya yēna yajñam nāsatyop-  
 payathāḥ || 9 || ā nāsatyā gachhatam hūyāte havīr mādhyāḥ  
 pibatam madhupēbhir āsābhiḥ | yuvōr hī pūrvam savitōśhāso  
 rātham ṛitāya citrāṇi ghṛitāvantam iṣhyati || 10 ||



May God grant us the three riches—physical, mental and spiritual. May He bless us thrice in our ceremonial rites. May He bless us with three-fold wisdom for all occasions. Thrice grant us prosperity, and thrice food. The daughter of the sun has ascended your three-wheeled car. 5

May God bless us thrice with all the cosmic healing powers of all the three regions—earth, sky and space. May He grant prosperity to our children. May the cherisher of herbs preserve our three systems—physical, mental and spiritual. 6

May the twin Lord of cosmic body and mind, being worshipped, thrice every day triply surround the earth. May the reality (non-untruth) seated on the car of time, repair from a distance to the three-fold, like the vital air to the living body. 7

O the twin Lord of cosmic world, thrice bless our seven mother-streams (five senses of cognizance together with mind and vital system); our all the three faculties, physical, mental and spiritual, are ready for triple activities, pervading through all the three centres of body; may you rising above the three worlds, bless the glorious sun of intellect to enlighten the path of life night and day. 8

O God, enlighten us on the location of the wheels—cardinal points, the sources of all our vital and mental energies in this three-fold divine chariot of the human body, and on the centres receiving and reflecting the light of the cosmic world, and when you will be harnessing your vehicle to come and grace the sacrifice. 9

Come to us O God, preserver of imperishable laws, to accept our devotions with love. May you relish it. The divine consciousness inspires us even before the dawn, even before our intellect is ready to grasp your deeper knowledge, and she sends her shining car of affection to bring you here. 10

आ नासत्या त्रिभिरेकादशैरिह देवेभिर्यातं मधुपेयमश्विना ।  
 प्रायुस्तारिष्टं नी रपांसि मृशतं सेधतं द्वेषो भवतं सचाभुवा ॥११॥  
 आ नो अश्विना त्रिवृता रथेनावृञ्च रयिं वहतं सुवीरम् ।  
 शृण्वन्ता वामवसे जोहवीमि वृधे च नो भवतं वाजसातौ ॥१२॥

ā nāsatyā

tribhīr ekādaśair ihā devēbhir yatam madhupēyam aśvinā |  
 prāyus tārishtaṁ nī rapānsi mṛikshataṁ sēdhatam dvēsho  
 bhāvatam sacābhūvā || 11 || ā no aśvina trivṛitā rāthenār-  
 vāñcam rayim vahatam suvīram | śṛiṇvantā vām āvase jo-  
 havīmi vṛidhē ca no bhavatam vājasātau || 12 ||

( ३५ ) पञ्चविंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्याङ्गिरसो हिरण्यमृष ऊचिः । (१) प्रथमर्चः ( पादक्रमेण ) अग्निर्मित्रावरुणौ  
 गत्रिः सविता च, (२-११) द्वितीयादिदशानाञ्च सविता देवताः । (१,९) प्रथमानवरुण्योर्ऋचोर्जगती,  
 (२-८, १०-११) द्वितीयादिसप्तानां दशम्येकादश्योश्च त्रिष्टुप् छन्दसी ॥

॥६॥

ह्वयाम्यग्निं प्रथमं स्वस्तये ह्वयामि मित्रावरुणाविहावसे ।  
 ह्वयामि रात्रीं जगतो निवेशनीं ह्वयामि देवं सविनारमूनये ॥१॥  
 आ कृष्णेन रजसा वर्तमानो निवेशयन्नमृतं मर्त्यं च ।  
 हिरण्ययेन सविता रथेना देवो याति भुवनानि पश्यन् ॥२॥  
 याति देवः प्रवता यात्युद्धता याति शुभ्राभ्यां यजतो हरिभ्याम् ।  
 आ देवो याति सविता परावतोऽप विश्वा दुरिता बध्नन्तः ॥३॥

35

Hvāyāmy agnīm prathamāṁ svastāye hvāyāmi mitrāvā-  
 ruṇāv ihāvase | hvāyami rātrīm jagato nivēṣanīm hvāyāmi  
 devaṁ savitāram ūtāye || 1 || ā kṛiṣṇēna rājasa vārtamāno  
 niveṣāyann amṛitam mārtyaṁ ca | hiraṇyāyena savitā rāthenā  
 devó yāti bhūvanāni pāśyan || 2 || yāti devaḥ pravātā yāty  
 udvātā yāti śubhrābhyāṁ yajató hāribhyām | ā devó yāti  
 savitā parāvátó 'pa vísvā duritā bādhamānaḥ || 3 ||

May your three times eleven (33) never-failing divine sources of reality, lead us thrice to the path of consummate bliss. May God bless our offerings, prolong our life, efface our faults, restrain our evils, and be ever with us. 11

O supreme Lord, borne in your triple car (or in the car that traverses the three regions) bring to us affluence, material and spiritual, and award us progeny. I invoke you, O sovereign king of all the vital and mental forces, to protect us, and give us vigour to win over our weaknesses in our conflicts. 12

## 35

I invoke the foremost adorable God for well-being; I invoke Nature's other bounties such as the pair of lightning and clouds for protection. I invoke the night which brings rest to the world and I invoke the sun for prosperity. 1

The refulgent sun, springing through the obscure regions, arousing mortal and immortal, beholding the several worlds, comes as if mounted on a golden chariot. 2

The self-effulgent sun travels by an upward and by a downward path, deserving adoration. It journeys on two white horses (northern and southern solstices); it comes hither from a distance removing all darkness. 3

अभीवृत्तं कृशनेर्विश्वरूपं हिरण्यशम्यं यजतो बृहन्तम् ।  
 आम्हाद्रथं सविता चित्रभानुः कृष्णा रजांसि तविषीं दधानः ॥४॥  
 वि जनाञ्छयावाः शितिपादो अख्युन्नथं हिरण्यप्रउगं वहन्तः ।  
 शश्वद्विशः सवितुर्देव्यस्योपस्थे विश्वा भुवनानि तस्थुः ॥५॥  
 तिस्रो द्यावः सवितुर्द्वा उपस्थौ एका यमस्य भुवने विराषाट् ।  
 आणि न रथ्यममृताधि तस्थुरिह ब्रवीतु य उ तच्चिकेतत ॥६॥

abhīvṛitaṁ

krīṣanair viśvārūpaṁ hiraṇyaśamyam yajato bṛhāntam |  
 āsthād rātham savitā citrabhānuḥ kṛṣṇā rājāṁsi tāviṣhīm  
 dādhdānaḥ || 4 || vi jānāñ chyāvāñ śitipādo akhyaṇ rātham  
 hiraṇyapratigam vāhantaḥ | śāsavad viśaḥ savitūr dāvyasvo-  
 pāsthe viśvā bhūvanāni tasthuh || 5 || tisro dyāvah savitūr dvā  
 upāsthān ēkā yamasya bhūvane virāśāt | āṇīm nā rāthyam  
 amṛitādhi tasthur ihā bravītu yā u tāc ciketat || 6 ||

॥७॥

वि सुपर्णो अन्तरिक्षाप्यख्यद्रभीरवेपा असुरः सुनीथः ।  
 के३दानीं सूर्यः कश्चिकेत कतमां द्यां रश्मिरस्या ततान ॥७॥  
 अष्टौ व्यख्यत्ककुभः पृथिव्यास्त्री धन्व योजना सप्त सिन्धून् ।  
 हिरण्याक्षः सविता देव आगाहधद्रत्नां दाशुषे वार्याणि ॥८॥  
 हिरण्यपाणिः सविता विचर्षणिरुभे द्यावापृथिवी अन्तरीयते ।  
 अपामीवां बाधते वेति सूर्यमभि कृष्णेन रजसा द्यामृणोति ॥९॥

vi suparṇó antārikshāṇy akhyad gabhīrāvepā āsuraḥ su-  
 nīthāḥ | kvēdānīm sūryaḥ kaś ciketa katamāṁ dyāṁ raś-  
 mīr asyā tatāna || 7 || aṣṭau vy ākhyat kakūbhah pṛithivyās  
 trī dhānva yōjanā sapta sindhūn | hiraṇyākṣaḥ savitā devā  
 āgād dādhad rātnā dāśuṣhe vāryāni || 8 || hiraṇyapaṇiḥ sa-  
 vitā vicarṣhaṇir ubhé dyāvāpṛithivī antār iyate | āpāmīvam  
 bādhdhate vēti sūryam abhī kṛṣṇēna rajasā dyām ṛiṇoti || 9 ||



The many-rayed effulgent sun, having power to dispel darkness from the regions, comes mounted on a lofty, high-standing, well-decorated golden chariot, and furnished with golden yokes. 4

White beams, swift like the white-footed coursers, harnessed to the car with a golden yoke, have brought light to mankind. Men and all regions are ever in the close presence of this effulgent sun. 5

Three are the luminaries—two (terrestrial and celestial) are in the proximity of the effulgent sun, and the third one somewhere beyond the space for the liberated souls. These first two luminaries depend on the sun as a chariot upon the pin of its axle. Let him who knows (this truth) declare it (to others). 6

The solar ray illuminates the three regions (celestial, interspace and terrestrial), is deep-quivering, life-bestowing and is well-directed. Where now is the sun, the source of these radiations ? Who knows to what sphere his rays have extended ? 7

He (the sun) has lighted up the eight points of the horizon (east, north, west, south, and the four at corners), the three regions of the living beings, the seven galaxies. May the golden-eyed sun come hither. May he bestow worthy riches on the Nature's lover. 8

The gold-handed, all-beholding luminary travels between the two regions of heaven and earth, dispels diseases, and this, verily, is known as the sun, and it finally overspreads the sky, extending from the dark interspace to the celestial region. 9



हिरण्यहस्तो असुरः सुनीथः सुमृळीकः स्ववीं यात्वर्वाह ।  
 अपसेधन्नक्षसो यातुधानानस्वाहिवः प्रतिदोषं गृणानः ॥१०॥  
 ये ते पन्थाः सवितः पुर्यासोऽरेणवः सुकृता अन्तरिक्षे ।  
 तेभिर्नो अथ पृथिभिः सुगेभी रक्षा च नो अधि च ब्रूहि देव ॥११॥

híraṇyahasto ásurah sunīthāḥ sumṛīlikāḥ svāvāñ yātv ar-  
 vāñ | apasédhan rakshāso yātudhānān ásthād devāḥ prati-  
 doṣhāṃ grīṇānāḥ || 10 || yé te pānthāḥ savitāḥ pūrvyāso  
 'reṇāvāḥ sūkṛitā antārikshe | tébhir no adyā pathibhiḥ su-  
 gēbhi rakshā ca no ádhi ca brūhi deva || 11 ||

[ अथाह्नोऽनुवाकः ॥ ]

( ३९ ) षड्विंशं सूक्तम्

(१-२०) विशन्वृषस्यास्य सूक्तस्य वीरः कण्व ऋषिः । (१-२०) अथमाविंशत्युवाचमग्निः, (१३-१४)  
 यपोदसीचतुर्दशोर्द्वयो वा देवता । अगाथाः ( विषमर्चां वृद्धती, समर्चां सतोवृद्धती ) छन्दः ॥

॥८॥

प्र वो यद्दं पुरूणां विद्वां देवयतीनाम् ।  
 अग्निं सुक्तेभिर्वचोभिरीमहे यं सीमिदस्य ईळते ॥१॥  
 जनासो अग्निं दधिरे सहोवृधं हविष्मन्तो विधेम ते ।  
 स त्वं नो अथ सुमना हहाविता भवा वाजेषु सन्त्य ॥२॥  
 प्र त्वा दूतं वृणीमहे होतारं विश्ववेदसम् ।  
 महस्ते सतो वि चरन्त्यर्चयो दिवि स्पृशन्ति भानवः ॥३॥

३६.

Prā vo yāhvām purūṇām viśām devayatīnām | agnīṃ  
 sūktébhir vācobhir īmahe yām sīm íd anyā ílate || 1 || jā-  
 nāso agnīm dadhīre sahovṛdham havishmanto vidbema te |  
 sá tvām no adyā sumanā ihāvitā bhāvā vājeshu santya || 2 ||  
 prā tvā dūtām vṛṇīmahe hótāraṃ viśvāvedasam | mahās te  
 sató ví caranty arcāyo divi spṛśanti bhānāvāḥ || 3 ||

May the golden-handed, life-bestowing, well-guiding, exhilarating, and affluent sun be present with us at the place of worship. The solar radiations drive away worms and germs, particularly in the evening, if duly utilized. 10

O sun, your paths are set from olden days; they are free from dust, and well-determined in space. May you travel along these paths, unobstructed and preserve us day-to-day. O effulgent, may you bless us. 11

## 36

We implore with sacred hymns the adorable God, whom the sages who desire to lead divine life, have been worshipping from time immemorial, for the fulfilment of noble desires. 1

Men with dedication have recourse to the adorable God, the augments of vigour. We offer homage with reverence to you. O God, the liberal giver of food, be well-disposed to us here this day, and be our protector. 2

We adopt you, O adorable, as the messenger, and as an invoker of Nature's bounties; you are endowed with knowledge. Your flames, which are eternal and mighty, spread wide around, and your splendour touches the celestial regions. 3

देवासमन्त्वा वरुणो मित्रो अर्यमा सं दूतं प्रत्नमिन्धते ।  
 विश्वं सो अग्ने जयति त्वया धनं यस्ते ददाश मर्त्यः ॥४॥  
 मन्द्रो होता गृहपतिरग्ने दूतो विश्वमसि ।  
 त्वे विश्वा संगतानि व्रता ध्रुवा यानि देवा अकृष्वत ॥५॥

devā-

sas tvā varuṇo mitrō aryamā saṁ dūtāṁ pratnām indhate |  
 viśvaṁ sō agne jayati tvāyā dhanaṁ yās te dadāśa mār-  
 tyah ॥ 4 ॥ mandrō hōtā grīhāpatir āgne dūtō viśām asi |  
 tvé viśva sāṁgatāni vratā dhruvā yāni devā ākṛiṣvata ॥ 5

॥६॥

त्वे इदमे सुभगे यविष्ठ्य विश्वमा हूयते हविः ।  
 स त्वं नो अद्य सुमना उतापरं यक्षि देवान्सुवीर्य ॥६॥  
 तं घेमिस्था नमस्विन उप स्वराजमासते ।  
 होत्राभिरग्निं मनुषः समिन्धते तितिर्वासो अति स्विधः ॥७॥  
 घ्नन्तो वृत्रमेतन्नोदसी अप उरु क्षयाय चक्रिरे ।  
 भुवत्क्वप्वे वृषा द्युम्याहुतः क्रन्दुदश्चो गविष्टिषु ॥८॥  
 सं सीदस्व महौ असि शोचस्व देववीतमः ।  
 वि धूममग्ने अरुषं मियेध्य सृज प्रशस्त दर्शतम् ॥९॥

tvé id agne subhāge yaviṣṭhīya viśvaṁ ā hūyate havīḥ |  
 sā tvāṁ no adyā sumānā utāparāṁ yākṣhi devān suvīryā  
 ॥ 6 ॥ tāṁ ghem itthā namasvīna ūpa svarājam āsate | hō-  
 trābbir agnīm mānuṣah saṁ indhate titirvāiso āti sridbah  
 ॥ 7 ॥ ghnānto vṛitrām ataran rōdasi apā urū kṣhāyāya ca-  
 krire | bhūvat kṛṇve vṛiṣha dyumny āhutaḥ krāṇdad āśvo  
 gāviṣṭiṣhu ॥ 8 ॥ saṁ sīdasva mahān asi śocasva devavīta-  
 mah | vī dhūmām agne aruṣhām miyedhya sṛijā praśasta  
 darṣatām ॥ 9 ॥

Nature's bounties as clouds, lightning and the sun kindle thee, O fire-divine, as their ancient messenger. The mortal man, who offers oblations to you, fire-divine, obtains from you universal wealth. 4

You, the fire-divine, are, the giver of delight, the invoker and messenger of Nature's bounties and our guardian in every home. The good and durable activities of Nature's bounties are all aggregated in you. 5

O youthful and auspicious fire (of the altar), whatever oblations are offered to you, may you, now or at any other time, carry them to the Nature's bounties (and disperse them thus on the surroundings far and wide). 6

All the earnest devotees, bright with your radiance, draw near you only, O the fire-divine. They with their devotional hymns enkindle you to win over the evil forces. 7

Under the command of the fire-within, the nature's bounties have destroyed the inner evil and made all regions, physical, mental and spiritual, worthy of stay of sublime ideas. May the fire-within, when invoked, be a benefactor to the intellect as the horse neighing in the midst of conflict for the recovery of cattle. 8

Come, O fire-within, be seated in the innermost chamber of our heart. O fire-within, let the smoke of ill-thoughts be dispersed, to enable us to see your spotless spiritual radiance. 9

यं त्वा देवासो मनवे दधुरिह यजिष्ठं हव्यवाहन ।  
यं कण्वो मेध्यातिथिर्धनस्पृतं यं वृषा यमुपस्तुतः ॥१०॥

yām tvā devāso mānave dadhūr ihā yāji-  
sthāṁ havyavāhana | yām kaṇvo mēdhyātithir dhanasprītaṁ  
yām vṛishā yām upastutāḥ ॥ 10 ॥

॥१०॥

यमग्निं मेध्यातिथिः कण्वं वृषं ऋतादधि ।  
तस्य प्रेषो दीदियुस्तमिमा ऋचस्तमग्निं वर्धयामसि ॥११॥  
रायस्पूधिं स्वधावोऽस्ति हि तेऽग्ने देवेष्वाप्यम् ।  
त्वं वाजस्य श्रुत्यस्य राजसि स नो मृळ महौ असि ॥१२॥  
ऊर्ध्वं ऊ पु ण ऊतये तिष्ठा देवो न संविता ।  
ऊर्ध्वो वाजस्य सनिता यदुज्जिभिर्वाघैर्विहव्यामहे ॥१३॥  
ऊर्ध्वो नः पाह्यहसो नि केतुना विश्वं समन्त्रिणं दह ।  
कूधी न ऊर्ध्वाश्चरयाय जीवसे विदा देवेषु नो दुवः ॥१४॥  
पाहि नो अग्ने रक्षसः पाहि धूर्तैररावणः ।  
पाहि रीषत उत वा जिघांसतो बृहद्भानो यविक्ष्य ॥१५॥

yām agnīm mēdhyātithih kaṇva idhā ritād ādhi | tāsyā  
prēsho didiyus tām imā rīcas tām agnīm vardhayāmasi  
॥ 11 ॥ rāyās pūrdhi svadhāvó 'sti hí té 'gne devéshv ápyam |  
tvām vājasya śrútyasya rājasi sa no mṛila mahāñ asi ॥ 12 ॥  
ūrdhvā ū shú na ūtāye tīshthā devó na savitā | ūrdhvó  
vājasya sánitā yád añjibhir vāghādbhir vihvāyāmahe ॥ 13 ॥  
ūrdhvó naḥ pāhy ānhaso ní ketúnā víśvam sām atrīṇaṁ  
daha | kṛidhí na ūrdhvāñ carāthāya jīvasc vidā devéshu no  
dúvah ॥ 14 ॥ pāhí no agne rakshasaḥ pāhí dhūrtér arāvṇaḥ |  
pāhí rīshata utā vā jīghānsato brīhadbhāno yāvishṭhya  
॥ 15 ॥



O disperser of the essences of oblations, Nature's bounties have accepted your supremacy for the benefit of man. Your supremacy has also been accepted by the performer of ceremony, the intelligent, and wealth-giver, the host of the guests, and your supremacy has also been accepted by other persons, powerful and pious, present in this fire ceremony. 10

The rays of that fire-within, whom mind has kindled having taken it out of truth pre-eminently shine. Him do these our hymns extol and him do we extol. 11

Bless us for prosperity and treasures, O fire-within, as the favour of Nature's bounties is acquired only through your devotion. All the sources capable of providing well-known nourishment work under your command. May we obtain happiness, for you are great. 12

Be up to protect us, like the sun capable of healing; please rise: you are the giver of food and we invoke you with devotion and earnestness. 13

Be up and may your knowledge protect us from the wrath of sin; consume every malignant spirit; raise us aloft to spiritual heights, so that we may pass through the world, and that we may live to convey our wealth (of oblations) to Nature's bounties. 14

Youthful and most resplendent fire-within, protect us from evil forces, and from the miserly malevolence within; protect us from ferocious animal instincts and from them who seek to destroy us. 15

११॥ घ॒ने॒व वि॒ष्व॒ग्वि ज॒ह्यरा॒व्य॒स्तपु॑र्जम्भ॒ यो अ॑स्मधुक् ।  
 यो म॒र्त्यः शि॑शीति॒ अत्य॑क्तुभि॒र्मानः॑ स रि॒पुरी॑शत ॥१६॥  
 अ॒ग्निर्व॑न्ने सु॒वीर्य॑मग्निः क॒ण्वाय॑ सौ॒भग॑म् ।  
 अ॒ग्निः प्रा॒वन्मि॒त्रोत मे॒घ्याति॑थिम॒ग्निः सा॒ता उप॑स्तुतम् ॥१७॥  
 अ॒ग्निना॑ तुर्व॒शं यदु॑ परा॒वत उ॒ग्रादे॑वं हवामहे ।  
 अ॒ग्निर्न॑यन्न॒ववा॑स्त्वं बृ॒हद्रथं॑ तुर्वी॒ति द॑स्य॒वे सहः॑ ॥१८॥  
 नि त्वा॒मग्ने॑ मनु॒र्दधे॑ ज्योति॒र्जना॑य श॒श्वते॑ ।  
 दी॒धे क॒ष्व ऋ॒तजा॑त उ॒क्षितो॑ यं न॒मस्य॑न्ति कृ॒ष्टयः॑ ॥१९॥  
 त्वे॒षासो॑ अ॒ग्नेर॑म॒वन्तो अ॒र्चयो॑ भी॒मासो॑ न प्रती॒तये॑ ।  
 र॒क्ष॒स्विनः॑ स॒दमि॑द्यातुमा॒वतो॑ वि॒श्वं स॒मन्नि॑षं द॒ह ॥२०॥

ghanéva víshvag ví jahy árāvṇas tāpurjambha yó as-  
 madhrúk | yó mártyaḥ śáśite áty aktúbhir má nah sá ripúr  
 śata || 16 || agnir vavne suvīryam agniḥ kāṇvāya saúbha-  
 gam | agniḥ prāvan mitrótā médhyaatibhim agniḥ sātā upa-  
 statām || 17 || agnīnā turvāśam yadum parāvāta ugrādevam  
 havāmahe | agnir nayan nāvavāstvam bṛihadratham turvī-  
 tim dāsyaive sāhaḥ || 18 || ní tvām agne mánur dadhe jyótir  
 jānāya śasvate | didétha kāṇva rītājāta ukshitó yāni na-  
 masyānti kṛiṣṭāyaḥ || 19 || tveshāso agnér āmavanto arcāyo  
 bhimāso ná prātītaye | rakshasvīnaḥ sādama íd yātamāvato  
 vísvam sām atriṇam dāha || 20 ||

( ३७ ) सप्तविंशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य षोः कष्व ऋषिः । मरुतो देवताः । गायत्री छन्दः ॥

११२॥ क्रीळं वः शर्धो मारुतमन॒र्वाणं॑ रथे॒शुभ॑म् । क॒ष्वा अ॒ग्निं प्र॑ गा॒यत॑ ॥१॥  
 ये पृ॒ष्वती॑भिर्ऋ॒ष्टिभिः॑ सा॒कं वा॒शीभि॑र्ऋ॒ष्टिभिः॑ । अजा॒यन्त॑ स्व॒भान॑वः ॥२॥

37

Kṛiḷam vaḥ śārdho mārutam anarvāṇam ratheśubham |  
 kāṇvā abhi prā gāyata || 1 || yé pṛiṣhatibhir ṛiṣṭībhiḥ sā-  
 kām vāśibhir aṅṣībhiḥ | ājayanta svābhānavah || 2 ||

O inner fire, may we, with the aid of your spiritual flame, burn our vices and selfish motives as potters' ware with a hammer; let not a single vice, which is inimical to us, or a man who tries to malign our spiritual eminence with sharp weapons, prevail upon us. 16

The fire-within is solicited for conferring prosperity. May this fire enrich our wisdom. It has protected our fellow friends and also the host of the holy, who has recourse to him for riches and wisdom. 17

Along with the fire-within, we invoke from afar glory, diligence and fearlessness. Let the fire-within, also carry with it the progressiveness, leadership and vigour, to subdue the foe (the evil desires). 18

O fire-within, mind has detained you to give light to the entire sense organs and vital systems. Born out of the eternal law and satiated with the oblations, you have been kindled for the sake of enriching wisdom, revered by our people. 19

The flames of the fire-divine are luminous, powerful, and fearful, not to be approached. You ever assuredly and entirely consume the evil spirits and other destructive forces. 20

### 37

Sing forth, O intellectuals among men, the praises of the vital forces, sportive, separate from the senses, and shining in the chariot of the human body. 1

These vital forces, born together are by virtue of their nature self-luminous, and are speedy like spotted deers, and penetrating like spears, destructive like swords, and glittering like ornaments. 2

इहेव शृण्व एषा कशा हस्तेषु यद्वादा । नि यामक्षिन्नमृजते ॥३॥  
 प्र वः शर्षीय दृष्वये त्वेषद्युन्नाय शुष्मिणे । देवत्तं ब्रह्म गायत ॥४॥  
 प्र शंसा गोष्वघ्न्यं क्रीळं यच्छर्धो मारुतम् । जम्भे रसस्य बाधुधे ॥५॥

ihéva

śrīṇva eśhām kāśa hāsteshu yād vādān | nī yāmañ citrām  
 rīñjate || 3 || prā vaḥ śardhāya śhrīśhvaye tveshadyunnāya  
 śushmīṇe | devāttam brāhma gāyata || 4 || prā śaṁsā gōshv  
 āghnyam kṛlām yāc chārdho mārutam | jāmbhe rāsasya  
 vāyridhe || 5 ||

॥३॥ को वो वर्षिष्ठ आ नरो दिवश्च गमश्च धृतयः । यत्सीमन्तं न धूनुथ ॥६॥  
 नि वो यामाय मानुषो दध्न उग्राय मन्यवे । जिहीत पर्वतो गिरिः ॥७॥  
 येषामज्मेषु पृथिवी जुजुवौ इव विस्पतिः । भिया यामेषु रेजते ॥८॥  
 स्थिरं हि जानमेषां वयो मातुर्निरेतवे । यत्सीमनुं द्विता शवः ॥९॥  
 उदु ते सूनवो गिरः काष्ठा अज्मेष्वलत । वाश्रा अभिजु यातवे ॥१०॥

kó vo vārshishṭha ā naro divaś ca gmaś ca dhūtayah |  
 yāt sīm āntam nā dhūnuthā || 6 || nī vo yāmāya mānusho  
 dadhrā ugrāya manyāve | jīhīta pārvato girīḥ || 7 || yēśhām  
 ājmeshu pṛithivī jujurvāu iva viśpātiḥ | bhiyā yāmeshu ré-  
 jate || 8 || sthiram hí jānam eśhām vāyo mātúr nīretave |  
 yāt sīm ānu dvitā śāvala || 9 || úd u tyé sūnāvo girāḥ kā-  
 śhṭhā ājmeshev atnata | vāśrā abhijñú yātave || 10 ||

We hear the cracking of the whips in the hands of our internal vital forces. They are wonderfully brave and valorous in the fight which goes on in the human body. 3

Sing forth, O wise men, the sacred hymns in honour of your vital principles who are your strength, the destroyer of evils, the powerful and possessed of brilliant reputation. 4

Praise the sportive and restless might of the vital forces, who are born in the midst of the sense-organs, and whose strength is nourished by the milk of sentient desires. 5

Which of you, O brave vital forces, O agitators of the head and heart (heaven and earth), is the mightiest, since you disturb all around like the top of a tree ? 6

O vital forces, at your approach, man bends down to your fierce and effective power and takes shelter against some firm (buttress); even the strong rugged-jointed mountains yield before your might. 7

At whose forceful attack and persistence, even the earth gets badly shaken as a weak king gets frightened by the fierce attack of an enemy. 8

Stable is the birth-place of the vital forces. Vigour they get from their mother. Their strength is spread all over between the two regions—physical and mental. 9

These vital forces are the generators of speech and they spread out the waters of thoughts in their courses, so that the kine, the sense organs, may get into the knee-deep water to drink. 10



॥११॥ तं चिद्धा दीर्घं पृथुं मिहो नपातममृध्रम् । प्र च्यावयन्ति यामभिः ॥११॥  
 मरुतो यद्ध वो बलं जनौ अचुच्यवीतन । गिरिरिचुच्यवीतन ॥१२॥  
 यद्ध यान्ति मरुतः सं ह ब्रुवतेऽध्वन्ना । शृणोति कश्चिदेषाम् ॥१३॥  
 प्र यात शीर्भमाशुभिः सन्ति कण्वेषु वो दुवः । तत्रो पु मादयाध्वै ॥१४॥  
 अस्ति हि प्मा मदाय वः स्ससि प्मा वयमेषाम् । विश्वे चिदायुर्जीवसे ॥१५॥

tyām cid ghā dīrghām prithūm mihó nāpātam amri-  
 dhram | prā cyāvayanti yāmabhiḥ || 11 || māruto yād dha vo  
 balaṁ jānāñ acucyavītana | girīrī acucyavītana || 12 || yād  
 dha yānti marútaḥ saṁ ha bruvaté 'dhvann á | śṛṇóti kás  
 cid eshām || 13 || prā yāta śībham āśúbhiḥ sánti kāṇveshu  
 vo dúyaḥ | tátro shú mādayadhvai || 14 || ásti hí ślmā mā-  
 dāya vaḥ smási ślmā vayām eshām | víśvaṁ cid áyur jī-  
 vāse || 15 ||

( ३८ ) अष्टाविंशं सूक्तम्

(१-१५) पञ्चदशर्चम्यास्य सूक्तस्य धौरः कण्व ऋषिः । मरुतो देवताः । गायत्री छन्दः ॥

॥१५॥ कद्ध नूनं कधप्रियः पिता पुत्रं न हस्तयोः । दृधिध्वे वृक्तबर्हिषः ॥१॥  
 कं नूनं कद्धो अर्थं गन्ता दिवो न पृथिव्याः । कं वो गावो न रण्यन्ति ॥२॥  
 कं वः सुम्ना नव्यांसि मरुतः कं सुविता । क्वोऽ विश्वानि सौभगा ॥३॥  
 यद्यूयं पृश्निमातरो मर्तासुः स्यातेन । स्तोता वो अमृतः स्यात् ॥४॥  
 मा वो मृगो न यवसे जरिता भूदजोष्यः । पथा यमस्य गादुप ॥५॥

38

Kād dha nūmām kadhapriyaḥ pitā putraṁ nā hāstayoh |  
 dadhidhivē vṛiktabarhiṣaḥ || 1 || kvā nūnām kād vo ārthaṁ  
 gāntā divó nā prithivyāḥ | kvā vo gāvo nā raṇyanti || 2 ||  
 kvā vaḥ sumnā nāvyañsi mārutaḥ kvā suvitā | kvò víśvāni  
 saúbhagā || 3 || yād yūyām priṣnimātaro märtāsaḥ syātana |  
 stotā vo amṛitaḥ syāt || 4 || mā vo mṛigó nā yāvase jaritā  
 bhūd ājoshyaḥ | pathā yamāsyā gād ūpa || 5 ||

These illustrious vital powers drive before them in their course the long, vast and uninjurable rain-retaining clouds (of paralyzed sensations). 11

O vital powers, assuredly you possess mighty power; you can invigorate men; you can even animate rocks. 12

Wherever the vital powers operate, there is activity and clamour. Does any one hear them, when they speak ? 13

Come, O vital powers, with your swift and quick movements; intellectuals are ready to welcome you with their offerings; be pleased with them. 14

These offerings of noble deeds and thoughts are for your gratification. We are yours, that we may live our life in full. 15

### 38

O vital powers, fond of praise and always associated with our noble actions, when will you embrace us with both hands as a father his son? 1

Where indeed are you going and with what object? May you go up and high but not away from us. Which is the place where your glory is not sung? 2

O vital powers, may we know where are your newest favours shown? Where does your prosperity exist? Where are all your high felicities? 3

O vital powers, we know you are of divine origin (you are the sons of mother earth), but are now associated with mortals. May your admirers be immortal. 4

May your faithful devotee be never unwelcome to you, as a deer is never unwelcome in pasture, so that your devotee may not have fear of death. 5

॥१९॥ मो षु णः परापरा निर्रितिर्दुर्हणा वधीत् । पदीष्ट तृष्ण्या सह ॥६॥  
 सत्यं त्वेषा अमवन्तो धन्वश्चिदा रुद्रियासः । मिहं कृष्वन्त्यवाताम् ॥७॥  
 वाश्रेव विद्युम्मिमाति वत्सं न माता सिषक्ति । यदेषां वृष्टिरसर्जि ॥८॥  
 दिवा चित्तमः कृष्वन्ति पर्जन्येनोदवाहेन । यत्पृथिवीं व्युन्दन्ति ॥९॥  
 अध स्वानाम्मस्ता विश्वमा सष्ट पार्थिवम् । अरेजन्त प्र मानुषाः ॥१०॥

mó shú ṇaḥ parā-parā nirritir darhāṇā vadhīt | padīṣṭā  
 trīṣṇayā sahā || 6 || satyāṃ tveshā āmavanto dhānvañ cid  
 ā rudriyāsaḥ | mīham kṛiṇvanty avātām || 7 || vāṣreva vi-  
 dyūn mimāti vatsam nā mātā sishakti | yād eśhām vṛiṣṭīr  
 āsarji || 8 || divā cit tāmaḥ kṛiṇvanti parjanyaenodavāhēna |  
 yāt pṛithivīm vyundānti || 9 || ādha svanān marūtām viśvam  
 ā śādma pāṛthivam | ārejanta prā mānushāḥ || 10 ||

॥१७॥ मरुतो वीळुपाणिभिश्चित्रा रोधस्वतीरनु । यातेमखिद्रयामभिः ॥११॥  
 स्थिरा वः सन्तु तेमयो रथा अश्वास एषाम् । सुसंस्कृता अमीशवः ॥१२॥  
 अच्छा वदा तना गिरा जरायै ब्रह्मणस्पतिम् । अग्निं मित्रं न दर्शितम् ॥१३॥  
 मिमीहि श्लोकमास्ये पर्जन्य इव ततनः । गाय गायत्रमुक्थ्यम् ॥१४॥  
 वन्दस्व मारुतं गणं त्वेष पन्स्युमर्किणम् । अस्मे वृद्धा असमिद् ॥१५॥

māruto vilupaṇibhiḥ citrā ródhasvatīr ānu | yātēm ākhi-  
 rayāmabhiḥ || 11 || sthirā vaḥ santu nemāyo rāthā āśvāsa  
 eśhām | sūsaṃskṛitā abhīśavaḥ || 12 || āchā vadā tānā girā  
 jarāyai brāhmaṇas pātim | agnīm mitram nā darśatām || 13 ||  
 mīmīhi ślōkam āsyē parjanya iva tatanaḥ | gāya gāyatrām  
 ukthyām || 14 || vāndasva mārutaṃ gaṇam tveshām pana-  
 syūm arkīṇam | asmē vṛiddhā asann ibā || 15 ||

Let not the most powerful and wicked evil impulses destroy us; let these malignant impulses die along with our evil desires. 6

Truly the bright, fierce and vigorous vital forces, cherished by the cosmic power, send down the rain on the inner realm like clouds raining without the aid of wind upon the desert. 7

The lightning in the inner realm reverbrates like a parent cow with full udder to feed her calf, and the rain of the inner realm is set free by the vital forces. 8

When they (vital powers) pour water, and inundate the earth of the inner realm, they spread forth gloom even in the day time, with water-laden clouds. 9

At the roar of vital forces, the lower impulses of man are shaken up; even the full set-up of the human complex trembles. 10

O vital powers, come with strong force and make the beautifully embanked rivers of life swift and speedy and unhindered. 11

May the felines of your wheels (nerve-centres), may the car (body) and horses (sense-organs), and your fingers (your controls) be steady and disciplined. 12

May we glorify the adorable Lord, the supreme head of knowledge and who is affectionate to us like a praiseworthy friend, in complimentary terms, with the eternal, sacred hymns of the Vedas. 13

May you sing glory in your own voice, spread it out like a raining cloud; and chant through the sacred hymns of the Vedas. 14

Narrate the wonders of the glory of the vital forces that are bright, adorable and reverent. May they be exalted by our praises. 15

( ३९ ) एकोनचत्वारिंशं सूक्तम्

(१-१०) दशार्चन्यास्य सूक्तस्य धीरः कण्व ऋषिः । मरुतो देवताः । प्रगायः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः

॥१८॥

प्र यदित्था परावतः शोचिनं मानमस्यथ ।  
 कस्य क्रत्वा मरुतः कस्य वर्षसा कं याथ कं ह धूतयः ॥१॥  
 स्थिरा वः सन्त्वार्युधा पराणुदे वीळू उत प्रतिष्कभे ।  
 युष्माकमस्तु तविषी पनीयसी मा मर्त्यस्य मायिनः ॥२॥  
 परा ह यत्स्थिरं ह्यथ नरो वर्तयथा गुरु ।  
 वि याथन वनिनः पृथिव्या व्याशाः पर्वतानाम् ॥३॥  
 नहि वः शत्रुर्विविदे अधि द्यवि न भूम्यां रिशादसः ।  
 युष्माकमस्तु तविषी तना युजा रुद्रासो नू चिदाधृषे ॥४॥  
 प्र वेपयन्ति पर्वतान्वि विञ्चन्ति वनस्पतीन् ।  
 प्रो आरत मरुतो दुर्मदा इव देवासः सर्वया विशा ॥५॥

39

Prā yād itthā parāvataḥ śocir na mānam āsyatha | kasya  
 krātvā marutaḥ kasya vārpaśā kaṁ yatha kaṁ ha dhū  
 tayah || 1 || sthirā vaḥ santv āyudhā paraṇūde vīḷū uta prati  
 śkābhe | yushmākam astu tāvishī pāniyāsi mā mārtyasya  
 māyīnaḥ || 2 || para ha yāt sthiraṁ hataḥ nāro vartāyatha  
 gurū | vīyāthana vanīnaḥ prithivyā vy āśaḥ pārvatanām || 3 ||  
 nahī vaḥ śātrur vividē ādhi dyāvi nā bhūmyām-riśādasah  
 yushmākam astu tāvishī tāna yujā rūdraso nū cid adhrīśhe  
 || 4 || prā vepayanti pārvatān vī viñcanti vānaspātīn | prō  
 ārata maruto durmādā iva dēvāsaḥ sārvaḥ viśā || 5 ||

॥६०॥

उपो रथेषु पृष्वतीगुग्धं प्रष्टिर्वहति रोहितः ।  
 आ वो यामाय पृथिवी चिदश्रोदबीभयन्त मानुषाः ॥६॥

ūpo rātheshu prīshatīr ayūgdhvaṁ prāśṭīr vabati rōhi-  
 taḥ | ā vo yāmāya-prithivī cid aśrod ābībhayanta mānu-  
 shāḥ || 6 ||



## 39

The cosmic vital powers come from afar, with the speed of light, awful vigour and shaking up everything. By whose endeavour? With whose blessings? To what place? For which purpose? 1

May your forces be strong and steady and firm for resisting and driving away the evils. May your might be admirable and beneficial and not destructive like that of a wicked one. 2

Powerful cosmic vital forces demolish what is stable, scatter what is ponderous, and make way through forests of earths and through the fissures of mountains. 3

You are the destroyer of foes; no adversary of yours is known either in the highest regions nor any on the earth. May your collected strength be quickly exerted, make your opponents weep and may you overcome your enemies O sons of the supreme Lord of vitality. 4

They make the mountains tremble, and shatter the forest-trees. Onward, O cosmic vital forces, proceed on with all your company, whither you will, and fight with evils as if intoxicated with vigour. 5

In order that your chariots may travel everywhere, you have harnessed in your wheels the fast revolving axle, as if it were a spotted-deer. Its resounding noise is heard on the earth, making every one tremble. 6

आ वो मक्षू तनाय कं रुद्रा अवो वृणीमहे ।  
 गन्ता नूनं नोऽवसा यथा पुरेत्था कण्वाय बिभ्युषे ॥७॥  
 युष्मेषितो मरुतो मर्त्येषित आ यो नो अभ्व ईषते ।  
 वि तं युयोत शवसा व्योजसा वि युष्माकाभिरूतिभिः ॥८॥  
 असामि हि प्रयज्यवः कष्व दद प्रचेतसः ।  
 असामिभिर्मरुत आ न ऊतिभिर्गन्ता वृष्टिं न विद्युनः ॥९॥  
 असांम्योजो बिभृथा सुदानवोऽसामि धूतयः शवः ।  
 ऋषिद्विषे मरुतः परिमन्यव इषुं न सृजत द्विषम् ॥१०॥

ā vo makshū tānāya kām rūdrā āvo vṛṇīmabe ।  
 gāntā nūnām nō 'vasā yāthā purēthā kāṇvāya bibhyāshe  
 ॥ 7 ॥ yushmēshito maruto mārtyeshita ā yō no ābhva īshate ।  
 vī tām yuyota śavasā vy ōjasā vī yushmākābhir ūtibhīḥ  
 ॥ 8 ॥ āsāmi hī prayajyavaḥ kāṇvam dadā pracetasah । āsā-  
 mibhir maruta ā na ūtibhir gāntā vṛishtīm nā vidyūtaḥ  
 ॥ 9 ॥ āsāmy ōjo bibhṛithā sudānava 'sāmi dhūtayaḥ śavaḥ ।  
 ṛishidvīshe marutaḥ parimanyāva īshuṇi nā sṛijata dvīsham  
 ॥ 10 ॥

( ४० ) चत्वारिंशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य घोरः कष्व ऋषिः । ब्रह्मणस्पतिर्वेवता । प्रगाथः

( विषमर्चा बृहती, समर्चा सतोबृहती ) छन्दः ॥

॥२०॥

उत्तिष्ठ ब्रह्मणस्पते देवयन्तस्त्वमेहे ।  
 उप प्र यन्तु मरुतः सुदानव इन्द्र प्राशूर्भवा सचा ॥१॥  
 त्वामिद्धि सहसस्पुत्र मर्त्य उपब्रूते धने हिते ।  
 सुवीर्यं मरुत आ स्वश्व्यं दधीत यो व आचके ॥२॥

40

Ūt tishṭha brahmaṇas pate devayāntas tvemahe । ūpa  
 prā yantu marūtaḥ sudānava indra praśūr bhavā sácā ॥ 1 ॥  
 tvām īd dhī sahasas putra mārtya upabrūcē dhāne hitē ।  
 suvīryam maruta ā svāśvyam dādhiṭa yō va ācakē ॥ 2 ॥

O cosmic vital powers, we implore you for help and protection for the good of our posterity. Come instantly to protect us and to enlighten our frustrated men of intellect, as you have always been coming and doing. 7

In case a wicked adversary, instigated by any person assails us, withhold, from him nourishment, strength, and your assistance. 8

O most adorable and vigorous vital powers, you are constant supporters of highest wisdom; come to us with your all protective forces as the lightning flashes in the dark raining clouds. 9

O vital forces, commanded by the supreme Lord, you are the bounteous givers; you enjoy unlimited vigour. You possess undiminished strength. May you loose your punishing vigour, like an arrow, upon the furious destructive evils working against the seers and devotees. 10

40

Rise up, O high preceptor; we, your devotees solicit your nearness to us. May the charitable vital forces come to our help. May our resplendent God be eager to accept our devotional offerings. 1

We mortals invoke you for abundant wealth and wisdom. May the vital powers grant affluence to earnest devotees and give them eminent vigour and valour. 2

प्रैतु ब्रह्मणस्पतिः प्र देव्यैतु सूनृता ।  
 अच्छा वीरं नर्यं पङ्क्तिराधसं देवा यज्ञं नयन्तु नः ॥३॥  
 यो वाघते ददाति सूनरं वसु स धत्ते अक्षिति श्रवः ।  
 तस्मा इळां सुवीरामा यजामहे सुप्रतूर्तिमनेहसम् ॥४॥  
 प्र नूनं ब्रह्मणस्पतिर्मन्त्रं वदत्युक्थ्यम् ।  
 यस्मिन्निन्द्रो वरुणो मित्रो अर्यमा देवा ओकांसि चक्रिरे ॥५॥

praītu brāhmaṇas pātiḥ prā devy ētu sūnṛitā | āchā virāṇ  
 nāryam paṅktirādhasam devā yajñām nayantu naḥ || 3 || yō  
 vāghāte dādāti sunāram vāsu sā dhatte ākshiti śṛavaḥ |  
 tāsmā ilāṃ suvīram ā yajāmahe supratūrtim aneḥāsam || 4 ||  
 prā nūnām brāhmaṇas pātir māntram vadaty ukthyām |  
 yāsminn indro varuṇo mitrō aryamā devā ōkānsi cakrīre  
 || 5 ||

॥२१॥

तमिन्द्रोचेमा विदथेषु शंभुवं मन्त्रं देवा अनेहसम् ।  
 इमां च वाचं प्रतिहृयथा नरो विश्वेद्वामा वो अश्ववत् ॥६॥  
 को देवयन्तमश्वज्जनं को वृक्तबर्हिषम् ।  
 प्रप्र द्वाश्चान्पस्त्याभिरस्थितान्तर्वावत्क्षयं दधे ॥७॥  
 उप क्षत्रं पृञ्चीत हन्ति राजभिर्भये चित्सुक्षितिं दधे ।  
 नास्य वर्ता न तरुता महाधने नार्भे अस्ति वज्रिणः ॥८॥

tāṃ īd vocemā vidātheshu śambhūvam māntram devā  
 aneḥāsam | imām ca vācam pratihāryathā naro viśvād vāmā  
 vo aśnavat || 6 || kō devayāntam aśnavaj jānam kō vṛiktā-  
 barhisham | prā-pra dāṣvān pastyābhīr asthitāntarvāvat  
 kshāyaṃ dadhe || 7 || upa kshatrām pṛiñcītā hānti rājābhir  
 bhayē cit sukshtim dadhe | nāsya vartā nā tarutā mahā-  
 dhanē nārbhe asti vajrīṇaḥ || 8 ||

May the high préceptor come to us. May brilliant divine virtues come to us. May Nature's bounties lead us to glory and drive away every adversary, and help us in the cause, beneficial to man, and measures leading to respectable prosperity. 3

He, who gives nice presents to learned persons, wins undecaying fame. For him we invoke divine wisdom, the embodiment of virtues, to give us unconquerable strength, capable of inflicting injury (to our adversaries), whilst receiving none (from their side). 4

Verily, the high preceptor proclaims the sacred prayer in which the resplendent Lord along with Nature's bounties as clouds, lightning, dawn, and the sun, all of them have a respectable reference. 5

Let us recite the felicitous and faultless prayers at our sacred performances with references to Nature's bounties. Assuredly this prayer spoken with earnest devotions will be accepted by God and will have a generous response. 6

Who (except the high preceptor) could lead the person of devotion on the right path; who, except him, could arrange for the ritualistic details as spreading of the sacred grass? The performer of the sacred acts has proceeded with his assistants to dwellings well stocked with all precious things. 7

May the high preceptor concentrate his strength, shine with his splendour, and with his strength destory all evils. None can subjugate this person of powerful will. Since he has no encourager, nor a discourager, he firmly holds his principles while surrounded by conflicting struggles of life, big or small. 8



( ४१ ) एकचत्वारिंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य घोरः कण्व ऋषिः । (१-३, ७-९) प्रथमान्तिमत्तुचयोर्वरुणमित्रार्यमणः,

(४-६) द्वितीयमृचस्य चादित्या देवताः । गायत्री छन्दः ॥

॥२२॥ यं रक्षन्ति प्रचेतसो वरुणो मित्रो अर्यमा । नू चित्स दम्यन्ते जनः ॥१॥  
 यं बाहुतेव पिप्रति पान्ति मर्त्यं रिषः । अरिष्टः सर्व एघते ॥२॥  
 वि दुर्गा वि द्विषः पुरो घ्नन्ति राजान एषाम् । नयन्ति दुरिता तिरः ॥३॥  
 सुगः पन्था अनृक्षर आदित्यास ऋतं यते । नात्रावखादो अस्ति वः ॥४॥  
 यं यज्ञं नयथा नर आदित्या ऋजुना पथा । प्र वः स धीतये नशत् ॥५॥

41

Yām rākshanti prācetaso vāruṇo mitrō aryamā | nū cit  
 sā dabhyate jānaḥ || 1 || yām bāhūteva pīprati pānti mār-  
 tyam rishāḥ | ārishtaḥ sārva edhate || 2 || vī durgā vī dvī-  
 shaḥ purō ghnānti rājāna eshām | nāyanti duritā tirāḥ || 3 ||  
 sugaḥ pānthā anṛiksharā ādityāsa ṛitām yatē | nātrāvakhādō  
 asti vaḥ || 4 || yām yajñām nāyathā nara ādityā ṛijūnā pa-  
 thā | prā vaḥ sā dhītaye naṣat || 5 ||

॥२३॥ स रत्नं मर्त्यो वसु विश्वं तोकमुत त्मना । अच्छा गच्छत्यमृतनः ॥६॥  
 कथा राधाम सखायः स्तोमं मित्रस्यार्यमणः । महि प्सरो वरुणस्य ॥७॥  
 मा वो घ्नन्तं मा शपन्तं प्रति वोचे देवयन्तम् । सुभैरिद्व आ विवासे ॥८॥  
 चतुरंश्चिददमानाद्विभीयादा निधातोः । न दुरुक्ताय स्पृहयेत् ॥९॥

sā rātnam mārtyo vāsu viśvam tokām utā tmānā |  
 āchā gachaty āstritaḥ || 6 || kathā rādhāma sakhāya stō-  
 mam mitrāsyaāryamṇāḥ | māhi psāro vāruṇasya || 7 || mā vo  
 ghnāntam mā śapantam prāti voce devayāntam | sumnaīr  
 id va ā vivāse || 8 || catūras cid dādamānād bibhīyād ā nī-  
 dhātoḥ | nā duruktāya sprihayet || 9 ||

## 41

Never is he suppressed whom the wise heads of the state,  
surveyor and law-giver offer protection. 1

The man gets prosperous whom such persons take in their  
own arms, and whom they defend from the malignant.  
He overcomes all obstructions. 2

These officials and head of the state destroy strongholds  
of the enemies, and drive them away, and provide people  
with shelter against their evils and injuries. 3

O learned teachers and seers, now your path becomes easy  
and thornless for your intellectual pursuits. No pitfalls  
would now come on your way. 4

O learneds and seers, any noble action, which you per-  
form in honest and straightforward way, will never meet  
failure. 5

A virtuous man is never vanquished. He easily gains the  
best treasures of the world. He is also rewarded with an  
offspring like himself. 6

How, my friends, shall we express our gratitude in laud-  
able terms for the assistance we have received from  
officials, heads of the state and law-givers? 7

Never would I retaliate against him who assails or reviles  
the person devoted to righteousness. I shall rather invoke  
God to bless him with right understanding, so that he  
may also prosper. 8

May we not speak in abusive language, and may we re-  
frain from the person who opposes the person favoured  
by the four (wisdom, force, wealth and health). 9

( ४२ ) द्विचत्वारिंशं सूक्तम्

(१-१०) दशर्चन्यास्य सूक्तस्य वौरः कण्व ऋषिः । पूषा देवता । गायत्री छन्दः ॥

॥२४॥ सं पूषन्नध्वनस्तिर व्यंहो विमुचो नपात् । सक्वा देव प्र णस्पुः ॥१॥  
 यो नः पूषन्नघो वृको दुःशेव आदिदेशति । अप स्म तं पथो जहि ॥२॥  
 अप त्वं परिपन्थिनं मुषीवाणं हुरश्चितम् । दूरसधि सुतेरज ॥३॥  
 त्वं तस्य द्याविनोऽघशंसस्य कस्य चित् । पदाभि तिष्ठ तपुषिम् ॥४॥  
 आ तत्तं दस्र मन्तुमः पूषन्नवो वृणीमहे । येन पितृनचोदयः ॥५॥

42

Sām pūshann ádhvanas tira vy áňho vimuco napāt |  
 sákshvā deva prá ṇas puráh || 1 || yó naḥ pūshann aghó  
 vṛiko duḥśeva ādidesati | ápa sma tám pathó jahi || 2 || ápa  
 tyám paripanthínam mushívānam huraséitam | dūrám ádhi  
 srutéṛ aja || 3 || tvám tása dvayāvino 'ghásaṇsasya kásya cit |  
 padábhī tishṭha tápushim || 4 || á tát te dasra mantumáḥ  
 pūshann ávo vṛiṇīmahe | yéna pitṛín ácodayah || 5 ||

॥२५॥ अधो नो विश्वसौभग हिरण्यवाशीमत्तम । धनानि सुषणा कृधि ॥६॥  
 अति नः सश्वतो नय सुगा नः सुपथा कृणु । पूषन्निह कर्तुं विदः ॥७॥  
 अभि सुयवसं नय न नवज्वारो अध्वने । पूषन्निह कर्तुं विदः ॥८॥  
 शग्धि पूधि प्र यंसि च शिशीहि प्रास्युदरम् । पूषन्निह कर्तुं विदः ॥९॥  
 न पूषणं मेधामसि सूक्तैरभि गृणीमसि । वसूनि दस्ममीमहे ॥१०॥

ádihā no viśvasaubhāga hīraṇyavāśīmattama | dhánāni  
 sushánā kṛidhi || 6 || áti naḥ saścato naya sugá naḥ supáthā  
 kṛiṇu | pūshann ihā krátum vidah || 7 || abhī sūyávasam  
 naya ná navajváró ádhvane | pū° || 8 || śagdhī pūrdhī prá  
 yaṇsi ca śiśihī prásy udáranī | pū° || 9 || ná pūsháṇam me-  
 thāmasi sūktair abhī gṛiṇīmasi | vásūni dasmám imahe  
 || 10 ||

## 42

O God, the nourisher, liberate us from our bondage, take us across the troubles and miseries, and be our leader to guide us. 1

O nourisher, drive away from our path the enemies who are sinful, cruel and the deceitful. 2

Keep away from our path the men who are robbers, cheats and exploiters, and punish them. 3

Let the persons of dubious character and pilferers be trampled down and crushed by your punishment. 4

O nourisher, sagacious and wise, we solicit from you that protection which you have been bestowing upon our noble ancestors. 5

O mighty God, bestower of universal prosperity, possessor of all shining riches, bestow upon us riches that may be liberally distributed. 6

Lead us past all obstructions; conduct us by pleasant path easy to tread, and O nourisher, you know best how you would. 7

Lead us where there is abundant nourishment. Let there be no extreme conflicts; O nourisher, you know best how you would. 8

Be gracious to us. Fill us with full; give us, invigorate and feed. O nourisher, you know best how you would. 9

No comments have we against our Lord, the nourisher. We magnify the nourisher with our songs of praises. We solicit the mighty good-looking one for prosperity. 10

( ४३ ) त्रिचत्वारिंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य घौरः कण्व ऋषिः । (१-२, ४-६) प्रथमाद्वितीययोर्ऋचोश्चतुर्ध्यादितृचस्य च रुद्रः,

(३) तृतीयाया रुद्रो मित्रावरुणौ च, (७-९) सप्तम्यादितृचस्य च सोमो देवताः ।

(१-८) प्रथमाद्यष्टर्चां गायत्री, (९) नवम्याश्चानुष्टुप् छन्दसी ॥

॥५६॥ कद्रुद्राय प्रचेतसे मीळ्हुष्टमाय तव्यसे । वोचेम शंतमं हृदे ॥१॥  
 यथा नो अर्दितिः कर्त्तृष्वे नृभ्यो यथा गवे । यथा तोकाय रुद्रियम् ॥२॥  
 यथा नो मित्रो वरुणो यथा रुद्रश्चिकेतति । यथा विश्वे सजोषसः ॥३॥  
 गाथपति मेधपतिं रुद्रं जलाषभेषजम् । तच्छ्रुयोः सुम्नमीमहे ॥४॥  
 यः शुक्र इव सूर्यो हिरण्यमिव रोचते । श्रेष्ठो देवानां वसुः ॥५॥

43

Kād rudráya prácetase mīl̥húshtamāya távyase | vocéma  
 sántamam hṛide || 1 || yáthā no áditih kárat pásve nṛibhyo  
 yáthā gáve | yáthā tokáya rudríyam || 2 || yáthā no mitró  
 váruno yáthā rudrás ciketati | yáthā víšve sajóshasah || 3 ||  
 gāthápatim medhápatis rudrām jálāshabheshajam | tác  
 chamyóḥ sumnām imāhe || 4 || yāḥ sukrá iva sūryo hīraṇyam  
 iva rócate | śrēshtho devānām vásuḥ || 5 ||

॥५७॥ शं नः कर्त्तव्यते सुगं मेषाय मेष्ये । नृभ्यो नारिभ्यो गवे ॥६॥  
 अस्मे सोम श्रियमधि नि धेहि शतस्य नृणाम् । महि श्रवस्तुविनृम्णम् ॥७॥  
 मा नः सोमपरिबाधो मारातयो जुहुरन्त । आ न इन्दो वाजे भज ॥८॥  
 यास्ते प्रजा अमृतस्य परस्मिन्धामन्नतस्य ।  
 मूर्धा नाभां सोम वेन आभूषन्तीः सोम वेदः ॥९॥

sām naḥ karaty árvate sugám mesháya meshyè | nṛi-  
 bhyo nāribhyo gáve || 6 || asmé soma śríyam ádhi ní dhehi  
 satásya nṛinām | máhi śrávas tuvinṛinnām || 7 || mā naḥ  
 somaparibádho mārātayo juhuranta | ā na indo vāje bhaja  
 || 8 || yās te prajā amṛitasya párasmin dhāmān ṛitásya |  
 mūrdhā nábhā soma vena ābhūṣantīḥ soma vedah || 9 ||



## 43

When and what hymn shall we sing in devotion to the omniscient, liberal, powerful Lord of terror and destruction, dearest to our hearts ? 1

By which earth may be made to grant the gifts of the Lord to our cattle, our people, our cows, and our children. 2

By which lightning and clouds, assisted by the Lord of terror and destruction and the Nature's other bounties, being gratified, may shower favour. 3

We invoke the Lord of terror, the protector of sacred act, the encourager of hymns, and possessor of medicaments to confer joy of emancipation, and happiness. 4

He is refulgent as the sun, who is bright as gold and who presides over all the Nature's bounties, providing habitations. 5

He bestows happiness with ease upon our horses, our rams, our ewes, on men and women, and on the cows. 6

O gracious, God, grant us glory of a hundred men, and fame of mighty chiefs. 7

Let not the unbelievers in God, nor those, who are non-generous, harass us. O loving Lord, cherish us with strength. 8

O gracious God, occupying an excellent superb home, may you have kindest regards for your law-abiding immortal children, who hold you in their highest esteem, and may they prosper in their homes. 9

[ अथ नवमोऽनुवाकः ॥ ]

( ४४ ) चतुश्चत्वारिंशं सूक्तम्

(१-१४) चतुर्दशर्चस्यास्य सूक्तस्य काण्वः प्रस्कण्व ऋषिः । (१-२) प्रथमाद्वितीययोर्ऋचोरग्निरध्विनाबुपाध,  
 (३-१४) तृतीयादिद्विदशानाञ्चाग्निर्देवताः । प्रगायः ( विषमर्चा बृहती, समर्चा सतोबृहती ) छन्दः ॥

॥२८॥

अग्ने विवस्वदुषसश्चित्रं राधौ अमर्त्य ।  
 आ दाशुषे जातवेदो बह्व त्वमद्या देवाँ उषर्बुधः ॥१॥  
 जुष्टो हि दूतो असि हव्यवाहनोऽग्ने रथीरध्वराणाम् ।  
 सजूरध्वभ्यामुषसा सुवीर्यमस्मे धेहि श्रवो बृहत् ॥२॥  
 अद्या दूतं वृणीमहे वसुमग्निं पुरुप्रियम् ।  
 धूमकेतुं भाक्रजीकं व्युष्टिषु यज्ञानामध्वरश्रियम् ॥३॥

44

Āgne vívasvad ushásas citraṃ rádho amartya | á dā-  
 śúshe jatavedo bahva tvám adyā devāñ usharbúdhah ॥ 1 ॥  
 júshto hí dūtó ási havyavāhanó 'gne rathíir adhvarānām |  
 sajúr asvíbhyām ushásā suvīryam asmé dhehi śrávo bṛihāt  
 ॥ 2 ॥ adyā dūtām vṛṇīmahé yāsum agnīm purapriyām |  
 dhūmáketum bhārijīkam vyūstīshu yajñānām adhvaraśrī-  
 yam ॥ 3 ॥

॥२९॥

श्रेष्ठं यविष्ठमर्तिथिं स्वाहुतं जुष्टं जनाय दाशुषे ।  
 देवाँ अच्छा यातवे जातवेदसमग्निमीळे व्युष्टिषु ॥४॥  
 स्तविष्यामि त्वामहं विश्वस्यामृत भोजन ।  
 अग्ने त्रातारममृतं मियेध्य यजिष्ठं हव्यवाहन ॥५॥  
 सुशंसो बोधि गृणते यविष्ठय मधुजिह्वः स्वाहुतः ।  
 प्रस्कण्वस्य प्रतिरन्नायुर्जीवसे नमस्या दैव्यं जनम् ॥६॥

śrēshṭham yāvishṭham ātithim svāhutam jūshṭam  
 jānāya dāsúshe | devāñ áchā yātave jatāvedasam agnīm ile  
 vyūstīshu ॥ 4 ॥ stavishyāmi tvām ahām víśvasyāmrīta  
 bhojana | āgne trātāram amṛitam miyedhya yājishṭham ha-  
 vyavāhana ॥ 5 ॥

suśāṁso bodhi grīṇatē yavishṭhya mádhujihvah svāhu-  
 tah | prāskanvasya pratirānn āyur jivāse namasyā dvaivyaṃ  
 jānam ॥ 6 ॥

O adorable God, you have perfect knowledge of every thing manifested or obscure; may the intellect of your devotees get new light with the coming of every dawn in the morning; may you also bring to this place all the Nature's bounties, awaking with the morning dawn. 1

You are acceptor of offerings and loved messenger of Nature's bounties and inspirer of noble performances. Associated with dawn and the pair of vigour and wisdom, grant us invigorating abundant food. 2

We invoke supreme God, the messenger of Nature's bounties and giver of life comforts. We love you, O Lord, with all our heart. You are the precursor of enlightenment, the light shedding. You preserve the sacred performances of your devotees all the time, be it dawn or dusk. 3

I glorify the all pervading God at every break of day, who is the best and youngest, adorable like a guest, and supreme master of the universe. He is friendly to the men dedicated to his service. Nothing is unknown to Him which happens in the world. I invoke him so that He brings to us Nature's other bounties. 4

O immortal God, adorable, sustainer of the universe, acceptor of offerings, all pure, I will glorify you and you only. O immortal God, I worship you only, who is protector and preserver of sacrifice, ever young and beyond death or decay. 5

O most youthful, richly worshipped, honey-tongued God, be gracious to your playful devotees. May you grant long life to the enlightened people, and honour to the most celebrated sages. 6

होतारं विश्वेदसं सं हि त्वा विश इन्धते ।  
 स आ वह पुरुहूत प्रचेतसोऽग्ने देवाँ इह द्रवत् ॥७॥  
 सवितारमुषसमश्विना भगमग्निं व्युष्टिषु क्षपः ।  
 कष्यासस्त्वा सुतसोमास इन्धते हव्यवाहं स्वध्वर ॥८॥  
 पतिर्हीध्वराणामग्ने दूतो विशामसि ।  
 उषर्बुध आ वह सोमपीतये देवाँ अद्य स्वर्दशः ॥९॥  
 अग्ने पूर्वा अनुषसो विभावसो दीदेथ विश्वदर्शतः ।  
 असि ग्रामेष्वविता पुरोहितोऽसि यज्ञेषु मानुषः ॥१०॥

hótāraṃ viśvávedasaṃ saṃ hí tvā víśa indháte |  
 sá á vaha puruhūta prācetasó 'gne devān íhā dravát || 7 ||  
 savitāraṃ ushāsaṃ aśvinā bhāgam agnīm vyūṣṭiṣhu kṣa-  
 paḥ | kāṇyāsaṣ tvā sūtāsomāsa indhate havyavāhaṃ sva-  
 dhvara || 8 || pátir hy ādhvarāṇām āgne dūtó viśām āsi | usha-  
 r-búḍha á vaha sōmapītaye devāñ adyá svarḍīṣaḥ || 9 || āgne  
 pūrvā ánūśhāso vibhāvaso dīdētha viśvādarsataḥ | āsi grā-  
 meshv avitā puróhitó 'si yajñēshu mánushaḥ || 10 ||

॥३०॥

नि त्वा यज्ञस्य सार्धनमग्ने होतारमृत्विजम् ।  
 मनुष्वदेव धीमहि प्रचेतसं जीरं दूतममर्त्यम् ॥११॥  
 यदेवानां मित्रमहः पुरोहितोऽन्तरो यासि दूत्यम् ।  
 सिन्धोरिव प्रस्वनितास ऊर्मयोऽग्नेभ्रोजन्ते अर्चयः ॥१२॥

ní tvā yajñāśya sādhanam āgne hótāraṃ ṛitvījaṃ | ma-  
 nushvād deva dhīmahi prācetasam jīraṃ dūtām amartyam  
 || 11 || yād devānām mitramahaḥ puróhitó 'ntaro yási dū-  
 tyām | sīndhor iva prāsyanitāsa ūrmāyo 'gnēr bhrājante ar-  
 cāyaḥ || 12 ||

O omniscient God, feeder of the world, with our devotion and noble deeds we, your subjects, invoke you. Worshipped and invoked by many a wise one, may you bring hither all Nature's bounties with speed. 7

At the end of night, O adorable and ever-eternal Lord, bring to us Nature's bounties as sun, dawn, pair of heat and light, wealth and fire. Wise men and devotional worshippers kindle your affection and offer oblations. 8

You are the protector of beneficial activities, and are the messenger; bring hither today Nature's bounties, appearing in the celestial region at dawn, to participate in the divine glory of God. 9

O adorable God, resplendent and all-visible, we see your glory daily after many preceding dawns. You are the protector of the urban life and you are the conductor of all men in their dedicated noble performances. 10

We would, as a rational being, acknowledge you, O adorable, as the supreme in our rituals and noble acts. You are the inspirer in selfless acts; you are the leader, the invoker, the destroyer of obstacles, immortal and messenger of Nature's bounties. 11

O God, when loving as a friend, you preside over the noble performances and help in accomplishing the fire-ritual, then like the far resounding billows of the surging sea, your flames rise high with splendour. 12



श्रुधि श्रुत्कर्णं वह्निभिर्देवैरग्ने स्यावभिः ।  
 आसीदन्तु बर्हिषि मित्रो अर्यमा प्रतार्यावाणो अध्वरम् ॥१३॥  
 शृण्वन्तु स्तोमं मरुतः सुदानवोऽभिजिह्वा ऋतावृधः ।  
 पिबतु सोमं वरुणो धृतव्रतोऽश्विभ्यामुषसा सजुः ॥१४॥

śrudhī śrutkarna vāh nibhir devaīr agne sayā-  
 vabhiḥ | ā sīdantu barhīshi mitrō aryamā prātaryāvaṇo  
 adhvarām || 13 || śṛiṇvāntu stōmam maruṭaḥ sudānava 'gni-  
 jihvā ṛitāvṛidhaḥ | pībatu sōmam vāruṇo dhṛitāvrato 'svi-  
 bhyām ushāsā sajūḥ || 14 ||

( ४५ ) पञ्चत्वारिंशं सूक्तम्

(१-१०) दशर्चन्यास्य सूक्तस्य काण्वः प्रस्कण्व ऋषिः । (१-९, १०) प्रथमादिनवर्चा, दशम्याः पूर्वार्धस्य  
 चाग्निः, (१०) दशम्या उत्तरार्धस्य च देवा देवताः । अनुष्टुप् छन्दः ॥

॥३१॥

त्वमग्ने वसूरिह रुद्राँ आदित्याँ उत ।  
 यजा स्वध्वरं जनं मनुजातं घृतश्रुषम् ॥१॥  
 श्रुष्टीवानो हि दाशुषे देवा अग्ने विचेतसः ।  
 तान्नोहिदश्च गर्विणस्त्रयस्त्रिंशतमा वह ॥२॥  
 प्रियमेधवदत्रिवज्रातवेदो विरूपवत् ।  
 अङ्गिरस्वन्महिब्रत प्रस्कण्वस्य श्रुधी हवम् ॥३॥  
 महिकेरव ऊतये प्रियमेधा अहूषत ।  
 राजन्तमध्वराणामग्निं शुक्रेण शोचिषा ॥४॥

45.

Tvām agne vāsūñr ihā rudrāñ ādityāñ utā | yājā sva-  
 dhvarām jānam mānujātaṁ ghṛitaprūṣham || 1 || śruṣṭīvāno hi  
 dāśuṣhe devā agne vicetasah | tān rohidaṣva girvanas trā-  
 yastriṇṣatam ā vaha || 2 || priyamedhavād atrivāj jātavedo  
 virūpavāt | aṅgirasvān mahivrata prāskanvasya śrudhī hā-  
 vam || 3 || mālikerava ūtāye priyamedhā ahūṣhata | rājantam  
 adhvarāñām agniṁ śukreṇa ṣocīṣhā || 4 ||

O adorable God, may you with your divine ears, please listen to my prayers. Let Nature's bounties like the sun and the morning breeze, and other morning glories appear and gracefully participate in the sacred performance of worship. 13

Let the bright and vigorous vital powers, who abide by law and give bountifully, hear our devotional prayers. May venerable God, the sustainer of eternal law, accept our devotional praises, and dawn along with the pair of night and day participate in Nature's sparkling glory. 14

## 45

O adorable God, with your blessings may you inspire rich, valorous and learned teachers and other mortal men in the performance of their dedicated noble acts. 1

O adorable God, the learned teachers, full of wisdom, are givers of rewards to the performer of dedicated actions. O Lord of brilliant vigour, may your seekers know the secret knowledge of the thirty-three cosmic powers. 2

O adorable God, all-wise, you have been favouring all such persons as have been wisdom-loving, free from three attachments—(family, wealth and popularity), well-disciplined and men of vigour and vitality. O accomplisher of solemn acts, may you please listen to the invocations of highly enlightened persons. 3

Persons, highly learned and performers of great works, and offerers of dedicated services invoke you, O supreme Lord, shining amidst solemnities with pure resplendence. 4

घृताहवन सन्त्येमा उ षु श्रुधी गिरः ।  
याभिः कण्वस्य सुनवो हवन्तेऽवसे त्वा ॥५॥

ghṛitāhavana san-  
tyemā u shú śrudhī girāḥ | yábhiḥ kánvasya sūnávo há-  
vanté 'vase tvā ॥ 5 ॥

॥३२॥

त्वां चित्रश्रवस्तम हवन्ते विक्षु जन्तवः ।  
शोचिष्केशं पुरुप्रियाग्ने हव्याय वोळ्हेवे ॥६॥  
नि त्वा होतारमृत्विजं दधिरे वसुवित्तमम् ।  
श्रुत्कर्णं सप्रथस्तमं विप्रां अग्ने दिविष्टिषु ॥७॥  
आ त्वा विप्रां अचुच्यवुः सुतसोमा अभि प्रयः ।  
बृहद्भा बिभ्रतो हविरग्ने मर्तीय दाशुषे ॥८॥  
प्रातर्याव्णाः सहस्कृत सोमपेयाय सन्त्य ।  
इहाद्य दैव्यं जनं बर्हिषा सादया वसो ॥९॥  
अर्वाञ्चं दैव्यं जनमग्ने यक्ष्व संहृतिभिः ।  
अयं सोमः सुदानवस्तं पात तिरोअक्षयम् ॥१०॥

tvām citraśravastama hāvante vikshú jantávaḥ | śociśh-  
keṣam purupriyāgne havyāya vólhave ॥ 6 ॥ ní tvā hótāram  
ritvíjaṁ dadhiré vasuvíttamam | śrútkarṇaṁ sapráthastamam  
víprā agne dívishtīshu ॥ 7 ॥ ā tvā víprā acueyavuh sutá-  
somā abhí práyah | bṛihád bhā bíbhṛato havír āgne már-  
taya dāśúshe ॥ 8 ॥ prātaryāvṇaḥ sahasakṛita somapéyāya san-  
tya | ihādyá daívyam jānam barhír ā sādāyā vaso ॥ 9 ॥ ar-  
vāñcam daívyam jānam āgne yákshva sáhūtibhiḥ | ayām  
sómam sudānavas tām pāta tiróahnyam ॥ 10 ॥

Invoked by prayers, giver of rewards, O adorable, may you listen to these praises with which the men of intellect and their children invoke you for protection. Listen to their invocation attentively. 5

O adorable God with splendours, loved by all and giver of wondrous wealth and sustenance, everyone in creation invokes you on all sides to obtain your blessings. 6

Highest regards during these performances have been shown by highly learned persons to you, O adorable God, the feeder of people, sustainer of eternal laws, and possessor of wealth and riches. 7

O adorable God, having extracted the essence of true knowledge, material as well as spiritual, wise men invoke you to communicate that divine knowledge to those seekers who were partakers in this joint truth-seeking endeavour. 8

O adorable God, you are the generator of all noble deeds, giver of rewards, provider of dwellings; may you call all Nature's morning bounties to participate in the sparkling glory of God. 9

O bounteous God, protect that man, who is possessed of divine virtues, and has just joined us. May you, Nature's bounties, participate in the sparkling glory of God, fresh as if born yesterday. 10

( ४६ ) षट्चत्वारिंशं सूक्तम्

(१-१५) षड्विंशर्चस्यास्य सूक्तस्य ऋष्यः ऋक् ऋषिः । अश्विनौ देवते । गायत्री छन्दः ॥

॥३३॥ एषो उषा अपूर्व्या व्युच्छति प्रिया दिवः । स्तुषे वामश्विना बृहत् ॥१॥  
 या दृक्षा सिन्धुमातरा मनोतरा रयीणाम् । धिया देवा वसुविदा ॥२॥  
 वच्यन्ते वां ककुहासो जूर्णायामधि विष्टपि । यद्वां रथो विभिष्पतात् ॥३॥  
 हविषा जारो अपां पिपतिं पपुर्निरा । पिता कुट्स्य चर्षणिः ॥४॥  
 आदारो वां मतीनां नासत्या मतवचसा । पातं सोमस्य धृष्णुया ॥५॥

46

Eshó ushā ápurvya vy ūchati priyā divāḥ | stushé vam  
 asvinā brihát || 1 || yā dasrá síndhumātara manotārā rayi-  
 nām | dhiyā devā vasuvídā || 2 || vacyānte vām kakuhāso  
 jūrṇāyām ádhi vishtāpi | yád vām rátho víblish pátāt || 3 ||  
 havishā jāró apām píparti pápurir narā | pitā kúṭasya car-  
 shanīḥ || 4 || ādāró vām matínām násatyā matavacasa | pā-  
 táma sómasya dhrishṇuyā || 5 ||

॥३४॥ या नः पीपरदश्विना ज्योतिष्मती तमस्तिरः । तामस्मे रासाथामिषम् ॥६॥  
 आ नो नावा मतीनां यातं पाराय गन्तवे । युञ्जाथामश्विना रथम् ॥७॥  
 अरित्रं वां दिवस्पृशु तीर्थे सिन्धूनां रथः । धिया युयुज्र इन्दवः ॥८॥  
 दिवस्क्व्वास इन्दवो वसु सिन्धूनां पदे । स्वं वत्रिं कुह धित्सथः ॥९॥

yā naḥ píparad aṣvinā jyótiṣmatī támas tirāḥ | táma  
 asmé rāsāthām ísham || 6 || á no nāvā matínāṁ yátam pā-  
 ráya gántave | yuñjāthām aṣvinā rátham || 7 || aritrām vām  
 divás prithú tīrthé síndhunām ráthah | dhiyā yuyujra ín-  
 davaḥ || 8 || divás kaṇvāsa índavo vāsu síndhūnām padé |  
 svām vavriṁ kúha dhitsathah || 9 ||



## 46

So, the unparalleled beloved dawn is here; likewise may you also O twins (a pair of cosmic vitality and cosmic consciousness), shine through us. 1

You (O twins), are the destroyer of miseries, born of the cosmic ocean; you are the willing distributor of wealth and prosperity and giver of dwellings to the performer of noble acts. 2

Since your cosmic chariot, like the swift birds, flying in the glorious heavens, reaches the ancient tops of spiritual peak, we proclaim your praises. 3

O twins, O guides! the sun, the evaporator of waters, the nourisher, the protector, also distributes to the Nature's bounties the essential constituents of fire-oblations. 4

May the imperishable divine powers, animators of mental faculties, destroyers of all evil, inspire us and participate with us in the sparkling glory of God. 5

May the twins dispel the darkness of our desires with their grant of invigorating nourishments. 6

O twins, take us across the turbulent ocean of life, and for this purpose harness your chariot. 7

The oars of your cosmic ship are as extensive as the sky and it stops on the cosmic seashore, and there awaits your cosmic chariot. The cosmic sparkling glory of God is also available here for your participation. 8

Enlightened men inquire (from twins) how the rays of divine light come from the source of all luminous regions; how does the dawn rise in the region of waters; where do you intend to reveal the secret of your own form and power? 9

अभूदु भा उ अंशवे हिरण्यं प्रति सूर्यः । व्यख्यजिह्वयासितः ॥१०॥

ābhūd u bhā u aṅśave  
hīraṇyam prāti sūryah | vy ākhyaj jihvāśitaḥ || 10 || 34 ||

॥३५॥ अभूदु पारमेतवे पन्थां ऋतस्य साधुया । अर्दक्षि वि सुतिर्दिवः ॥११॥  
तत्तदिदृश्विनोरवो जरिता प्रति भूषति । मदे सोमस्य पिप्रतोः ॥१२॥  
वावसाना विवस्वति सोमस्य पीत्या गिरा । मनुष्वच्छुभु आगतम् ॥१३॥  
युवोरुषा अनु श्रियं परिज्मनोरुपाचरत् । ऋता वनथो अक्तुभिः ॥१४॥  
उभा पिबतमश्विनोभा नः शर्म यच्छतम् । अविद्वियाभिरुतिभिः ॥१५॥

ābhūd u pārām étave pānthā ṛitāsyā sādhuyā | ādarṣi  
vi srutīr divāḥ || 11 || tāt-tad id aṣvīnor āvo jaritā prāti  
bhūshati | mādē sōmasya pīpratoḥ || 12 || vāvasānā vivāsvati  
sōmasya pītyā girā ! manushvāc chanibhū ā gatam || 13 ||  
yuvór ushā ānu śriyam párijmanor upācarat | ṛitā vanatho  
aktūbhiḥ || 14 || ubhā pibatam aṣvinobhā naḥ śarma yaeha-  
tam | avidriyābhīr ūtibhiḥ || 15 ||

( ४७ ) सप्तचत्वारिंशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य काण्वः वत्सकण्व ऊफिः । अश्विनौ देवते । प्रगाथः

( विषमर्चा इहती, समर्चा सतोइहती ) छन्दः ॥

॥१॥ अयं वां मधुमत्तमः सुतः सोमं ऋतावृधा ।  
तमश्विना पिबतं तिरोअह्वयं धत्तं रत्नानि दाशुषे ॥१॥  
त्रिवन्धुरेण त्रिवृता सुपेशसा रथेना यातमश्विना ।  
कप्वासो वां ब्रह्म कृष्वन्त्यध्वरे तेषां सु शृणुतं हवम् ॥२॥

47.

Ayám vām mādhumattamaḥ sutāḥ sōma ṛitavṛidha | tām  
aṣvinā pibatam tiróahnyam dhattām rātnāni dāśuṣhe || 1 ||  
trivandhurēna trivṛitā supēśasā rāthenā yātam aṣvina | kṇ-  
vāso vām bráhma kṛiṇvanty adhvaré tēshām sū śṛiṇutam  
hāvam || 2 ||

There is light to irradiate dawn; the sun rises like gold.  
The amber-coloured fire is kindled into flames. 10

The light divine surpasses even all boundaries of ignorance. With that divine knowledge the seer can see the radiance of spiritual heights. 11

The spiritualized devotee glorifies the boon he receives from the cosmic twins. Therefore he shares his spiritual joy with them. 12

O twins, givers of happiness, abiding close to the devotees, from the time the first man was born, come hither to participate in the spiritual joy and accept our praises. 13

May the dawn follow the lustre of your approach, O circumambient twins, and may you feel happy at the acceptance of the spiritual joy during this night. 14

O twins, may you both participate in the spiritual joy and may you both bestow everlasting peace upon us through your irreproachable protection. 15

#### 47

Here are sweet devotional songs for you, O twins (pair of cosmic vitality and consciousness); may you enjoy the sparkling glory of God, fresh as if born yesterday. Accept the devotions and confer blessings upon the dedicated devotees. 1

Be with us O twins, in your triangular splendid chariot of the three-fold pole (moving in three dimensions and possessing three gyrations). The men of intellect are referring to your attributes; may you respond to them. 2

अ॒श्विना॒ मधु॑मत्त॒मं पा॒तं सोम॑मृतावृ॒धा ।  
 अथा॒द्य द॑स्त्रा वसु॒ बिभ्र॑ता॒ रथे॑ दा॒श्वांसु॑मु॒प ग॑च्छतम् ॥३॥  
 त्रि॒षध॑स्त्रे ब॒र्हिषि॑ विश्ववेद॒सा मध्वा॑ य॒ज्ञं मि॑मिक्षतम् । -  
 क॒ण्वो॒सो वां सु॑तसो॒मा अ॒भिद्य॑वो यु॒वां ह॑वन्ते अश्विना ॥४॥  
 याभिः॒ क॒ण्वम॑भिष्टिभिः॒ प्राव॑तं यु॒वम॑श्विना ।  
 ताभिः॒ प्व॒स्यो॑ अ॒वतं॑ शु॒भस्प॑ती पा॒तं सोम॑मृतावृ॒धा ॥५॥

āśvinā mādhumattamam pātām sōmam ṛitāvri-  
 dhā | āthādyā dasrā vāsu bībhratā rāthe dāśvānsaṁ ūpa  
 gachhatam || 3 || trishadhiasthé barhīshi viṣvavedasā mādhwā  
 yaññāṁ mimikshatam | kāṇvāso vām sutāsonā abhidyavo  
 yuvām havante aśvinā || 4 || yābhiḥ kāṇvam abhīṣṭībhiḥ  
 prāvatam yuvām aśvinā | tābhiḥ shv āsmāñ avatam śubhas  
 pati pātām sōmam ṛitāvriḍhā || 5 ||

॥२॥

सु॒दासे॑ द॒स्त्रा वसु॒ बिभ्र॑ता॒ रथे॑ पृ॒क्षो व॑हतमश्विना ।  
 र॒यिं स॑मु॒द्रादु॑त वा॒ दिव॑स्प॒र्यस्त्रे॑ ध॒त्तं पु॒रु॒स्पृ॒हम् ॥६॥  
 य॒ज्ञास॑त्या॒ परा॑वति॒ यद्वा॒ स्थो॒ अधि॑ तु॒र्वशे॑ ।  
 अतो॑ रथे॒न सु॑वृ॒ता न॒ आ ग॑तं स॒ाकं॑ सूर्य॑स्य र॒श्मिभिः॑ ॥७॥  
 अ॒र्वाञ्चा॑ वां स॒सयोऽध्व॑र॒श्चो व॑हन्तु स॒वने॑दु॒प ।  
 इ॒षं पृ॒ञ्चन्ता॑ सु॒कृते॑ सु॒दान॑व॒ आ ब॒र्हिः सी॑दतं नरा ॥८॥

sudāse dasrā vāsu bībhratā rāthe prīksho vahatam aś-  
 vina | rayīm samudrād utā vā divās pāry asmē dhattam  
 purusprīham || 6 || yām nāsatyā parāvāti yād vā sthó ādhi  
 turvāse | āto rāthēna suvrītā na ā gatam sākām sūryasya  
 raśmībhiḥ || 7 || arvāñcā vām sāptayo 'dhivasarīyo vāhantu  
 sāvanēd ūpa | īsham prīcāntā sukṛite sudānava ā barhiḥ  
 sīdatam narā || 8 ||

O twins, encouragers of cosmic activity, may you participate in the enjoyment of the sweet sparkling glory of God; may you speedily come to the dedicated devotee with wealth in your chariot. 3

May you sprinkle the sweet spiritual elixir, O omniscient twins, on the cosmic sacrificial altar, spread along the three regions. The intelligent devotees have invoked you with their selfless dedicated worship. 4

With such generous aids with which you protect the highly intellectual devotees, O twins, protect and preserve us also. O encouragers of sacred acts, may you enjoy the sparkling glory of God. 5

O twins, destroyers of evils, carrying wealth of wisdom in your splendid chariot, you brought virtues from cosmic space and beyond. May you grant this wealth to us and affluence to those who are seated in your chariot. 6

Whether you are, O germ of life, far off at a distance or close at hand, come to us in your well-constructed, easy-rolling micro-vehicle along with the rays of the sun. 7

May the speedy solar radiations, (O germ of life), carry you with speed to the sacred place of rites. O twins, the guides of men, may you bestow food upon the pious and liberal donor, and bless us the creatures. 8



तेन नासत्या गतं रथेन सूर्यत्वचा ।  
 येन शश्वदुहथुर्दाक्षुषे वसु मध्वः सोमस्य पीतये ॥९॥  
 उक्थेभिर्वागवसे पुरुवसू अर्केश्च नि ह्वयामहे ।  
 शश्वत्कण्वानां सदसि प्रिये हि कं सोमं पपथुरश्विना ॥१०॥

tēna nāsatyā gatam rāthēna sūryatvacā |  
 yēna śasvād ūhāthur daśūshe vāsu mādhwah sōmasya pītāye  
 || 9 || ukthēbhir arvāg āvase purūvāsū arkaś ca nī hvayā-  
 mahē | śasvat kāṇvanām sādasi priyē hī kaṁ sōmam papā-  
 thur aśvinā || 10 ||

( ४८ ) अष्टचत्वारिंशं सूक्तम्

(१-१६) षोडशार्चस्यास्य सूक्तस्य काण्वः प्रकण्व ऋषिः । उषा देवता । प्रगायः

( विषमर्चा बृहती, समर्चा सतोबृहती ) छन्दः ॥

॥३॥

सह वामेन न उषो व्युच्छा दुहितर्दिवः ।  
 सह युष्मेन बृहता विभावरी राया देवि दास्वती ॥१॥  
 अश्ववतीर्गोमतीर्विश्वसुविदो भूरि च्यवन्त वस्तवे ।  
 उदीरय प्रति मा सूनृता उषश्चोद राधो मघोनाम् ॥२॥  
 उवासोषा उच्छाच्च नु देवी जीरा रथानाम् ।  
 ये अस्या आचरणेषु दग्निरे समुद्रे न श्रवस्यवः ॥३॥  
 उषो ये ते प्र यामेषु युञ्जते मनो दानाय सूर्यः ।  
 अत्राहु तत्कण्व एषां कण्वतमो नाम गृणाति नृणाम् ॥४॥

48

Sahā vāmēna na usho vy ūchā duhitar divah | sahā  
 dymnēna bṛihatā vibhavarī rāyā devī dāsvatī || 1 || āśvā-  
 vatir gōmatīr viśvasuvīdo bhūri cyavanta vāstave | ūd īraya  
 prāti mā sūnṛitā ushaś cōda rādho maghōnām || 2 || uvāsoshā  
 uchāc ca nū devī jirā rāthānām | yē asyā ācāraṇeshu da-  
 dhrirē samudrē nā śravasyāvah || 3 || ūsho yē te prā yāmo-  
 shu yuñjāte māno dānāya sūryah | ātrāha tāt kāṇva eśhām  
 kāṇvatamo nāma grīṇāti nṛinām || 4 ||

May you, O germ of life, come with your micro-chariot, clad with solar radiations, with which you have been enjoying wealth of nourishment, and may you enjoy the sweet sustenance of life. 9

With hymn and devotional songs we beseech the twins for our protection. Have you not ever participated in the enjoyment of the sparkling glory of God in the company of intellectuals ? 10

## 48

O dawn (the dawn in the physical sense, as well as the first glow of spiritual consciousness), divine offspring of cosmos, bounteous and messenger of light, come to us with great glory, with plenteous affluence and with prosperity. 1

Other dawns, rich in vigour, rich in wisdom, boon givers of all wealth have often sped forth to enlighten us. O dawn, inspire me with words of joy and send wealth to the dedicated devotees. 2

Dawns have shone before; may she shine also now. The propellers of her vehicle — the rays of her aura of glory, which lie in her regions, vie with each other as ships on the sea. 3

O dawn, the learned and brave poets sing when at your approach they make up their mind to offer an oblation to you with their praise. They are the best of poets singing now at the same hour. 4

आ घा योषेव सूनर्युषा याति प्रभुञ्जती ।  
ज॒रय॑न्ती वृ॒जनं प॒द्वदी॑यत॒ उत्पा॑तयति प॒क्षिणः ॥५॥

ā ghā yōsheva sūnāry

ushā yati prabhuñjātī | jarāyanti vṛjanam padvād iyata ūt  
patayati pakshīṇaḥ || 5 ||

॥५॥

वि या सृजति समनं व्यर्थिनः पदं न वेत्योदती ।  
वयो नकिष्टे पतिवांस आसते व्युष्टौ वाजिनीवति ॥६॥  
एषायुक्त परावतः सूर्यस्योदयनादधि ।  
शतं रथेभिः सुभगोषा इयं वि यात्यभि मानुषान् ॥७॥  
विश्वमस्या नानाम चक्षसे जगज्ज्योतिष्कृणोति सूनरी ।  
अप द्वेषो मघोनी दुहिता दिव उषा उच्छदप स्निधः ॥८॥  
उष आ भोहि भानुना चन्द्रेण दुहितर्दिवः ।  
आवहन्ती मूर्यस्मभ्यं सौमगं व्युच्छन्ती दिविष्टिषु ॥९॥  
विश्वस्य हि प्राणनं जीवनं त्वे वि यदुच्छसि सूनरि ।  
सा नो रथेन बृहता विभावरी श्रुधि चित्रामघे हवाम् ॥१०॥

vī yā srijāti sámanam vy árthīṇaḥ padām ná vety  
ódatī | váyo nákish ṭe paptívāṅsa āsate vyūshṭau vājīnīvati  
|| 6 || eshāyukta parāvataḥ sūryasyodāyanād ādhi | śatām  
rāthebhiḥ subhāgoṣhā iyām vī yāty abhī mānushān || 7 ||  
vīśvam asyā nānāma cākshase jāgaj jyótish kṛṇoti sūnārī |  
āpa dvēsho maghónī duhitā divā ushā uchad āpa sṛdhaḥ  
|| 8 || ūsha ā bhāhi bhānúnā candreṇa duhitar divaḥ | āvā-  
hantī bhūry asmābhyam saubhagam vyuchāntī dívishṭishu  
|| 9 || vīśvasya hí prāṇanam jīvanam tvé vī yād uchási sū-  
nari | sá no ráthena bṛihatā vibhāvāri śrudhī citrāmaghe  
hāvam | 10 ||

Here comes dawn like a good matron who is full of bliss rousing all life; she stirs all creatures that have feet and wakes up the birds to fly, that have wings. 5

The refreshing dawn sends forth each busy man to his pursuit; she knows no delay. O dawn, rich in opulence, when you come, birds that have flown forth, rest no longer. 6

The dawn receives her beams from beyond the rising place of the sun. Borne on a hundred aura of glory the auspicious dawn (physical and spiritual) advances on her way to men in different directions. 7

All living creatures bend to meet her glance, as this glorious dawn (particularly the glow of inner consciousness) manifests her light. This rich offspring of heaven shines and keeps foes and enemies away. 8

Come here dawn, daughter of heaven, and shine on us with delightful radiance bringing to us great store of high felicity, and beaming on our solemn ceremonies. 9

For in you lies each living creature's breath and life. Borne on your lofty aura of glory, O messenger of light (particularly spiritual), possessor of wondrous wealth, may you come at our invocation. 10

॥१५॥

उषो वाजं हि वंस्व यश्चित्रो मानुषे जने ।  
 तेना वह सुकृतो अध्वरो उप ये त्वा गृणन्ति वल्लयः ॥११॥  
 विश्वान्देवो आ वह सोमपीतयेऽन्तरिक्षादुषस्त्वम् ।  
 सास्मासु धा गोमदश्चावदुक्थ्यमुषो वाजं सुवीर्यम् ॥१२॥  
 यस्या रुदन्तो अर्चयः प्रति भद्रा अदक्षत ।  
 सा नो रयिं विश्ववारं सुपेशसमुषा ददातु सुगम्यम् ॥१३॥

úsho vájam hí vánsva yás citró mánushe jáne | téná  
 vaha sukrító adhvarāñ úpa yé tvā grīṇānti váhnayaḥ || 11 ||  
 víśvān devāñ á vaha sómapītaye 'ntárikshād ushas tvám |  
 sásmāsu dhā gómād áśvāvad ukthyām úsho vájam suví-  
 ryam || 12 || yásyā rúsanto arcáyah práti bhadrá ádrikshata |  
 sá no rayīm víśvāvāram supéśasam ushá dadātu súgmyam  
 || 13 ||

ये चिद्धि त्वामृषयः पूर्वं ऊतये जुहुरेऽवसे महि ।  
 सानः स्तोमो अभि गृणीहि राधसोषः शुक्रेण शोचिषा ॥१४॥  
 उषो यद्वद्य भानुना वि द्वारवृणवो दिवः ।  
 प्र नो यच्छतादवृकं पृथुच्छर्दिः प्र देवि गोमतीरिषः ॥१५॥  
 सं नो राया बृहता विश्वपेशसा मिमिक्ष्वा समिळाभिरा ।  
 सं शुभ्रेन विश्वतुरोषो महि सं वाजैर्वाजिनीवति ॥१६॥

yé cid dhí tvām řishayaḥ pūrva ūtāye juhūrē 'vase  
 mahi | sá na stómāñ abhí grīṇīhi rádhasoṣaḥ řukreṇa  
 řocíshā || 14 || úsho yád adyá bhānúnā ví dvārāv řiṇāvo dí-  
 vāḥ | prá no yachatād avřikám prithú chardīḥ prá devi  
 gómatīr íshaḥ || 15 || sám no rāyā bṛihatā víśvāpeśasā mi-  
 mikshvā sám řābhir á | sám dyumnéna vířvatúrosho mahi  
 sám vájair vājīnīvati || 16 ||



Give strength to those devotees who glorify you. O dawn, may you bring the bounteous forces of Nature to partake in our dedicated works and to the priests who sing your glory. 11

Bring from the celestial region all the forces of Nature to partake the sparkling glory of God; and then, O dawn, (physical and more so the spiritual) confer upon us wealth, full of cows and horses and excellent food and brave progeny. 12

This dawn whose transcendent and refreshing rays are seen all around us, grant us great riches, fair in form, and blissful wealth that is attained without much struggle. 13

O mighty dawn (particularly the first glow of inner consciousness), whom all ancient sages have been invoking for their protection and health, may you graciously respond to our songs of praise with bounty and with brilliant light. 14

O dawn, as you have this day opened the twin gates of happiness through your light, grant us a thornless and wide shelter free from foes. Grant us, O divine dawn, food accompanied by cows. 15

Confer upon us abundant wealth liberally of every form and plentiful refreshing nourishment. O mighty dawn, grant us such splendour (physical and spiritual) which may conquer all. May you, O possessor of enormous strength, confer strength upon us: 16

( ४९ ) एकोनपञ्चाशं सूक्तम्

(१-४) चतुर्वचस्यास्य सूक्तस्य काण्वः प्रस्कण्व ऋषिः । उषा देवता । अनुष्टुप् छन्दः ॥

॥६॥

उषो भद्रेभिरा गंहि दिवश्चिद्रोचनादधि ।  
 वहन्त्वरुणप्सव उप त्वा सोमिनो गृहम् ॥१॥  
 सुपेशसं सुखं रथं यमध्यस्था उषस्त्वम् ।  
 तेना सुश्रवसं जनं प्रावाद्य दुहितर्दिवः ॥२॥  
 वयश्चित्ते पतत्रिणो द्विपच्चतुष्पदर्जुनि ।  
 उषः प्रारन्नतूरनु दिवो अन्तेभ्यस्पीरि ॥३॥  
 व्युच्छन्ती हि रश्मिभिर्विश्वमाभासि रोचनम् ।  
 तां त्वामुषर्वसुयवो गीर्भिः कण्वा अहूषत ॥४॥

49.

Úsho bhadrébhir ā gahi divás cid rocanád ádhi | vá-  
 hantv arunápsava úpa tvā somíno grīhām || 1 || supéśasaṃ  
 sukhām rátham yám adhyásthā ushas tvám | tēnā susrāva-  
 saṃ jánam prāvādyā duhitar divaḥ || 2 || váyaḥ cit te pata-  
 tríṇo dvipác cáatushpād arjuni | úshaḥ prārann rītúñr ánu  
 divó ántebhyas pári || 3 || vyuchánti hí raṣmíbhir víśvam  
 abhāsi rocanám | tām tvām ushar vasūyávo gīrbhīḥ káṇvā  
 ahūshata || 4 ||

( ५० ) पञ्चाशं सूक्तम्

(१-१३) त्रयोदशर्वस्यास्य सूक्तस्य काण्वः प्रस्कण्व ऋषिः । सूर्यो देवता । (१-९) प्रथमादिनवर्चां गायत्री, (१०-१३) दशम्यादिचतसृणाञ्जानुष्टुप् छन्दसी ॥

॥७॥

उदु त्यं जातवेदसं देवं वहन्ति केतवः । दृशे विश्वाय सूर्यम् ॥१॥  
 अपत्ये तायवो यथा नक्षत्रा यन्त्यकुभिः । सूराय विश्वचक्षसे ॥२॥

50

Úd u tyám jātávedasaṃ devám vahanti ketávaḥ | dṛiṣe  
 víśvāya sūryam || 1 || ápa tyé tāyávo yathā náksatrā yanty  
 aktúbhīḥ | sūrāya víśvácakshase || 2 ||

49

O charming dawn, come hither as if mounted on speedy red horses from the bright realm of the celestial world. Let these golden rays bear you to the house of him who sings devotional songs in your praise. 1

The golden chariot which you mount, O beautiful dawn, O daughter of the celestial realm, inspire the devotees who are noble and pious. 2

O bright dawn, on your coming all quadrupeds and bipeds are awakened, and winged birds flock around from all the boundaries of space to greet you. 3

Dawning with the beams of light, you illumine all the radiant horizons. The spiritually inspired devotees sing your glory with sacred songs for wealth and wisdom. 4

50

The banners of glory speak high of God, who knows all that lives, that all may look on Him. 1

In His supreme transcendental glow, all other transient lights fade away, like thieves. 2

अदृश्रमस्य केतवो वि रश्मयो जनौ अनु । भ्राजन्तो अम्यौ यथा ॥३॥  
 तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य । विश्वमा भासि रोचनम् ॥४॥  
 प्रत्यङ् देवानां विशः प्रत्यङ्दैषि मानुषान् । प्रत्यङ्घ्रिं स्वर्दशे ॥५॥

ādriṣram asya ketāvo  
 ví raśmāyo jānāñ ānu | bhrājanto agnāyo yathā || 3 || tarā-  
 nir viśvādarsato jyotishkrīd asi sūrya | viśvam ā bhāsi ro-  
 canām || 4 || pratyāñ devānāṃ viśaḥ pratyāññ úd eshi mā-  
 nushān | pratyāñ viśvam svār dṛiṣe || 5 ||

॥८॥ येनो पावक चक्षसा भुरण्यन्तं जनौ अनु । त्वं वरुण पश्यसि ॥६॥  
 वि द्यामेषि रजस्पृथ्वहा मिमानो अकुभिः । पश्यञ्जन्मानि सूर्य ॥७॥  
 सप्त त्वा हरितो रथे वहन्ति देव सूर्य । शोचिष्केशं विचक्षण ॥८॥  
 अयुक्त सप्त शुन्ध्युवः सूरौ रथस्य नृपत्यः । तामिर्व्याति स्वयुक्तिभिः ॥९॥

yēnā pāvaka cākshasā bhuranyāntaṃ jānāñ ānu | tvāṃ  
 varuṇa pāsyasi || 6 || ví dyām eshi rājas prithv āhā mīmāno  
 aktūbhiḥ | pāsyāñ jānmāni sūrya || 7 || sapta tvā harito rā-  
 the vāhanti deva sūrya | śociśhkeṣaṃ vicakshana || 8 ||  
 āyukta sapta śundhyúvaḥ sūro rāthasya nāptyāḥ | tābhīr  
 yāti svāyuktibhiḥ || 9 ||

उद्वयं तमसस्परि ज्योतिष्पश्यन्त उत्तरम् ।  
 देवं देवत्रा सूर्यमगन्तु ज्योतिरुत्तमम् ॥१०॥

úd vayāṃ tāmasas pári jyótish pá-  
 syanta úttaram | devāṃ devatrā sūryam āganma jyótir ut-  
 tamām || 10 ||

His illuminating rays, shining like blazing fires, are seen afar, refulgent over the world of men. 3

O self-radiant God, you are the supreme light that outstrips all in speed, and it is your spiritual radiance that awakens each one of us, and shines through the entire firmament. 4

O God, you rise above to vitalize the physical forces, and you go deep into the inner realm to shine through the hearts of mankind. You command all the regions of the celestial and spiritual world. 5

It is your divine light that purifies our soul, and keeps us away from evil thoughts and actions. 6

It is your divine light that discriminates between light and darkness for the benefit of all creatures that have birth. 7

O self-radiant, through your divine spectrum of seven harnessed to your chariot, you guide all men. 8

The self-radiant one operates through these harnessed sevens (five organs of senses and mind and intellect on the spiritual plane),—never failing and ever purifying, and thus safely draws the chariot of inner cosmos. 9

Beholding the uprising divine light beyond the mundane darkness, we by and by approach the spiritual one, the divine of divines. 10



उद्यन्नद्य मित्रमह आरोहन्नुत्तरां दिवम् ।  
 हृद्रोगं मम सूर्य हरिमाणं च नाशय ॥११॥  
 शुक्लेशु मे हरिमाणं रोपणाकासु दध्मसि ।  
 अथो हारिद्रवेषु मे हरिमाणं नि दध्मसि ॥१२॥  
 उदगादयमादित्यो विश्वेन सहसा सह ।  
 द्विषन्तं मद्यं रन्धयन्मो अहं द्विषते रधम् ॥१३॥

udyānn adyā mitramaha ārōhann ūttarām dī-  
 van | hṛidrogām māma sūrya harimāṇam ca nāśaya || 11 ||  
 śūkeshu me harimāṇam ropanākāsu dadhmasi | ātho hāri-  
 dravēshu me harimāṇam nī dadhmasi || 12 || ūd agād ayām  
 ādityo vīṣvena sāhasā sahā | dvishāntam māhyam randhā-  
 yan mó ahām dvishatē radham || 13 ||

[ अथ दशमोऽनुवाकः ॥ ]

( ५१ ) एकपञ्चाशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्याङ्गिरसः सव्य ऋषिः । इन्द्रो देवता । (१-१३) प्रथमादित्रयोदशर्चा जगती,  
 (१४-१५) चतुर्विंशीपञ्चदशयोश्च त्रिष्टुप् छन्दसी ॥

॥५॥ अभि त्यं मेषं पुरुहुतमृग्मियमिन्द्रं गीर्भिर्मदता वस्वो अर्णवम् ।  
 यस्य द्यावो न विचरन्ति मानुषा भुजे मंहिष्ठमभि विप्रमर्चत ॥१॥  
 अभीमवन्त्स्वभिष्टिमुतयोऽन्तरिक्षप्रां तर्विषीभिरावृतम् ।  
 इन्द्रं दक्षास ऋभवो मदच्युतं शतक्रतुं जवनी सूनृतारूहत ॥२॥

51

Abhī tyām meshām puruhūtām ṛignīyam indram gīr-  
 bhīr madatā vāsvo arṇavām | yāsya dyāvo nā vicāranti mā-  
 nushā bhujé mánhishīṭham abhī vípran arcata || 1 || abhīm  
 avanvan svabhishtīm ūtāyo 'ntarikshapráṇ tāvishībhir āvṛi-  
 tam | indram dākshāsa ṛibhāvo madacyútam śatákratvīm  
 jávanī sunṛitāruhāt || 2 ||

Radiant with benevolent virtues, rising and mounting into the highest moral values, O self-radiant God, remove the sickness of my heart and paleness of my body, 11

May the pale-green hue, the sign of weakness of my body, be transferred to enrich the beauty of parrots and the freshness of herbs. 12

The indestructible radiant had risen with all His resplendence, dispelling the darkness of my mind; now, may I never be swayed by my weak impulses. 13

### 51

Glorify that mighty, adorable, resplendent God, who is an ocean of wisdom and is adored by all, whose virtuous and benevolent deeds spread like the rays of the sun for the benefit of mankind. May we invoke Him to attain priceless treasures of true wisdom. 1

The protecting and fostering wise men have worshipped the resplendent God, the vigorous, the all-pervading, the dispeller of evil, and the performer to the fullest extent of selfless deeds. 2

त्वं गोत्रमङ्गिरोभ्योऽवृणोरपोतात्रये शतदुरेषु गानुवित ।  
 ससेनं चिद्धिमदायावहो वस्वाजावद्विं वावसानस्य नर्तयन् ॥३॥  
 त्वमपामपिधानावृणोरपाधारयः पर्वते दानुमदसु ।  
 वृत्रं यदिन्द्र शवसावधीरहिमादित्सूर्यं दिव्यारोहयो दृशे ॥४॥  
 त्वं मायाभिरप मायिनोऽधमः स्वधाभिर्ये अधि शुमावजुह्वत ।  
 त्वं पिप्रोर्नृमणः प्रारुजः पुरः प्र ऋजिश्चानं दस्युहत्येष्वाविथ ॥५॥

tvām gotrām āṅgirobhyo 'vṛiṇor  
 āpotātraye śatādureṣhu gātuvīt | sasēna cid vimadāyāvaho  
 vāsv ājāv ādriṃ vāvasānāsya nartāyan || 3 || tvām apām api-  
 dhānāvṛiṇor āpādhārayaḥ pārvate dānumad vāsu | vṛitraṃ  
 yād indra śavasāvadhīr āhim ād it sūryaṃ divy ārohayo  
 dṛiṣe || 4 || tvām māyābhir āpa māyīno 'dhamāḥ svadhābhir  
 yō ādhi śūptāv ājuhvata | tvām pīpror nṛimanah prārujaḥ  
 pūrah prā riḷiśvānaṃ dasyuhātyeshv āvitha || 5 ||

॥१०॥ त्वं कुत्सं शुष्णहत्येष्वाविथारन्धयोऽतिथिग्वाय शम्बरम् ।  
 महान्तं चिदबुदं नि क्रमीः पदा मनादेव दस्युहत्याय जज्ञिषे ॥६॥  
 त्वे विश्वा तविषी सध्र्यग्विता तव राधः सोमपीथाय हर्षते ।  
 तव वज्रश्चिकित्ते बाह्णोर्हितो वृश्वा शत्रोरव विश्वानि वृण्यो ॥७॥  
 वि जानीह्यार्यान् ये च दस्यवो बर्हिष्मते रन्धया शासदब्रतान् ।  
 शार्की भव यजमानस्य चोदिता विश्वेत्ता ते सध्रमादेयु चाकन ॥८॥

tvām kútsam ṣuṣṇahātyeshv āvithārandhaya 'tithigvāya  
 śāmharam | mahāntaṃ cid arbudāṃ nī kramīḥ padā sanād  
 evā dasyuhātyāya jajñiṣe || 6 || tvē viśvā tāviṣī sādhrīyāg  
 ghītā tāva rādhaḥ somapīthāya harṣate | tāva vājraḥ cikite  
 bāhvōr hitō vṛiṣcā śātror āva viśvāni vṛiṣhya || 7 || vī jā-  
 nihy āryān yē ca dāsyaḥ barhiṣhmate randhaya śāsad  
 avratān | śākī bhava yajamānasya coditā viśvōt tā te sa-  
 dhamādeshu cākana || 8 ||

O resplendent God, you have removed the hurdles placed before the vital breaths and have shown the way of freedom from the three (types of pains). You have granted wisdom and nourishment for happy living. To sages, enwrapped in a hundred of dark doubts, you wield your weapons of punitive justice for the benefit of those struggling to gain wisdom. 3

O resplendent God, you have dispersed the clouds of all evil that was obstructing the path of light rays. You arrested the progress of the malignant by taking possession of this treasure. Your radiant light, the source of all lights, then grows brighter and clearer in the absence of all dark forces. 4

At first by your supreme plans, you have been crushing all the fraudulent, hypocritical and selfish. By annihilating egos, you defend the straightforward and righteous people. 5

You have been always defending generosity in man against all his pettiness; you have been always protecting tendencies of worship against those of disrespect; you crush the sinful who do harm to others; from the hoary past, you have existed to destroy all human tendencies of oppression. 6

In you, O resplendent God, is enshrined the supreme power; you always cherish beauty and piety. It lies in your hands to destroy all evils. May you, with your inexhaustible strength, wipe off all evil forces. 7

O God, you know very well what is good and what is evil; you alone know what is virtue and what is sin. O God, you always discriminate between the God-loving and the infidels. May you inspire the evil-minded men to perform useful and noble deeds. You, verily, encourage people in the performance of their selfless act. May your glory be proclaimed in all ceremonial celebrations. 8

अनुव्रताय रन्धयुज्जपव्रतानाभूभिरिन्द्रः श्रथयुज्जनाभुवः ।  
 वृद्धस्य चिद्वर्धतो व्यामिनक्षतः स्त्वानो वज्रो वि जघान सिदिहः ॥९॥  
 तक्षयत्त उशाना सहसा सहो वि रोदसी मज्जना बाधते शवः ।  
 आ त्वा वार्तस्य नृमणो मनोयुज आ पूर्यमाणमवहन्मभि श्रवः ॥१०॥

ānuvratāya randhāyann āpavratān  
 ābhūbhir indrah śnathāyann ānābhuvah | vṛiddhāsya cid  
 vārdhato dyām inakshata stāvāno vanīro vī jaghāna saṇi-  
 dīhah ॥ 9 ॥ tākshad yāt ta uśānā sāhasā sāho vī rōdasi maj-  
 jānā badhate śāvah | ā tvā vātasya nṛmaṇo manoyūja ā  
 pūryanāṇam avaham abhī śrāvah ॥ 10 ॥

॥११॥ मन्दिष्ट यदुशने काव्ये सचौ इन्द्रो वङ्क वङ्कुतराधि तिष्ठति ।  
 उग्रो ययि निरपः स्रोतसासृज्जि शुष्णस्य दंदिता ऐरयत्पुनः ॥११॥  
 आ स्मा रथं वृषपाणेषु तिष्ठसि शार्यातस्य प्रभृता येषु मन्दसे ।  
 इन्द्र यथा सुतसोमेषु चाकनोऽनर्वाणं श्लोकमा रोहसे दिवि ॥१२॥  
 अददा अभा महते वचस्येव कक्षीवते वृचयामिन्द्र सुन्वते ।  
 मेनाभवो वृषणश्चस्य सुक्रतो विश्वेत्ता ते सर्वनेषु प्रवाच्या ॥१३॥  
 इन्द्रो अश्रायि सुध्यो निरेके पज्रेषु स्तोमो दुर्यो न यूपः ।  
 अश्वयुग्व्यू रथयुर्वसुयुरिन्द्र इद्रायः क्षयति प्रयन्ता ॥१४॥

māndishṭa yād uśāne kāvyē saccāṇ indro vaṅkū vaṅku-  
 tārādhi tishṭhati | ugrō yayīm nīr apah srotasāsrijad vī  
 śiśhnasya drīṇhitā airayat pūrah ॥ 11 ॥ ā smā rātham vṛi-  
 shapāṇeshu tishṭhasi śāryātāsya prābhṛitā yēshu mādase |  
 indra yāthā sutāsomeslu cākāṇo 'narvāṇam ślōkam ā ro-  
 hase divī ॥ 12 ॥ ādadā ārbhām mahatē vacasyāve kakshī-  
 vate vṛicayām indra sunvatē | mēnābhavo vṛishanaśvāsya  
 sukrato vīśvēt tā te sāvaneshu pravācyā ॥ 13 ॥ indro aśrāyi  
 sudhyō nirekē pajrēshu stōmo dūryo nā yūpah | aśvayūr  
 gavyū rathayūr vasūyūr indra id rāyāḥ kshayati prayantā  
 ॥ 14 ॥



The resplendent God humbles the non-believers and punishes those who turn away from noble deeds, whilst He encourages the virtuous. He makes the sinful weak whilst he rewards the righteous. The petty and evil desires of a man, even though engaged in a noble act, take away from him his accumulated fruits of good deeds. 9

May our sincere efforts go to strengthen the blessings from our resplendent Lord and lead us to the prosperity in this and the next world. O Lord, the friend of devotees, may you come fast as the wind and answer the prayer of of your devotees and accept their offerings made with determination. 10

When God is delighted with hymns, surcharged with devotional spirit, He hastens to come to His devotee and rescue him from wicked and crooked enemies. He cleaves asunder the dark clouds of ignorance and causes the thoughts to flow in torrents and overwhelms the citadels of petty-mindedness. 11

Whilst an adept devotee sits silently on his intent prayers, you, O resplendent Lord, mounted as if on a divine chariot, appear in his vision to accept his devotion, and are gratified by his feelings, lovingly pouring out of his heart, and this kindness of yours speaks of your imperishable glory in the divine world. 12

You, O resplendent Lord, have given fresh melody to the talented singer who is eager to express himself. May you give his speech, the daughter of his thoughts, strength enough to express herself fully. 13

The resplendent God comes to rescue the pious when in distress. His shelter is as stable and strong as the pillar of a doorway. He is the sovereign Lord of wealth, wisdom, vigour and all the treasures that He showers on His devotees, 14

इदं नमो वृषभाय स्वराजे सत्यशुष्माय तवसेऽवाचि ।  
अस्मिन्निन्द्र वृजने सर्ववीराः स्मत्सुरिभिस्तव शर्मन्स्याम ॥१५॥

idāṃ nāmo vṛishabhāya svarāje satyaśuśhmāya ta-  
vāse 'vāci | asmīn indra vṛijāne sārva-vīrāḥ smāt sūribhis  
tāva śārman syāma ॥ 15 ॥

( ५२ ) द्विपञ्चाशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्याङ्गिरसः सव्य ऋषिः । इन्द्रो देवता । (१-१२, १४) प्रथमादिद्वादशर्चा  
चतुर्दश्याश्च अगती, (१३, १५) त्रयोदशीपञ्चदस्योश्च त्रिष्टुप् छन्दसी ॥

॥१२॥ त्वं सु मेघं महया स्वर्विदे शतं यस्य सुभ्वः साकमीरते ।  
अत्यं न वाजं हवनस्यदं रथमेन्द्रं ववृत्यामवसे सुवृक्तिभिः ॥१॥  
स पर्वतो न धरुणेष्वच्युतः सहस्रमूतिस्तविषीषु वावृधे ।  
इन्द्रो यद्वृत्रमवधीनदीवृतमुब्रज्जणींसि जह्वीषाणो अन्धसा ॥२॥  
स हि द्वरो द्वरिषु वज्र ऊर्धनि चन्द्रबुध्नो मद्वृद्धो मनीषिभिः ।  
इन्द्रं तमङ्गे स्वपस्यया धिया मंहिष्ठरातिं स हि पप्रिरन्धसः ॥३॥  
आ यं पूणन्ति दिवि सन्नबर्हिषः समुद्रं न सुभ्वः स्वा अभिष्टयः ।  
तं वृत्रहत्ये अनु तस्थुरुतयः शुष्मा इन्द्रमवाता अहृतप्सवः ॥४॥

52.

Tyāṃ sū meśhām mahayā svarīdam śatām yāsya su-  
bhvaḥ sākām īrate | ātyaṃ nā vājaṃ havanasyādaṃ rātham  
ēndraṃ vavṛityām āvase suvṛiktībhiḥ ॥ 1 ॥ sá párvato ná  
dharuṇeshv ācyutaḥ sahasramūtis tāvishīshu vāvṛidhe | ín-  
dro yád vṛitraṃ avadhīn nadivṛitam ubjānn ārnānsi jārhrī-  
shāṇo āndhasā ॥ 2 ॥ sá hí dvaró dvarīshu vavrā ūdhani can-  
drābudhno mādavṛiddho manīshībhiḥ | indraṃ tāṃ ahve  
svapasyāyā dhiyā mānhishṭharātim sá hí páprir āndhasaḥ  
॥ 3 ॥ ā yām prīṇānti divi sādniabarhishah samudrām ná  
subhivāḥ svā abhīshṭayaḥ | tāṃ vṛitrahātye ānu tasthur ūtā-  
yaḥ śúshma indram avātā āhrutapsavaḥ ॥ 4 ॥

This adoration is offered to the showerer of blessings, the one who is self-effulgent and truly strong and who is the mighty possessor of true vigour. May we, with our children, be brave and surrender ourselves to His care in this life full of struggles. 15

## 52

Glorify the divine soul, the bestower of heavenly bliss, whom hundreds of devotees invoke all at once with the singing of sacred hymns. I implore Him with excellent hymns to rush to me and grace the shrine of my sacred worship with His presence and protect me. 1

When the supreme soul is delighted to accept the devotional prayers and destroys the evil forces obstructing the stream of blessings, He is firm like a mountain in supporting His devotees. Endowed with a thousand means of protecting His worshippers, He increases in vigour. 2

He does not love the faithless. He pervades the vast expanse of the human form. He is the source of bliss. He cherishes our devotion. I invoke Him, with my deep reverence and sublime thoughts, for only He can fulfil my aspirations. 3

Seated on the sacred place of worship, the worshippers glorify Him with devotional prayers. The flow of the devotional elixir goes to Him as the rivers hasten to a vast ocean. Through such unobstructed vital powers as are the bestowers of happiness, the supreme God helps us in dispelling darkness from the minds of His earnest devotees. 4

अभि स्ववृष्टिं मदं अस्य युध्यतो रघ्वीरिव प्रवणे संस्रुतयः ।  
इन्द्रो यद्वज्री धृषमाणो अन्धसा भिनद्वलस्य परिधीरिव त्रितः ॥५॥

abhi svāvṛiṣh-

ṭim mādē asya yúdyato raghvīr iva pravané sasrur ūtā-  
yah | indro yád vajrī dhrishāmāṇo āndhasā bhinád valāsya  
paridhīr iva tritáh || 5 ||

॥१॥ परी घृणा चरति तित्विषे शवोऽपो वृत्वी रजसो बुधमाशयत् ।  
वृत्रस्य यत्प्रवणे दुर्गृभिश्चनो निजघन्थ हन्वोरिन्द्र तन्युतुम् ॥६॥  
हृदं न हि त्वा न्युषन्त्यूर्मयो ब्रह्माणीन्द्र तव यानि वर्धना ।  
त्वष्टा चित्ते युज्यं वावृधे शवस्ततश्च वज्रमभिमृत्योजसम् ॥७॥  
जघन्वाँ उ हरिभिः संभृतक्रतुविन्द्र वृत्रं मनुषि गातुयज्ञपः ।  
अयच्छथा बाह्वोर्वज्रमायसमधारयो दिव्या सूर्ये हृशे ॥८॥  
बृहत्स्वध्वन्द्रममवद्यदुक्थ्यमकृष्वत मियसा रोहणं दिवः ।  
यन्मानुषप्रधना इन्द्रमुतयः स्वर्नृषाचो मरुतोऽमदुन्ननु ॥९॥  
द्यौर्भिदस्यामवाँ अहेः स्वनादयोयवीद्वियसा वज्र इन्द्र ते ।  
वृत्रस्य यद्वद्वधानस्य रोदसी मदं सुतस्य शवसाभिन्च्छिरः ॥१०॥

pārim ghrīṇā carati titvishé śavo 'pó vṛitvī rájaso budh-  
nám āsayat | vṛitrāsya yát pravané durgrībhiṣvano nija-  
ghántha hánvor indra tanyatúm || 6 || hradām ná hí tvā ny-  
rishánty ūrmāyo brāhmāṇīndra tīva yāni vārdhanā | tváshtā  
cit te yújyam vāvṛidhe śavas tatáksha vājraṁ abhībhūtyo-  
jasam || 7 || jaghanvāñ u hāribhiḥ sambhṛitakratay indra vṛi-  
trām mánushe gātuyānn apáh | áyachathā bāhvór vājraṁ  
āyasām ádhārayo divy ā sūryaṁ dṛiṣé || 8 || bṛihát svāścān-  
dram ámavad yád ukthyām ákrīṇvata bhiyāsā róhaṇam di-  
váh | yán mánushapradhanā indram ūtāyah svār nrishāco  
marútó 'madann ānu || 9 || -dyaúṣ cid asyāmavāñ áheḥ eva-  
nád áyoyavīd bhiyāsā vājra indra te | vṛitrāsya yád bad-  
badhānāsya rodasī mādē sutāsya śavasābhinac chīrah || 10 ||



The disciplined sense organs, exhilarated by experience, precede the self, warring against the withholder of the happiness, as rivers rush down the declivities (of a mountain). The self (the soul), animated by the dedicated actions, breaks through the defences of passions and emerges out pure and refulgent through the threefold bondages. 5

O soul, by your powerful force you have smitten the formidable evils hidden deep in the human mind. Your glorious fame spread afar, and the strength of your divine power was acclaimed by all. 6

The sacred hymns that glorify you, reach you as rivulets flowing into a lake. The supreme architect has increased your vigour, enhanced your strength and made your power to destroy evil more effective. 7

O inner self, the performer of noble acts, when devotees, determined to help the senses, animate the vital organs to destroy the evil forces, you yourself wield the adamant weapon of punitive justice, so that one may perceive the divine light in the innermost region. 8

Through fear of the evil forces, the devotees recite suitable magnanimous hymns which are self-illuminating, strength-bestowing and capable of taking the reciters to spiritual heights. In the state of ecstasy, the soul of the devotee, having subdued the passions with the help of the disciplined vital organs, assumes its purest form, and ascends to the final state. 9

When O inner self, exhilarated by spiritual joy, you remove off the dark shrouds and destroy the evil forces that torment the sublime emotions of pious man and obstruct the inner realms. 10



॥१४॥ यदिन्विन्द्र पृथिवी दशभुजिरहानि विश्वा ततनन्त कृष्टयः ।  
 अत्राह ते मघवन्विश्रुतं सहो यामनु शर्वसा बर्हणा भुवत् ॥११॥  
 त्वमस्य पारे रजसो व्योमनः स्वभूत्योजा अवसे धृषन्मनः ।  
 चकृषे भूमिं प्रतिमानमोजसोऽपः स्वः परिभूरेष्या दिवम् ॥१२॥  
 त्वं भुवः प्रतिमानं पृथिव्या ऋष्ववीरस्य बृहतः पतिर्भूः ।  
 विश्वमाप्रा अन्तरिक्षं महित्वा सत्यमद्धा नकिरन्यस्त्वावान् ॥१३॥

yād ín nv indra prithiví dāśabhujir áhāni víśvā tatā-  
 nanta kṛiṣṭáyah | átrāha te maghavan víśrutam sāho dyām  
 ānu śavasā barhāṇā bhuvat || 11 || tvām asyā pārē rājaso  
 vyōmanah svābhūtyojā ávaso dhṛishanmanah | cakṛiṣhé bhū-  
 mīm pratimānam ójaso 'pāḥ svāḥ paribhūr eshy ā dívam  
 || 12 || tvām bhuvaḥ pratimānam prithivyā ṛiṣhvāvīrasya  
 brihatāḥ pátir bhūḥ | víśvam āprā antáriksham mahitvá  
 satyām addhá nákir anyás tvāván || 13 ||

न यस्य द्यावापृथिवी अनु व्यचो न सिन्धवो रजसो अन्तमानशुः ।  
 नोत स्ववृष्टिं मदे अस्य युध्यत एको अन्यच्चकृषे विश्वमानुषक् ॥१४॥  
 आर्चन्नत्र मरुतः सस्मिन्नाजौ विश्वे देवासौ अमदन्ननु त्वा ।  
 वृत्रस्य यद्दृष्टिमता वधेन नि त्वमिन्द्र प्रत्यानं जघन्थ ॥१५॥

ná yásya dyáva-  
 prithiví ānu vyāco ná síndhavo rājaso ántam ānaśúḥ | nótá  
 svāvṛiṣṭim máde asya yūdhyaata éko anyác cakṛiṣhe víś-  
 vam ānushák || 14 || āreann átra marútaḥ sásminn ājaú víśve  
 deváso amadann ānu tvā | vṛitraśya yād bhrisṭimátā va-  
 dhēna ní tvām indra prāty ānām jaghántha || 15 ||

O inner self, your mighty majestic power is ten times more extensive than the earth and it multiplies day by day. May your glory be renowned here and may it increase in majesty and power in the celestial regions. 11

O resplendent God, you have framed the earth for our preservation; you are the personification of vigour; you have encompassed the firmament and the sky even beyond the universe known to us. 12

You are infinitely bigger than the vast expanse of earth; you are the Sovereign—the Lord of heaven—verily. With your renown and vigour, you fill every atom of the vast universe. There is none other as great as you. 13

You are of such magnitude that you are beyond the reach of all the forces of the ethereal regions. No one can conceive the limits of your virtuous deeds and your capacity to annihilate evil. You alone compose the universe according to the eternal laws, and keep it in order. 14

O mighty God, when you with your forces that are as sharp and angular as the thunderbolt, the weapon of your punitive justice, strike down the evil forces obstructing the path of virtues, the vital forces offer homage to you and obey your orders. 15

( ५३ ) त्रिपञ्चाशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्याङ्गिरसः सव्यः ऋषिः । इन्द्रो देवता । (१-९) प्रथमादिनवर्चा अगती,  
(१०-११) दशम्येकादशयोश्च विष्टुप् छन्दसी ॥

॥१५॥ न्यू३ षु वाचं प्र महे भरामहे गिर इन्द्राय सदनं विवस्वतः ।  
नू चिद्धि रत्नैः ससतामिवाविदुन्न दुष्टुतिर्द्रविणोदेषु शस्यते ॥१॥  
दुरो अश्वस्य दुर इन्द्र गोरसि दुरो यवस्य वसुन इनस्पतिः ।  
शिक्षानरः प्रदिवो अकामकर्शनः सखा सखिभ्यस्तमिदं गृणीमसि ॥२॥

53

Ny ñe shú yācam prā mahé bharāmahe gīra indrāya  
sādane vivāsvataḥ | nū cid dhī rātnaṃ sasatām ivāvidan nā  
dushtutir dravinodēshu śasyate || 1 || duró āśvasya durā in-  
dra gōr asi duró yāvasya vāsuna inās pātih | śikṣhānarāḥ  
pradīvo ākāmakarṣanaḥ sākḥā sākhibhyas tām idām grīṇi-  
masi || 2 ||

शचीव इन्द्र पुरुक्दधुमत्तम् तवेदिदमभितश्चेकिते वसु ।  
अतः संग्रभ्याभिभूत आ भर मा त्वायतो जरितुः काममूनयीः ॥३॥  
एभिद्युभिः सुमना एभिरिन्दुभिर्निरुन्धानो अमर्ति गोभिरश्विना ।  
इन्द्रेण दस्यु दुरयन्त इन्दुभिर्युतद्वेषसः समिषा रभेमहि ॥४॥  
समिन्द्र राया समिषा रभेमहि सं वाजेभिः पुरुश्चन्द्रैरभिद्युभिः ।  
सं देव्या प्रमत्या वीरशुष्मया गोअग्रयाश्वावत्या रभेमहि ॥५॥

śácīva indra purukṛid dyumattama tāvéd idām  
abhītaṣ cekite vāsu | ātaḥ saṃgrībhyābhibhūta ā bhara mā  
tvāyató jaritūḥ kāmam ūnayih || 3 || ebhīr dyúbhiḥ sumānā  
ebhīr indubhir nirundhānó āmatim góbbhir āśvínā | indreṇa  
dāsyuṃ darāyanta indubhir yutādveshasaḥ sām ishā rabhe-  
mahi || 4 || sām indra rāyā sām ishā rabhemahi sām vāje-  
bhiḥ puruścandraír abhīdyubhiḥ | sām devyā prāmatyā vī-  
rāṣuṣhmayā góagrayāśvāvatyā rabhemahi || 5 ||

## 53

We, the devotees assembled in congregation, worship the mighty resplendent God with sacred hymns so that He may readily bestow wealth and wisdom on us—and may we receive it as easily as in a dream. May our praises be pious and sincere, for ill-expressed praise is not rewarded by the munificent God. 1

We offer our prayers to you, O resplendent God; you are the nourisher, the bestower of a vigorous body consisting of the sharp senses and a speedy mind; you are the Lord of the treasures, the preceptor of mankind, most generous, and you never disappoint your worshippers. You are a true friend to our friends and to those who approach you as a friend. 2

O the all-wise, all-powerful, most resplendent God, we know that all these shining treasures of wealth and wisdom belong to you. Come, O victor, with all your wisdom and power, and may you not disappoint the worshipper who hopefully reposes his trust in you. 3

Exalted by our earnest devotions and propitiated by our offerings, O resplendent Self, may you be with us to replace poverty with prosperity and darkness with divine wisdom. May all of us with your aid attain the strength to conquer our adversaries and enjoy abundance in life. 4

May we obtain wisdom and nourishment and be gifted with vigour that is bright and most pleasing. May we all be blessed with sharp intellects, brilliant vigour and spiritual strength. 5



॥१॥ ते त्वा मदा अमदन्तानि वृष्ण्या ते सोमांसो वृत्रहर्त्येषु सत्पते ।  
 यत्कारवे दश वृत्राण्यप्रति बर्हिष्मते नि सहस्राणि बर्हयः ॥६॥  
 युधा युधसुप घेर्देषि घृष्णुया पुरा पुरं समिदं हुंस्योजसा ।  
 नम्या यदिन्द्र सख्या परावति निबर्हयो नमृचि नाम मायिनम् ॥७॥  
 त्वं करञ्जमुत पर्णयं वधीस्तेजिष्ठयातिथिग्वस्य वर्तनी ।  
 त्वं शता वज्रदस्याभिनत्पुरोऽनानुदः परिषृता ऋजिश्चना ॥८॥

té tvā mādā amadan tāni vṛiṣhnyā té sómāso vṛitrahā-  
 tyeshu satpate | yāt kāraṇe dāṣa vṛitrāṇy apratī barhishmate  
 ní sahásrāṇi barháyaḥ || 6 || yudhá yúḍham úpa ghéd eshi  
 dhrishṇnyā purā púram sām idām haṇsy ójasā | námyā yád  
 indra sákhyā parāvāti nibarháyo námuciṃ náma māyínam  
 || 7 || tvām kárañjam utá paṇáyam vadhis téjishṭhayātithi-  
 gváśya vartaní | tvāṇ ṣatā vāṅgridasyābbhinat puro 'nānu-  
 dáḥ páriṣhūtā riḷiṣvanā || 8 ||

त्वमेताञ्जनराज्ञो द्विर्दशबन्धुना सुश्रवसोपजग्मुषः ।  
 षष्टिं सहस्रां नवतिं नवं श्रुतो नि चक्रेण रथ्या दुष्पदावृणक् ॥९॥  
 त्वमाविथ सुश्रवसं तवोतिभिस्तव त्रामभिरिन्द्र तूर्वयाणम् ।  
 त्वमस्मै कुत्समतिथिग्वमायुं महे राज्ञे यूने अरन्धनायः ॥१०॥  
 य उदचीन्द्र देवगोपाः सखायस्ते शिवतमा असाम ।  
 त्वां स्तोषाम त्वया सुवीरा द्राघीय आयुः प्रतरं दधानाः ॥११॥

tvām etāñ janarājño dvīr dá-  
 śābandhūnā suśrávasopajagmúṣhaḥ | shasṭīm sahásrā nava-  
 tīm náva śrutó ní cakreṇa ráthyā duṣhpádāvṛiṇak || 9 ||  
 tvām āvitha suśrávasam táyotiḥhis táva trāmabhir indra  
 túrvayānam | tvām asmai kútsam atithigvām āyúm mahé  
 rájñe yúne arandhanāyaḥ || 10 || yá udricēndra devágopāḥ  
 sákhāyas te śivatamā ásāma | tvāṇi stoshāma tváyā suvīrá  
 drāghīya áyuh pratarām dádhanāḥ || 11 ||



When, O protector of the benign, you are pleased with our actions, libations and devotional prayers, you shower on us your blessings and help us in subduing ten thousand (i.e. innumerable) persistent obstacles, whilst we fight against evils. 6

O inner Self, destroyer of evils, you proceed from battle to battle to fight the vices. You vanquish cities after cities of demoniac forces with your powerful determination, and defeat such ever-clinging vices as distract men from truth. 7

O divinely blessed soul, unaided and alone you overpower the wicked and perverted thoughts with your sharp intellect and make way for reverential ones. You, by your subtle strength, discipline the hundreds of strongholds of the capricious instincts while surrounded by earnest and simple thoughts. 8

O resplendent Lord, you with the help of the not-to-be-overtaken chariot wheel overthrow the twenty ( $10 \times 2$ ) kings assisted with sixty thousand and ninety-nine ( $60,000 + 9 + 90$ ) followers, and thus save the widely reputed sages from their disorders. 9

O immortal soul dwelling in the unconquerable divine chariot of the human body, you save the widely reputed leaders, and with your assistance, the valorous. You have made the generous, reverential and elders in age subject to the mighty youthful leaders of repute. 10

O supreme God, may we, protected by your divine powers, continue to be your most fortunate friends, and by your grace attain good children and a long and prosperous life. 11

( ५४ ) चतुष्पञ्चाशं सूक्तम्

(१-११) एकादशर्चन्यास्य सूक्तस्याङ्गिरसः सव्य ऋषिः । इन्द्रो देवता । (१-५, ७, १०) प्रथमादिपञ्चार्चा  
सप्तमीदशम्योश्च जगती, (६, ८-९, ११) षष्ठ्यष्टमीनवम्येकादशीनाञ्च त्रिष्टुप् छन्दसी ॥

॥१.७॥

मा नो अस्मिन्मघवन्पृत्स्वंहसि नहि ते अन्तः शर्वसः परीणशे ।  
 अक्रन्दयो नद्योऽ रोस्वद्वना कथा न क्षोणीभियसा समारत ॥१॥  
 अर्चा शक्राय शक्तिने शर्चीवते शृष्वन्तमिन्द्र महयन्नभि ष्टुहि ।  
 यो धृष्णुना शर्वसा रोदसी उभे वृषा वृषत्वा वृषभो न्यूञ्जते ॥२॥  
 अर्चा दिवे बृहते शूष्यं वचः स्वक्षत्रं यस्य धृषतो धृषन्मनः ।  
 बृहच्छ्रवा असुरो बर्हणा कृतः पुरो हरिभ्यां वृषभो रथो हि षः ॥३॥

54

Mā no asmín maghavan prītsv áñhasi nabí te ántah  
 śávasah parīṇāṣe | ákrandayo nadyò róruvad vānā kathā  
 ná kshonír bhiyāsā sām ārata || 1 || árcā śakráya śákīne śa-  
 civate śṛiṇvántam índram maháyann abhí śṛṭuhi | yó dhṛi-  
 shṇúnā śávasā ródasī ubhé vṛishā vṛishatvá vṛishabhó ny-  
 riñjáte || 2 || árcā divé bṛihaté śūshyām vācaḥ svákshatram  
 yásya dhṛisható dhṛishān mánah | bṛihácchravā ásuro bar-  
 hánā kṛitáh puró hárībhyām vṛishabhó rátho hí śáh || 3 ||

त्वं दिवो बृहतः सानु कोपयोऽव त्मना धृषता शम्बरं भिनत् ।  
 यन्मायिनो ब्रन्दिनो मन्दिना धूच्छितां गर्भस्तिमशनिं पृतन्यासि ॥४॥  
 नि यदूणक्षि श्वसनस्य मूर्धनि शुष्णस्य चिद्ब्रन्दिनो रोस्वद्वना ।  
 प्राचीनेन मनसा बर्हणावता यदद्या चित्कृणवः कस्त्वा परि ॥५॥

tvām divó bṛihatáh sānu kopayó 'va tmánā dhṛishatā śam-  
 baram bhinat | yān māyíno vrandíno mandínā dhṛishác chi-  
 tām gárbhastim aśānim prītanyāsi || 4 || ní yád vṛinákshi  
 śvasanásya mūrdhání śūshṇasya cid vrandíno róruvad vānā |  
 prācīnena mánasā barhánāvatā yád adyā cit kṛiṇāvah kás  
 tvā pári || 5 ||

Urge us not, O resplendent God, to painful conflicts. Unsurpassable is your strength. You have made the oceans and rivers roar. How is it possible that all the regions of universe should not tremble in terror of yours? 1

Offer homage to the most mighty Lord who purifies both the mind and body. Sing His glory for He cherishes listening to sacred hymns. With His irresistible might, He creates the universe. It is He who by His bounty gratifies our aspirations. 2

Offer praises to the great and illustrious Lord, of whom, undaunted, the divine will is concentrated in its own firmness. His fame is universal. He grants life. With His assistance, we are enabled to repel the vices of our senses; He is obeyed by the vital forces, and He is the showerer of bounties. Such a Lord is hastening hither. 3

O blessed soul, you reign supreme over the deluding senses and subdue their irreverence by your resolute strength. With adamant determination and the weapon of punitive justice, you overcome all assembled, deluding the devilish tendencies and destroying them by your inherent power. 4

Since you have calmed down and brought under control the conflicting forces of the mind, intellect and body with your unassailing strength, who can deter you from your firm and resolute determination, for you are eternally endowed with a resolute mind? 5

॥८॥ त्वमाविथ नयं तुर्वशं यदुं त्वं तुर्वीति वय्यं शतक्रतो ।  
 त्वं रथमेतशं कृत्व्ये धने त्वं पुरो नवति दम्भयो नवं ॥६॥  
 स घा राजा सत्यतिः शूशुवज्जनो रातहव्यः प्रति यः शासमिन्वति ।  
 उक्था वा यो अभिगृणाति राधसा दानुरस्मा उपरा पिन्वते दिवः ॥७॥  
 असमं क्षत्रमसमा मनीषा प्र सोमपा अपसा सन्तु नेमे ।  
 ये त इन्द्र ददुषो वर्धयन्ति महि क्षत्रं स्थविरं वृष्ण्यं च ॥८॥

tvām āvitha nāryam turvāṣaṃ yādum tvām turvītiṃ  
 vayyam śatakrato | tvām rātham ūtaṣaṃ kṛitvye dhāne tvām  
 puro navatiṃ dambhayo nava || 6 || sā ghā rāja sātpatiḥ śūṣuvaj  
 jāno rātāhavyaḥ prāti yāḥ śāsam invati | ukthā vā yō abhi-  
 grīṇāti rādhasā dānur asmā ūparā pinvate divāḥ || 7 || āsamam  
 kshatrām āsamā manishā prā somapā āpasā santu nēme |  
 yē ta indra dadūsho vardhāyanti māhi kshatrām sthāviraṃ  
 vṛiṣṇyaṃ ca || 8 ||

तुभ्येदेते बहुला अद्रिदुग्धाश्चमूषदश्चमसा इन्द्रपानाः ।  
 व्यश्नुहि तर्पया काममेषामथा मनो वसुदेयाय कृष्व ॥९॥  
 अपामतिष्ठद्वरुणं तमोऽन्तर्वृत्रस्य जठरेषु पर्वतः ।  
 अभीमिन्द्रो नद्यो वृत्रिणा हिता विश्वा अनुष्ठाः प्रवणेषु जिघ्रते ॥१०॥  
 स शेवृधमधि धा वृद्धमस्ये महि क्षत्रं जनाषालिन्द्र तव्यम् ।  
 रक्षां च नो मघोनः पाहि सूरिज्राये च नः स्वपत्या इषे धाः ॥११॥

túbhyéd eté bahulā ādridugdhāś camū-  
 śhādaś camasā indrapānāḥ | vy āṣnuhi tarpāyā kāmam eshām  
 āthā māno vasudéyāya krishva || 9 || apām atishṭhad dha-  
 rūṇahvaram tāmo 'ntār vṛitrāsyajathāreshu pārvataḥ | abhīm  
 indro nadyō vavrinā hitā vīsvā anushṭhāḥ pravaṇēshu  
 jighnate || 10 || sā sévṛidham ādhi dhā dyumnām asmé māhi  
 kshatrām janāshāḥ indra tāvyam | rākshā ca no maghōnaḥ  
 pāhi sūrīn rāyē ca naḥ svapatyā ishē dhāḥ || 11 ||



You have protected the genius amongst men, the glorious, the assiduous and the perservering ones, and the destroyers of evils, all belonging to one fellowship. You have protected their vehicles in all unavoidable operations and encounters; you have further demolished the ninety-nine (i. e. all) strongholds of the disrespectful. 6

That eminent person, the cherisher of the pious, promotes his own prosperity, who, whilst offering worship to the resplendent Lord, pronounces His praise and recites hymns of prayer with fervour. On him the bounteous resplendent Lord showers His blessings like rains from clouds. 7

O resplendent God, you are unequalled in might and unequalled in wisdom. May those who have tasted the essence of the spiritual bliss glorify your virtues and supremacy further and thereupon, by performing pious acts, become worthy of your company. 8

These copious essences of the spiritual bliss, extracted with the help of the stones of penance and dedication, are offered to you through the ladles of our heart. These essences are meant for the self (the soul), which should satiate its spiritual appetite with them. Thus then may you fix your mind upon the bestowed wealth. 9

The darkness of ignorance obstructs the water current of knowledge. Within the belly of clouds was submerged the darkness of doubts; the darkness was subdued, and the waters were precipitated out by the self. The knowledge thus condensed out, passed into the hollows of the cave of conscience, and the flow of wise thoughts then continued. 10

May your spiritual strength, O blessed soul, subdue all foes; and may we with your aid attain fame and vigour. May the wise be cherished and become affluent. May you bless us with wealth, excellent progress and abundant food. 11



( ५५ ) पञ्चपञ्चाशत् सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्याङ्गिरसः सन्त्य ऋषिः । इन्द्रो देवता । जगती छन्दः ॥

- ॥१९॥ दिवश्चिदस्य वरिमा वि पप्रथ इन्द्रं न मक्त्वा पृथिवी च न प्रति ।  
 भीमस्तुविष्माञ्चर्षणिभ्य आतपः शिशीति वज्रं तेजसे न वंसंगः ॥१॥  
 सो अर्णवो न नद्यः समुद्रियः प्रति गृभ्णाति विश्रिता वरीमभिः ।  
 इन्द्रः सोमस्य पीतये वृषायते सनात्स युध्म ओजसा पनस्यते ॥२॥  
 त्वं तमिन्द्र पर्वतं न भोजसे महो नृम्णस्य धर्मेणामिरज्यसि ।  
 प्र वीर्येण देवताति चेकिते विश्वस्मा उग्रः कर्मणे पुरोहितः ॥३॥  
 स इहने नमस्युभिर्वचस्यते चारु जनेषु प्रब्रुवाण इन्द्रियम् ।  
 वृषा छन्दुर्भवति हर्यतो वृषा क्षेमेण धेनी मघवा यदिवन्ति ॥४॥  
 स इन्महानि समिथानि मज्मना कृणोति युध्म ओजसा जनेभ्यः ।  
 अधा च न श्रद्धति त्विषीमत इन्द्राय वज्रं निघनिघ्नते वधम् ॥५॥  
 ॥२०॥ स हि श्रवस्युः सदनानि कृत्रिमा क्षम्या वृधान ओजसा विनाशयेन् ।  
 ज्योतीषि कृष्वन्नवृकाणि यज्यवेऽव सुक्रतुः सतवा अपः सृजत ॥६॥

55

Divāṣ cid asya varimā ví papratha índram ná mahnā  
 prithiví caná prāti | bhīmās túvishmāñ carshanībhya ātapāḥ  
 ṣiṣīte vājraṁ téjase ná vánsagaḥ || 1 || só arnavó ná nadyāḥ  
 samudriyāḥ prāti gṛibhñāti víśritā várīmabhiḥ | índraḥ só-  
 masya pītāye vṛishāyate sanāt sá yudhmá ójasā panasyate  
 || 2 || tvāṁ tám indra párvatam ná bhójase mahó nṛimnāsya  
 dhármanām irajyasi | prá víryeṇa devátāti cekite víśvasmā  
 ugrāḥ kármaṇe puróhitaḥ || 3 || sá íd váne namasyúbhir va-  
 casyate cáru jáneshu prabruvāná indriyám | vṛishā chándur  
 bhavati haryató vṛishā kshémeṇa dhénām maghávā yád inv-  
 ati || 4 ||, sá ín mahāni samithāni majmánā kṛiṇóti yudhmá  
 ójasā jānebhyaḥ | ádhā caná śrād dadhati tvíśhimata ín-  
 drāya vājraṁ nighánighnate vadhám || 5 ||

sá hí śravasyúḥ śadanāni kṛitrimā kshmayā vṛidhāná  
 ójasā vināśāyan | jyótiṁshi kṛiṇvānn avṛikāni yājyavé 'va  
 sukrátuḥ sártavā apāḥ srijat || 6 ||

## 55

Within our own body exists the interspace (the region of the vital breath and mind) and also the earth (the exposed physical body). The extense of the soul is vaster than the interspace, and this earth is insignificant in dimension when compared with that of the range of influence of the soul. The soul is formidable and most mighty, and thus it has been the afflicter of the enemies of those who adore it. This self destroys evils with its sharpness and penetrates into the depths of the vitals. 1

The soul, with its comprehensive faculties, rescues thoughts just as ocean receives the rivers. It eagerly hastens to taste the essence of the spiritual bliss. It is a warrior and is to be praised for its prowess. 2

O soul, you strike the powers of darkness not for your own enjoyment; you dominate even those who are superior to you in possessions. Your divinity surpasses all others in strength. The soul with its well-deserved pride is superior to the sense-organs on account of its inherent strength and accomplishments. 3

The splendid inner self is, verily, glorified by virtuous and spiritual sages living in the forests. When it cherishes in listening to its glorious deeds, it encourages those who desire to adore it, and grants protection to them who recite its praise. 4

The soul, the warrior, engages itself in many conflicts for the good of mankind, with overwhelming prowess; men have firm faith in the soul's splendid strength. 5

He is ambitious to attain fame, therefore, he wipes off the evil forces that obstruct his self-expression. He resides in those luminous regions which are above physical reach. He can demolish the walls which obstruct spiritual flows. 6

दानाय मनः सोमपावन्नस्तु तेऽर्वाञ्चा हरीं वन्दनश्रुदा कृधि ।  
यमिष्ठासः सारथयो य इन्द्र ते न त्वा केता आ दभ्नुवन्ति भूर्णयः ॥७॥  
अप्रक्षितं वसु बिभर्षि हस्तयोरषाब्धं सहस्तन्वि श्रुतो दधे ।  
आवृतासोऽवृतासो न कर्तृभिस्तनूषु ते क्रतव इन्द्र भूरयः ॥८॥

dānāya mānaḥ somapā-  
vann astu te 'rvāñcā hārī vandanaśrud ā kṛidhi | yāmishṭhā-  
saḥ sārathayo yā indra te ná tvā kēta ā dabhnuvanti bhūr-  
ṇayaḥ ॥ 7 ॥ āprakshitam vāsu bibharshi hāstayor āśhālham  
sāhas tanvi śrutó dadhe | āvritāso 'vatāso ná kartrībhis  
tanūshu te krátava indra bhūrayaḥ ॥ 8 ॥

( ५६ ) षड्यज्ञासं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्याङ्गिरसः सव्य ऋषिः । इन्द्रो देवता । जगती छन्दः ॥

॥२१॥ एष प्र पुर्वीरव तस्य चन्निषोऽत्यो न योषामुदयंस्त भुर्वणिः ।  
दक्षं महे पाययते हिरण्ययं रथमावृत्या हरियोगमृभ्वसम् ॥१॥  
तं गुर्तयो नेमन्निषः परीणसः समुद्रं न संचरणे सनिष्यवः ।  
पतिं दक्षस्य विदथस्य नू सहो गिरिं न वेना अधि रोह तेजसा ॥२॥  
स तुर्वणिर्महौ अरेणु पौंस्ये गिरेर्मृष्टिर्न भ्राजते तुजा शवः ।  
येन शुष्णं मायिनमायसो मदे दुध्र आमूषु रामयन्नि दामनि ॥३॥

56

Eshá prá pūrvīr āva tāsya camrīshó 'tyo ná yóshām  
úd ayansta bhurvāniḥ | dāksham mahé pāyayate hiraṇyāyaṇi  
rātham āvṛityā hāriyogam ṛibhvasam ॥ 1 ॥ tām gūrtāyo ne-  
mannīshaḥ pārīṇasaḥ samudrām ná saṃcārane sanishyāvaḥ |  
pātiṃ dākshasya vidáthasya nū sáho girīm ná venā ádhi  
roha, téjasā ॥ 2 ॥ sá turvānir mahāñ arenú paúnśyc girér  
bhrīshṭīr ná bhrājate tujā śávaḥ | yēna śúśhṇam māyīnam  
āyasó máde dudhrā ābhūshu rāmāyan ní dāmani ॥ 3 ॥

May you O soul, drinker of the essence of spiritual joy, fulfil our pious aspirations. May you speedily be with us in our noble performances; under your blessings may the charioteer, the mind, be able to control the horses, our senses, so that the demoniac powers of darkness may not prevail upon our virtues. 7

You bear irresistible strength in your body and have an inexhaustible treasure of wisdom. O illustrious soul, your treasures are always vested in you, as wells are surrounded by those who come to seek water. 8

## 56

When the sense organs, as performers of the sacrifice, hold the oblations of sense enjoyments with them, as if in the ladles, the self (or the soul) rushes eagerly towards them as a horse towards a mare. Thereupon, the self stays in the golden chariot of his body, yoked with the horses, the organs, and shares with them in the enjoyment. 1

His (i. e. of the lower self) admirers, the sense-organs, bearing the sense-enjoyments, are thronging round him like rivers round the ocean. (O sense-organs), rise up at once with a hymn of praise to the self, the protector of the solemn sacrifice, just as women climb a mountain (for picking up flowers) 2

He, the self, is mighty and quick in action; he is protected by the resolute will. His glory shines in conflict like the peak of a mountain with invincible power. He, exhilarated by spiritual joy, arrests and imprisons, and has wily petty-mindedness bound in ropes. 3



देवी यदि तविषी त्वावृधोतय इन्द्रं सिषत्तयुषसं न सूर्यैः ।  
 यो धृष्णुना शवसा बाधते तम् हर्यति रेणुं बृहदर्हरिष्वणिः ॥४॥  
 वि यत्तिरो धरुणमच्युतं रजोऽतिष्ठिपो दिव आतासु बर्हणा ।  
 स्वर्मीळहे यन्मद इन्द्र हर्ष्याहन्वृत्रं निरपामौजो अर्णवम् ॥५॥  
 त्वं दिवो धरुणं धिष ओजसा पृथिव्या इन्द्र सदनेषु माहिनः ।  
 त्वं सुतस्य मदे अरिणा अपो वि वृत्रस्य समया पाष्यारूजः ॥६॥

devī

yādi tāvishī tvāvridhotāya indraṃ śishakty ushāsaṃ nā sūrya-  
 yaḥ | yó dhrishnūnā śavasā bādhatē tāma iyarti reṇum bṛi-  
 hād arharishvánīḥ || 4 || ví yát tiró dharúṇam ácyutaṃ rájō  
 'tishṭhipo divá átāsu barhānā | svārmīlhe yān māda indra  
 hārshyāhan vṛitrām nír apām aubjo arṇavām || 5 || tvām  
 divó dharúṇam dhisha ójasā prithivyā indra sādaneṣhu mā-  
 hinah | tvām sutāsyā mādē ariṇā apó vi vṛitrāsya samāyā  
 pāshyārūjah || 6 ||

( ५७ ) समपञ्चाशं सूक्तम्

(१-६) पङ्चम्यास्य सूक्तम्याङ्गिरसः सत्य ऋषिः । इन्द्रो देवता । जगती छन्दः ॥

॥२२॥ प्र मंहिष्ठाय बृहते बृहद्रये सत्यशुष्माय तवसे मतिं भैर ।  
 अपामिव प्रवणे यस्य दुर्धरं राधो विश्वायु शवसे अपावृतम् ॥१॥  
 अथ ते विश्वमनु हासदिष्ट्य आपो निम्नेव सर्वना हविर्मतः ।  
 यत्पर्वते न समशीत हर्येत इन्द्रस्य वज्रः श्रथिता हिरण्ययः ॥२॥

57

Prā māñhishṭhāya bṛibatē bṛihādraye satyāśuśhmāya  
 tavāse matīm bhare | apām iva pravaṇē yāsya durdhāraṃ  
 rādho viśvāyu śāvase āpāvṛitam || 1 || ādha te viśvam ānu  
 hāsad iṣṭiāya āpo ninnēva sāvanā havishmataḥ | yāt pār-  
 vate nā samāśita haryatā indrasya vajraḥ śrathita hiraṇyā-  
 yaḥ || 2 ||



When the power of the soul (the lower self) is augmented by the noble work and the discipline of the sense-organs, he, with his divine light and resolute vigour, inflicts a severe blow on the evil forces as the sun on the dawn, causing much excitement and emotional disturbance in the human mind. 4

When, O soul, the destroyer of evil forces, you set open the gate of divine thoughts and distribute life-sustaining radiance to the different faculties of the mind and the body, then, exalted by assimilating spiritual exhilaration, you completely destroy the evils and make way for the endless divine thoughts to flow. 5

O mighty soul, you spread spiritual radiance on all the vital centres of the human system. Exhilarated by the spiritual joy, with your invincible strength you set open the dark powers of ignorance and, with solid determination, destroy evils once for all. 6

## 57

I glorify the most generous, the truly powerful and excellent self, whose irresistible impetuosity is like the rush of water down a precipice, and by whom widely diffused spiritual wealth is laid open to sustain our great deeds. 1

O soul, as if resting on a hill, you destroy the evil forces with your knowledge that shines sharp and is penetrating; all acclaim you as a protector and rush to offer homage to you and sing forth (to you) the devotional prayers. The flow of spiritual joy is as spontaneous as of water into a depth. 2

अस्मै भीमाय नमसा समध्वर उषो न शुभ्र आ भरा पर्नीयसे ।  
 यस्य धाम श्रवमे नामेन्द्रियं ज्योतिरकारि हरितो नायसे ॥३॥  
 इमे त इन्द्र ते वयं पुरुषदुत ये त्वारभ्य चरामसि प्रभूवसो ।  
 नहि त्वदुन्या गिरवणो गिरः सघटक्षोणीरिव प्रति नो हर्यं तद्वचः ॥४॥  
 भूरि त इन्द्र वीर्यं तव स्मस्यस्य स्तोतुर्मघवन्काममा पृण ।  
 अनु ते द्यौर्वृहती वीर्यं मम इयं च ते पृथिवी नेम ओजसे ॥५॥  
 त्वं तमिन्द्र पवतं महामुरुं वज्रेण वज्रिन्पर्वशश्चकर्तिथ ।  
 अवासजो निवृताः सर्तवा अपः सत्रा विश्वं दधिषे केवलं सहः ॥६॥

asmai bhīmāya nāmasa sām adhvārā ūsho nā śu  
 bhra ā bhara pānyase | yasya dhāma śrāvaḥ nāmendriyaṃ  
 jyōtir ākāri harito nāyase || 3 || ime ta indra té vayāṃ pu-  
 ruṣduta yé tvārābhya carāmasi prabhuvaso | nahí tvād  
 anyo girvaṇo girav sāghat kṣhoṇir iva prati no harya tād  
 vācāḥ || 4 || bhūri ta indra vīryaṃ tāva smasy asyā stotūr  
 maghavan kāmam ā pṛiṇa | ānu te dyaūr bṛihatī vīryaṃ  
 mama iyaṃ ca te pṛithivī nema ōjase || 5 || tvāṃ tām indra  
 pārvatam mahān urūm vājreṇa vajrin parvaśaś cakariṭha |  
 āvasrijo nīvṛitaḥ sārtaṇā apāḥ satra vīṣvaṃ dadhiṣhe ké-  
 valaṃ sāhaḥ || 6 ||

[ अथैकादशोऽनुवाकः ॥ ]

( ५८ ) अष्टपञ्चाशं सूक्तम्

(१-९) नवचस्यास्य सूक्तस्य गौतमो नोषा कपिः । अग्निदेवता । (१-५) प्रथमादिपञ्चर्षा जगती,  
 (६-९) षष्ठ्यादिचतसृणाञ्च त्रिष्टुप् छन्दसी ॥

॥३॥ नू चित्सहोजा अमृतो नि तुन्दते होता यदुतो अमवद्विवस्वतः ।  
 वि साधिमेभिः पथिभी रजो मम आ देवताता हविषा विवासति ॥१॥

58

Nú cit sahojá amṛito ní tundate hōta yād dūtó ābha-  
 vad vivāsvataḥ | ví sādhiṣṭhebhīḥ pathībhi rājo mama ā  
 devātata havīṣha vivāsati || 1 ||

The dawn, the embodiment of divine light, offers homage to the formidable and victorious self whose life-sustaining, celebrated and characteristic radiance has impelled him on all sides to seek wisdom, as the speedy rays spread in all directions. 3

Much praised and most opulent soul, we, the sense-organs belong to you; we glorify you alone. Accept our offerings. None other than you is entitled to receive our devotion. May you love and cherish our prayers as the mother-earth cherishes its creatures. 4

Great is your strength, O soul; we are yours, and as such may you fulfil the aspirations of your worshippers. The vast heaven bows to your mighty vigour. This earth bows down to your magnanimity. 5

O soul, with your adamant determination, you have shattered the cloud of ignorance into fragments and have sent down the waters that were confined in it to flow. Verily, you alone possess all powers. 6

The inner-spiritual fire is verily the strength generated; it is also immortal, and it issues forth quickly; it is the messenger of the self-effulgent Lord. By suitable paths, it proceeds and illuminates our interior, and thus it participates in the spiritual sacrifice with oblations. 1

आ स्वमङ्ग युवमानो अजरस्तृष्वविष्यन्नतसेषु तिष्ठति ।  
 अत्यो न पृष्ठं प्रुषितस्य रोचते दिवो न सानुं स्तनयन्नचिक्रदत् ॥२॥  
 क्राणा रुद्रेभिर्वसुभिः पुरोहितो होता निषत्तो रयिषाळमर्त्यः ।  
 रथो न विक्ष्वञ्जसान आयुषु व्यानुषग्वार्यो देव ऋष्वति ॥३॥  
 वि वार्तजूतो अतसेषु तिष्ठते वृथा जुह्वभिः सृण्या तुविष्वणिः ।  
 तूषु यदग्ने वनिनो वृषायसे कृष्णं त एम रुशदूर्मे अजर ॥४॥  
 तर्पुर्जम्भो वन आ वार्तचोदितो युथे न साङ्क्षौ अव वाति वंसगः ।  
 अभिब्रजन्नक्षितं पाजसा रजः स्थातुश्चरथं भयते पतत्रिणः ॥५॥

á svám ádma yuvámāno ajāras  
 trīshv āvishyānn atasēshu tishṭhati | átyo ná prīshṭhām prushī-  
 tāsya rocate divó ná sānu stanāyann acikradat || 2 || krapā  
 rudrēbhīr vāsūbhīḥ puróhito hóta nīshatto rayishá| ámar-  
 tyah | rátho ná vikshv řiñjasaná ayúshu vy ānushág váryā  
 devá řiṇvati || 3 || ví vātajuto atasēshu tishṭhate vřitha ju-  
 hūbhīḥ sřīnya tuvishváṇīḥ | trīshú yád agne vanīno vřishā-  
 yāse křishṇām ta éma rúśadūrme ajara || 4 || tápurjambho  
 vāna á vātacodito yuthé ná sahván áva vāti vānsagah |  
 abhivrájann ákshitam pájasā rája sthātús carátham bha-  
 yate patatrīṇah || 5 ||

॥२४॥ दधुङ्वा भृगवो मानुषेष्वा रयिं न चारुं सुहवं जनेभ्यः ।  
 होतारमग्ने अतिथिं वरेण्यं मित्रं न शेवं दिव्याय जन्मने ॥६॥  
 होतारं सम जुहोते यजिष्ठं यं वाघतो वृणते अध्वरेषु ।  
 अग्निं विश्वेषामरतिं वसूनां सपर्यामि प्रयसा यामि रत्नम् ॥७॥

dadhúsh tvā bhrīgavo mánusheshv á rayīm ná cárūm  
 subāvam jānebhyah | hótāram agne átithīm vāreṇyam mi-  
 trām ná śevam divyāya jánmane || 6 || hótāram saptá juhvó  
 yájishṭham yām vāgháto vřiṇáte adhvarēshu | agníṁ vīsve-  
 shām aratīm vāsūnām saparyāmi prāyasā yāmi rátnam || 7 ||

(Like the inner fire) is the undecaying physical fire, which combines its food with its flames, and quickly devours the wood, and ascends upon with a blazing flame; it spreads out like a steed all round and rises to the upper region with a noise, similar to the noise of clouds at great heights. 2

The immortal and resplendent God, the bearer of oblations is honoured by cosmic vital and wealthgiving forces, and presides over all sacred work and distribution of riches. Praised by His worshippers and admired among mankind, He accepts devotions which are successively offered. 3

He is like a blazing fire which, excited by the wind, roaring loudly penetrates easily with His flames among the wood. When this fiercely blazing fire rushes in the forest, His path is blackened by smoke. 4

He is like a forest fire, flame-weaponed and breeze-excited, destroying all the moisture (of the trees) with its heat. With voluminous flames, He rushes triumphant in full vigour against all undesirable elements, whether movable or stationary, and all are afraid of Him when He flies along. 5

O adorable God, it is for you that men perform sacrifices; you are the invoker (of Nature's forces); you alone are the supreme guest at sacrifices; and you are valued as an affectionate friend. The inspired men of wisdom have always cherished you as a precious treasure for the sake of divine birth. 6

I worship with oblations that adorable Lord whom the seven invoking priests (five sense-organs, mind and intellect) invite as the invoker at the sacrifice. The adorable God is most worthy of worship and He is the donor of all riches; I solicit His wealth. 7.



अच्छिद्रा सूनो सहसो नो अद्य स्तोत्रभ्यो मित्रमहः शर्म यच्छ ।  
 अग्ने गृणन्तमंहस उरुष्योजो नपात्पुर्भिर्यसीभिः ॥८॥  
 भवा वरूथं गृणते विभावो भवा मघवन्मघवस्यः शर्म ।  
 उरुष्याम्ने अंहसो गृणन्त प्रातर्मधू धियावसुर्जगम्यात् ॥९॥

áchidrā sūno sahaso no adyā stotrībhyo mitramahah śarma  
 yacha | ágne grīṇāntam āṇhasa urushyórjo napāt pūrbhír  
 áyasibhiḥ ॥ 8 ॥ bhāvā várūtham grīnaté vibhāvo bhāvā ma-  
 ghavan maghāvadbhyaḥ śarma | urushyágne āṇhaso grīṇān-  
 tam prātár makshū dhivyāvasur jagamyāt ॥ 9 ॥

( ५२ ) एकोनपष्ठितमं सूक्तम्

(१-७) सप्तर्ष्यास्य सूक्तस्य गौतमो नोषा ऋषिः । अग्निर्वैश्वानरो देवता । त्रिष्टुप् छन्दः ॥

॥२५॥ वया इदमे अमर्यस्ते अन्ये त्वे विश्वे अमृता मादयन्ते ।  
 वैश्वानर नाभिरसि क्षितीनां स्थूणेव जनौ उपमिद्ययन्थ ॥१॥  
 मूर्धा दिवो नाभिरग्निः पृथिव्या अथाभवदरती रोदस्योः ।  
 तं त्वा देवासोऽजनयन्त देवं वैश्वानर ज्योतिरिदाययि ॥२॥  
 आ सूर्ये न रश्मयो ध्रुवासो वैश्वानरे दधिरेऽमा वसूनि ।  
 या पर्वतेष्वोषधीष्वप्सु या मानुषेष्वसि तस्य राजा ॥३॥

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Vayā id agne agnāyas te anyé tvé víṣve amṛitā mā-  
 dayante | vaiśvānara nābhir asi kshitinām sthūṇeva jānāñ  
 upamíd yayantha ॥ 1 ॥ mūrdhā divó nābhir agnīḥ pṛithiyyā  
 áthābhavad aratí ródasyoh | tám tvā devāso 'janayanta  
 devām vaiśvānara jyótir id áryāya ॥ 2 ॥ á sūrye ná řasmāyo  
 dhruvāso vaiśvānaré dadhire 'gnā vásūni | yā párvateshv  
 óshadhīshv apsú yā mánusheshv ási tāsya rájā ॥ 3 ॥

O source of all vitality, ever adorable God, may you grant flawless happiness to your devotees worshipping you uninterruptedly. May you accept their prayers and preserve them from sin and evil deeds with your mighty iron strength. 8

O resplendent God, may you protect and preserve your devotees from misfortunes. O source of all wisdom, may you grant unhampered bliss to your wise devotees. Please come to their rescue at the rise and shower your blessings on them. 9

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O adorable God, all other luminous divine powers derive light from you. O leader of universe, all others derive bliss from you alone. You, the ordainer of all, are the navel of living creatures, holding everyone like deep-rooted stem. 1

The supreme God is the head of heaven and the navel of the earth and thus the master of earth and heaven both. All cosmic forces manifest His power. O the ordainer of all, you inspire divine light in the heart of God-loving persons. 2

Like the rays permanently deposited in the sun, O Lord of universe, all the treasures are centered in you. You are the sovereign of the treasures present in the region of the hills, in herbs, in the waters or amongst men. 3

बृहती इव सुनवे रोदसी गिरो होता मनुष्योऽ न दक्षः ।  
 स्वर्वते सत्यशुष्माय पूर्वैर्वैश्वानराय नृत्तमाय यक्षीः ॥४॥  
 दिवश्चित्ते बृहतो जातवेदो वैश्वानर प्र रिरिचे महित्वम् ।  
 राजा कृष्टीनामसि मानुषीणां युधा देवेभ्यो वरिवश्चकथ ॥५॥  
 प्र नू महित्वं वृषभस्य वोचं यं पुरवो वृत्रहणं सचन्ते ।  
 वैश्वानरो दस्युमभिर्जघन्वौ अधूनोत्काष्ठा अव शम्बरं भेत ॥६॥  
 वैश्वानरो महिम्ना विश्वकृष्टिर्भरद्वाजेषु यजतो विभावा ।  
 शातवनेये शतिनीभिरग्निः पुरुणीथे जरते सुनृतावान् ॥७॥

bṛihatī

iva sūnāve ródasi giro hótā manushyò ná dákshah | svàrvate  
 satyáśushmāya pūrvír vaiśvānarāya nṛtamāya yahvīḥ || 4 ||  
 divaś cit te bṛiható jātavedo vaiśvānara prā ririce mahi-  
 tvām | rájā kṛiṣṭīnām asi mánushīnām yudhá devébhyo  
 várivaś cakartha || 5 || prā nū mahitvām vṛishabhāśya vo-  
 cam yām pūrávo vṛitrahāṇam sácante | vaiśvānaró dásyum  
 agnír jaghanvāñ ádhūnot káshṭhā áva śámbaram bhet || 6 ||  
 vaiśvānaró mahimná viśvákṛiṣṭīr bharádvājeshu yajató  
 vibhāvā | śātavaneyé śatínibhir agníḥ puruṇīthé jarate sū-  
 nṛitāvān || 7 ||

( ६० ) पष्ठितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य गौतमो नोधा ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥२६॥ वह्निं यशसं विदथस्य केतुं सुप्रान्वयं दूतं सद्योऽर्थम् ।  
 द्विजन्मानं रयिर्भिव प्रशस्तं रातिं भरद्गवे मातरिश्वा ॥१॥

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Vāhniṃ yaśasaṃ vidáthasya ketúm suprávyāṃ dūtám  
 sadyóartham | dvijānmānam rayīm iva praśastám rātīm  
 bharād bhrīgave mātariṣvā || 1 ||

Heaven and earth have expanded as if for their son. The earnest devotee sings the varied sacred hymns repeatedly to you, our Lord of universe, all-blissful, eternally strong, ever-true, and the best guide. 4

O universal benevolent God, you exceed the vast universe in dimension; you are the sovereign master of all the cultured. You protect your pious devotees during encounters, and shower blessings on enlightened worshippers and make them recover their lost riches. 5

I extol the greatness of that powerful God whom all worship for the showering of rains and for breaking the clouds. The adorable Lord, the ordainer, releases water from the clouds and sends it down. 6

By his magnanimity, the universally benevolent God, is all-embracing and thus an integrated whole; He is to be worshipped as the diffuser of manifold light in offerings of nutritious viands. The adorable God speaks high of the offerer of a hundred sacrifices and the performer of selfless noble acts. 7

o0

May the adorable God, the illuminator of sacred performances, the embodiment of knowledge, the swiftmoving messenger of the divine forces, carrying the radiance of the two regions and associated with cosmic vital breath, be friendly to the wise men. 1

अस्य शासुरुभयासः सचन्ते हविष्मन्त उशिजो ये च मर्ताः ।  
 दिवश्चित्पूर्वो न्यसादि होतापृच्छयो विशपतिर्विक्षु वेधाः ॥२॥  
 तं नव्यसी हृद आ जायमानमस्मत्सुकीर्तिर्मधुजिह्मश्याः ।  
 यमृत्विजो वृजने मानुषासः प्रयस्वन्त आयवो जीजनन्त ॥३॥  
 उशिक्पावको वसुमानुषेषु वरेण्यो होताधायि विक्षु ।  
 दमूना गृहपतिर्दम औ अभिर्भुवद्रयिपती रयीणाम् ॥४॥  
 तं त्वा वयं पतिमग्ने रयीणां प्र शंसामो मतिभिर्गोतमासः ।  
 आशु न वाजंभरं मृजयन्तः प्रातर्मधू धियावसुर्जगम्यात् ॥५॥

asyá śāsura ubháyāsaḥ sa-  
 cante havishmanta ushjo yé ca mártāḥ | divaś cit pūrvo  
 ny āsādi hótāprichyo viṣpátir vikshú vedhāḥ || 2 || tám  
 návyasī hṛidá ā jáyamānam asmát sukírtír mádhujihvam  
 aśyāḥ | yám ṛitvijo vṛijāne mánushāsaḥ práyasvanta āyavo  
 jījananta || 3 || ushik pāvako vásur mánusheshu váreṇyo hó-  
 tādhāyi vikshú | dāmūnā gṛihápatir dáma āñ agnír bhuvad  
 rayipátī rayīṇām || 4 || tám tvā vayám pátim agne rayīṇām  
 prá śaṁsāmo matibhir gótamāsaḥ | āśum ná vājambharām  
 marjāyantaḥ prātár makshū dhīyāvasur jagamyāt || 5 ||

( ६१ ) एकषष्टितमं सूक्तम्

(१-१६) षोडशर्चस्यास्य सूक्तस्य गौतमो नोधा ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२७॥ अस्मा इदु प्र तवसे तुराय प्रयो न हर्मि स्तोमं माहिनाय ।  
 ऋचीषमायाध्रिगव ओहमिन्द्राय ब्रह्माणि राततमा ॥१॥

Asmā íd u prá tavāse turāya práyo ná harmi stómam  
 máhināya | ṛicīshamāyádhṛigava óham índrāya bráhmāṇi  
 rātátamā || 1 ||



Men, who are dedicated and love progress, both live under the guidance of God. The venerable, the distributor of desired benefits, and crowned king of creation, is always present in the hearts of devotees before the coming of dawn. 2

May our ever-fresh, reverential homage, offered with sincere love and respect, reach the adorable God, who is sweet-tongued and seated as a torch in our hearts. At the time of distress, the all-wise, experienced, wealthy and enlightened men invoke Him only. 3

He, the lovable, purifying Lord of wealth and wisdom, the giver of divine light, is enshrined in the innermost recess of man's heart. May He, the invincible, the protector, enrich the hearts of all men with His divine wealth. 4

We, the most intellectual, glorify you with excellent hymns, O adorable God, the lord of wisdom and wealth. May you grant us strength and bless our noble deeds and sublime thoughts. May you hasten to be with us every morning. 5

To the resplendent God alone I offer my homage with reverence to him who is the mightiest of the mighty, swift, praise-meriting, invincible, virtuous and inspiring. May our devotional songs, praising His bounties, be cherished with the eagerness as that for food. 1

अस्मा इदु प्रयं इव प्र यंसि भराभ्याङ्गुषं बाधे सुवृक्ति ।  
 इन्द्राय हृदा मनसा मनीषा प्रत्नाय पत्ये धियो मर्जयन्त ॥२॥  
 अस्मा इदु त्यमुपमं स्वर्षा भराभ्याङ्गुषमास्थेन ।  
 मंहिष्ठमच्छोक्तिभिर्मतीनां सुवृक्तिभिः सुरिं वावृधध्यै ॥३॥  
 अस्मा इदु स्तोमं सं हिनोमि रथं न तष्टेव तत्तिनाय ।  
 गिरश्च गिरवाहसे सुवृक्तीन्द्राय विश्वमिन्वं मेधिराय ॥४॥  
 अस्मा इदु सतिमिव श्रवस्येन्द्रायार्कं जुह्वाद्दु समञ्जे ।  
 वीरं दानौकसं वन्दध्यै पुरां गुर्तश्रवसं दुर्माणम् ॥५॥

asmā id u prāya iva prā yañsi bhārāmy āṅgū-  
 shām bādhe suvṛiktī | indrāya hṛidā mānasā manishā pratnāya  
 pātye dhīyo marjayanta || 2 || asmā id u tyām upamām  
 svarshām bhārāmy āṅgūshām āsyēna | mānhishṭham ācho-  
 ktibhir matinām suvṛiktībhiḥ sūrīm vāvṛidhādhyai || 3 || asmā  
 id u stōmam sam hinomi rātham nā tāsṭeva tātsināya |  
 gīraś ca gīrvāhase suvṛiktīndrāya viśvaminvām mēdhirāya  
 || 4 || asmā id u sāptim iva śravasyēndrāyārkām juhvā sam  
 añje | vīrām dānaukasam vandādhyai purām gūrtāśravasam  
 darmāṇam || 5 ||

॥२८॥ अस्मा इदु त्वष्टा तक्षद्वज्रं स्वपस्तमं स्वयं रणाय ।  
 वृत्रस्य चिद्विद्येन मर्मं तुजन्नीशानस्तुजता कियेधाः ॥६॥  
 अस्येदु मातुः सर्वनेषु सद्यो महः पितुं पपिवाश्चर्वन्ना ।  
 मुषायद्विष्णुः पचतं सहीयान्विध्यद्वराहं तिरो अद्रिमस्ता ॥७॥

asmā id u tvāśtā takshad vājraṁ svāpastamam svaryām  
 rāṇāya | vṛitrāsya cid vidād yēna māрма tujānn īśānas  
 tujatā kiyedhāḥ || 6 || asyéd u mātūḥ sāvaneshu sadyó ma-  
 hāḥ pitūm papivāñ cārv ānnā | mushāyād vīshṇuḥ pacatām  
 sāhīyān vídhyad varāhām tīró ādrim āstā || 7 ||

To Him alone I offer homage, acceptable as food, and I sing His glory in proper words for the sake of success in discomfiting (my adversaries). The singers chant hymns to the glory of the resplendent God, the eternal Lord, with their heart, mind and spirit. 2

I myself with my own loud tune, and with pure and forceful words, offer homage to exalt Him who is unique in His magnitude and unparralleled in His greatness and wisdom. 3

To obtain wealth and wisdom, I compose prayerful verses, as a carpenter constructs a car. May we offer praises to Him who gladly listens to them, and my emotional songs to the wise resplendent God. 4

I combine melody with my words of praise as a man yokes horse to a vehicle, in order to celebrate valour, munificence, and food-giving generosity of the resplendent God, who easily destroys the strongholds of the unfaithful. 5

For Him verily, Nature's architects sharpen their sure-aimed, effective, well-trained weapons of thunder, with which the mighty victor finally strikes the clouds of all evils and destroys them. 6

The resplendent Lord rapidly consumes all the oblations offered to him three times daily at the sacred worship. He pervades the entire universe and is the vanquisher of foes, and inflicts on them His punitive justice. He further restores wealth from the infidels and pierces the clouds of evils in His encounters. 7

अस्मा इदु माश्चिदेवपत्नीरिन्द्रायार्कमहिहत्य ऊवुः ।  
 परि द्यावापृथिवी जभ्र उर्वी नास्य ते महिमानं परि ष्टः ॥८॥  
 अस्येदेव प्र रिरिचे महित्वं दिवस्पृथिव्याः पर्यन्तरिक्षात् ।  
 स्वराळिन्द्रो दम आ विश्वगूर्तः स्वरिरमत्रो ववक्षे रणाय ॥९॥  
 अस्येदेव शवसा शुषन्तं वि वृश्चद्वज्रेण वृत्रमिन्द्रः ।  
 गा न ब्राणा अवनीरमुखदुभि श्रवो दावने सचेताः ॥१०॥

asmā id u  
 gnās cid devápatnīr indrāyārkām abihátya ūvuh | pári  
 dyāvāpṛithivī jabhra urvī nāsya té mahimānam pári sṣṭah  
 || 8 || asyéd evá prá ririce mahitvām divás pṛithivyāḥ páry  
 antárikshāt | svarāḥ indro dáma ā viṣvágūrtah svarír áma-  
 tro vavakshe rāṇāya || 9 || asyéd evá śávasā ṣushántam ví  
 vṛiṣcad vājreṇa vṛitrám indrah | gā ná vrāṇā avánīr amuñ-  
 cad abhí śrávo dāvāne sáacetāḥ || 10 ||

॥३९॥ अस्येदु त्वेषसा रन्त सिन्धवः परि यद्वज्रेण सीमयच्छत् ।  
 ईशानकृद्वाशुषे दशस्यन्तुर्वीतये गाधं तुर्वणिः कः ॥११॥  
 अस्मा इदु प्र भरा तूतुजानो वृत्राय वज्रमीशानः कियेधाः ।  
 गोर्न पर्व वि रदा तिरश्चेप्यन्नणीस्यपां चरध्यै ॥१२॥  
 अस्येदु प्र ब्रूहि पूर्व्याणि तुरस्य कर्माणि नव्य उक्थैः ।  
 युधे यदिष्णान आयुधान्यृघायमाणो निरिणानि शत्रून् ॥१३॥

asyéd u tveshāsā ranta síndhavaḥ pári yád vājreṇa sīm  
 áyachat | iśānakṛíd dāśuṣhe daśasyán turvítaye gādhām  
 turváṇiḥ kaḥ || 11 || asmā id u prá bharā tūtujāno vṛitrāya  
 vājram iśānaḥ kiyedhāḥ | gór ná párva ví radā tiraścé-  
 shyann árñānsy apām carádhyai || 12 || asyéd u prá brūhi  
 pūrvyāṇi turásya kármāṇi nāvya ukthaiḥ | yudhé yád iṣṇānā  
 áyudhāny ṛighāyāmāṇo nirināti śatrūn || 13 ||

To the resplendent Lord, all the delicate motherly natural powers offer their reverential homage on the destruction of the serpentine darkness. He encompasses the extensive heaven and earth. They two (heaven and earth) do not surpass the resplendent God in vastness. 8

His magnitude verily surpasses that of heaven, earth and space. The resplendent God, manifesting His strength in all regions, is equal to every exploit. He engages Himself in fighting against all formidable foes and calls them to battle with skill. 9

The resplendent God, through His own strength, shatters the forces of evil and releases the stream of wisdom blocked by demoniac forces, like imprisoned cows, and recovers from thieves and consistent with the wishes of the giver of the oblation grants his food. 10

Through His powers, only sublime thoughts flow in their destined courses, since He sets open the paths by His might, establishing His supremacy and granting recompense to the giver of oblations. He, the swift-moving, provides a safe abode for vigorous sages. 11

The resplendent God, who is ever-vigilant and has unlimited strength, inflicts punitive justice on dark evils and severs their joints, so that energy and thoughts may issue from Him and flow freely in the world. 12

Sing new hymns praising the blessings and achievements of that swift-moving resplendent Lord who inflicts His punitive justice in conflicts and destroys evil forces. 13



अ॒स्येदु॑ भि॒या गि॒रय॑श्च दृ॒ळ्हा द्यावा॑ च भू॒मा ज॒नुष॑स्तुजेते ।  
 उ॒पो वे॒नस्य॑ जो॒गुवान॑ ओ॒णि स॒द्यो भु॑वद्दी॒र्यीय॑ नो॒धाः ॥१४॥  
 अ॒स्मा इ॒दु त्यद॑नु दा॒य्येषा॑मेको यद्व॒त्ने भू॑री॒शानः॑ ।  
 प्रे॒तज्ञं॑ सू॒र्यं प॑स्पृ॒धानं सौ॑व॒श्व्ये सु॒ष्विमाव॑दिन्द्रः ॥१५॥  
 ए॒वा ते॑ हा॒रियो॑जना सुवृ॒क्तीन्द्र॑ ब्र॒ह्माणि॑ गो॒तमा॑सो अ॒क्रन् ।  
 ऐ॒षु वि॒श्वपे॑शसं धि॒यै धाः॑ प्रा॒तर्म॑क्षू धि॒याव॑सु॒र्जग॑म्यात् ॥१६॥

asyéd u bhiyá

giráyas ca drilhá dyāvā ca bhūmā janúshas tujete | úp  
 venásya jóguvāna onīm sadyó bhuvad víryāya nódhāh || 14 ||  
 asmā íd u tyád ánu dāyy eshām éko yád vavné bhūrei  
 íśānah | praitasam sūrye paspridhānām saúvasvye súshvin  
 āvad índrah || 15 || evá te hāriyojanā suvṛiktíndra bráhmāni  
 gótamaso akran | aishu viśvápeśasam dhíyam dhāh prátár m  
 dh. j. || 16 ||

( ६२ ) द्विपदितमं सूक्तम्

(१-१३) ऋषोवशार्चस्यास्य सूक्तस्य गौतमो नोषा ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१॥ प्र॒ म॒न्महे॑ शव॒सानाय॑ शू॒षमा॑ङ्गुषं॒ गिर्वे॑णसे॒ अङ्गि॑र॒स्वत् ।  
 सुवृ॒क्तिभिः॑ स्तु॒वत॑ ऋ॒ग्मिया॑या॒र्चा॒र्मा॒र्कं नरे॑ वि॒श्रुता॑य ॥१॥  
 प्र॒ वो म॒हे म॒हि नमो॑ भर॒ध्वमा॑ङ्गुष्यं॒ शव॒सानाय॑ साम ।  
 येना॒ नः॒ पूर्वे॑ पि॒तरः॑ पद॒ज्ञा अ॒र्चन्ते॑ अङ्गि॒रसो॑ गा अ॒विन्दन् ॥२॥

62

Prá manmahe śavasānāya śūshám āṅgūshám gírvaṇase  
 aṅgirasvát | suvṛiktíbhi stuvatá ṛigmiyáyārcāmārkām náre  
 víśrutāya || 1 || prá vo mahé máhi námo bharadhvam āṅ-  
 gūshyām śavasānāya sáma | yénā nah pūrve pitáraḥ pa-  
 dajñá árcanto āṅgirasó gá ávindan || 2 ||

Through fear of Him, the firmly-set mountains and the whole heaven and earth tremble. May the dedicated worshippers, praising repeatedly the preserving power of that beloved Lord, be speedily blessed with vigour. 14

To Him, who rules alone over the vast universe, this praise has been offered. The resplendent Lord prefers to receive it from His sincere and true devotees. The Lord comes faster than the sun (light) to defend His worshipper. 15

The descendants of intellectual devotees offer their prayers to please you, O resplendent Lord, the inspirer of spiritual radiance; may you bestow upon them every sort of affluence. May he who has acquired prosperity by pious acts come here quickly at the rising of sun. 16

## 62

Just as our vital elements are devoted to us, so may we meditate on the all-powerful attributes of the resplendent Lord, with our noble actions free from evil and with loving words. May we repeat our prayers to the celebrated leader of all, adored by His worshippers. 1

May you offer adorations to that resplendent God and chant praises to Him who is exceedingly mighty. Through him our forefathers, adept in the science of vital elements and conscious of their high positions, could recover the deluded intellects, whilst worshipping Him. 2

इन्द्रस्याङ्गिरसां चेष्टो विदत्सरमा तनयाय धासिम ।  
 बृहस्पतिभिर्नदद्भिं विदद्वाः समुस्त्रियाभिर्वावशन्त नरः ॥३॥  
 स सुष्टुभा स स्तुभा सप्त विप्रैः स्वरेणाद्भिं स्वयोंऽ नवगवैः ।  
 सरण्युभिः फलिगमिन्द्र शक्र वलं रवेण दरयो दशगवैः ॥४॥  
 गृणानो अङ्गिरोभिर्दस्म वि वरुषसा सूर्येण गोभिरन्धः ।  
 वि भूम्या अप्रथय इन्द्र सानु दिवो रज उपरमस्तभायः ॥५॥

Indrasyāṅgirasām

ceshtaú vidát sarámā tánayāya dhāsīm | br̥haspátir bhinád  
 ádrim vidád gāh sām usríyābhir vāvaṣanta náraḥ || 3 || sá  
 susṭúbhā sá stubhā saptá vípraiḥ svarenádrim svaryò ná-  
 vagvaiḥ | saranyúbhiḥ phaligám indra śakra valám rávena  
 darayo dáṣagvaiḥ || 4 || gr̥ṇānó āṅgirobhir dasma ví var  
 ushásā sūryeṇa góbhīr ándhaḥ | ví bhūmyā aprathaya indra  
 sānu divó rája úparam astabhāyaḥ || 5 ||

॥२॥ तदु प्रयक्षतममस्य कर्म दुस्मस्य चारुतममस्ति दंसः ।  
 उपङ्क्रे यदुपरा अपिन्वन्मध्वर्णसो नद्यश्चतस्रः ॥६॥  
 द्विता वि वव्रे सनजा सनीले अयास्यः स्तवमानेभिरकैः ।  
 भगो न मेने परमे व्योमन्नधारयद्रोदसी सुदंसाः ॥७॥  
 सनाद्विं परि भूमा विरूपे पुनर्भुवा युवती स्वेभिरैवैः ।  
 कृष्णेभिरक्तोषा रुशद्विर्वपुर्भिरा चरतो अन्यान्या ॥८॥

tád u práyakshatamam asya kárma dasmása ya cáruta-  
 mam asti dánsaḥ | upahváré yád úparā ápinvan mádhvar-  
 naso nadyaṣ cátaśraḥ || 6 || dviṭá ví vavre sanájā sánile  
 ayása ya stávamānebhir arkaīḥ | bhágo ná méne paramé  
 vyòmann ádhārayad ródasī sudánsāḥ || 7 || sanád dívam pári  
 bhūmā vírūpe punarbhúvā yuvatī svébhīr évaiḥ | kṛṣṇé-  
 bhir aktóshā rúṣadbhir vāpurbhir ā carato anyānyā || 8 ||

When the soul proceeds on its search, with the vital elements, the internal organ secures nourishment for its children, the external senses; then the soul slays the evil desires, which were the devourers of the intellects, and rescues them. And, thereon, the sense-organs and the intellect, proclaim their joy aloud. 3

O powerful soul, desirous of protection, you, who are to be gratified with a laudatory and well-accented hymn by the seven vital elements of the two orders—one whose course lies in nine, and the other whose course lies in ten directions—have terrified by your efforts the divisible fructifying clouds of evil desires. 4

Destroyer of evils, praised by vital elements, you have scattered the darkness with the dawn and with the rays of the sun. You have smoothened the unevenness of the earth and have strengthened the foundations of the uppermost celestial region. 5

The deeds of that gracious soul are most admirable; its achievements are most glorious, in that it has replenished the four streams of sweet thoughts which flow full with waves over the surface of the earth. 6

He, the Self, is easily propitiated, not by violence, but by those who praise Him with sacred hymns. He parted the twofold, the eternal, and united (the celestial and terrestrial); and the Self cherishes both of them like the sun in august and the most excellent sky. 7

This pair of damsels, night and dawn, freshly born and ever-youthful, have traversed in their revolutions alternately from very ancient time, round heaven and earth, night with her dark limbs and dawn with limbs of splendour. 8

सनेमि सख्यं स्वप्स्यमानः सुनुदीधार शवसा सुदंसाः ।  
 आमासु चिह्नधिषे पक्वमन्तः पर्यः कृष्णासु रुद्रोहिणीषु ॥९॥  
 सनात्सनीळा अवनीरवाता व्रता रक्षन्ते अमृताः सहोभिः ।  
 पुरु सहस्रा जनयो न पत्नीर्दुवस्यन्ति स्वसारो अह्याणम् ॥१०॥

sánemi sakhyám svapasyámānaḥ sūnūr dādhāra śávasā  
 sudānsāḥ | āmāsu cid dadhishe pakvām antāḥ páyah kṛi-  
 shṇāsu rūṣad rōhinīshu || 9 || sanāt sánilā avānīr avātā vrata  
 rakshante amṛtāḥ śāhobhiḥ | purū sahasrā jānayo ná pātnīr  
 duvasyānti svāsāro āhrayāṇam || 10 ||

॥३॥ सनायुवो नमसा नव्यो अर्केर्वसूयवो मतयो दस्स दद्रुः ।  
 पतिं न पत्नीरुशतीरुशन्तं स्पृशन्ति त्वा शवसावन्मनीषाः ॥११॥  
 सनादेव तव रायो गर्भस्तौ न क्षीयन्ते नोप दस्यन्ति दस्स ।  
 द्युमौ असि क्रतुमौ इन्द्र धीरः शिक्षा शचीवस्तव नः शचीभिः ॥१२॥  
 सनायते गोतम इन्द्र नव्यमर्तश्चद्रुह हरियोजनाय ।  
 सुनीथाय नः शवसान नोधाः प्रार्तर्मक्षू धियावसुर्जगम्यात् ॥१३॥

sanāyūvo nāmasā nāvyo arkaīr vasūyāvo matāyo dasma  
 dadruḥ | pātim ná pātnīr uśatīr uśāntam sprīśānti tvā śa-  
 vasāvan maṇishāḥ || 11 || sanād evā tāva rāyo gābhastau ná  
 kshīyante nōpa dasyanti dasma | dyumāñ asi krátumāñ in-  
 dra dhīrah śikshā śacīvas tāva naḥ śacibhiḥ || 12 || sanāyaté  
 gótama indra nāvyaṁ átakshad bráhma hariyójanāya | su-  
 nīthāya naḥ śavasāna nodhāḥ prātār m. dh. j. || 13 ||



This source of strength, skilled in operation, diligent in pious acts, retains His eternal friendship; you, the Self, provide to the raw intellects, black or red, the mature and glossy milk or the essence. 9

From remote times, the contiguous, unshifting and unwearied fingers have been displaying their devotions in thousands of ways of their movements of ecstasy, and the protecting sisters, like the wives, worship Him without hesitation and reservation. 10

O charming Self, who is to be adored with sacred hymns, all pious persons, desirous of holy rites and anxious for riches, and those who are wise, repair to you with veneration. O powerful Self, their minds adhere to you, as affectionate wives to their husbands. 11

O splendid Lord, the spiritual riches which you have long possessed have neither diminished nor been wasted; you, O Self, are illustrious, resolute and full of wisdom. Strengthen us with might, O supreme Lord of strength. 12

The resplendent Lord, the sustainer of ever-new (creature), and the possessor of excellent wisdom, has revealed to us this hymn. He has harnessed this sun (as if to a car), and is a sure guide to us all. May we pray this morning to our Lord, as to be present with us to inspire us for material and spiritual wealth. 13

( ६३ ) निषदितम् सूक्तम्

(१-९) नवर्षस्यास्य सूक्तस्य गौतमो नोवा ऋषिः । इन्द्रो देवता । विष्णुर् छन्दः ॥

॥७॥ त्वं महौ इन्द्र यो ह शुष्मेर्यावा जज्ञानः पृथिवी अमे धाः ।  
 यद् ते विश्वा गिरयश्चिदभ्वा भिया दृळ्हासः किरणा नैजन् ॥१॥  
 आ यदरी इन्द्र विव्रता वेरा ते वज्रं जरिता बाह्वोर्धात् ।  
 येनाविहर्यतक्रतो अमित्रान्पुरं इष्णासि पुरुहूत पूर्वाः ॥२॥  
 त्वं सत्य इन्द्र धृष्युरेतान्त्वमृभुक्षा नर्यस्त्वं षाट् ।  
 त्वं शुष्णं वृजने पृक्ष आणौ यूने कुत्साय शुमते सचाहन् ॥३॥

63

Tvám mahāñ indra yó ha śúshmair dyāvá jajñānāḥ pṛi-  
 thivī áme dhāḥ | yád dha te vísvā giráyaḥ cid ábhvā bhiyā  
 dṛiḥhāsah kirāṇā nañjan || 1 || á yád dhārī indra vívratā vér  
 á te vájraṁ jaritā bāhvór dhāt | yénāviharyatakṛato amí-  
 trān púra ishñāsi puruhūta pūrvīḥ || 2 || tvám satyá indra  
 dhṛishṇúr etān tvám ṛibhukshā náryas tvám shāt | tvám  
 śúshṇaṁ vṛijāne pṛikshā āṇau yūne kútsāya dyumáte sácā-  
 han || 3 ||

त्वं ह त्यदिन्द्र चोदीः सखा वृत्रं यद्वज्रिन्वृषकर्मभुक्षाः ।  
 यद् शूर वृषमणः पराचेर्वि दस्युर्योनावृक्तो वृथाषाट् ॥४॥  
 त्वं ह त्यदिन्द्रारिषण्यन्दृळ्हस्य चिन्मतीनामजुष्टौ ।  
 व्यस्मदा काष्ठा अर्वति वर्धनेव वज्रिञ्छुषिद्यमित्रान् ॥५॥

tvám ha tyád indra codiḥ sákhā vṛitrām yád  
 vajrin vṛishakarmann ubhnāḥ | yád dha śūra vṛishamaṇaḥ  
 parācaír ví dásyūrñ yónāv ákṛito vṛithāshāt || 4 || tvám ha  
 tyád indrárishanyaṇ dṛiḥhāsya cin mártānām ájushtaṇ | vy  
 āsmád á káshthā árvate var ghanéva vajriñ chnathiḥy  
 amítrān || 5 ||

## 63

O resplendent God, you are great; with your well-known powers, you sustain heaven and earth at the time of distress; and then on your account, all firmly set mountains, and all their vast and solid things, no longer tremble like the (tremulous) rays of the sun. 1

O resplendent God, when you have harnessed your variously equipped horses (to the chariot of the sun), the one who praises you, places the thunderbolt of devotion in your hands, wherewith, O accomplisher of the desired acts, you assail the clouds of ignorance, the enemies, and, glorified by all, you destroy their numerous centres, the cities. 2

O resplendent God, you are the best of all; you are bold and strong, you are the lord of devotees, the friend of men, and the subduer of enemies; you always provide assistance to the illustrious person of discretion, and you destroy his doubts and misgivings in their deadly and close-fought attacks. 3

As a friend, you support the pious. O munificent hero, you crush evil forces and destroy their wickedness, and having conquered them, you drive them to remote places, and thence, bring happiness to mankind. 4

O you, resplendent God, who is unwilling to harm any resolute person, set open all the quarters to the horses of us who praise you, when (we are exposed) to the aversion of our enemies. Just as the sun destroys the clouds, so you demolish the enemies on all sides with all your determined weapons. 5

॥१॥ त्वां ह त्वादिन्द्रार्णसातो स्वर्मिळ्हे नरं आज्ञा हवन्ते ।  
 तव स्वधाव इयमा समर्य ऊतिर्वाजेष्वतसाय्या भूत ॥६॥  
 त्वं ह त्वादिन्द्र सप्त युध्यन्पुरो वज्रिन्पुरुकुत्साय दर्दः ।  
 बर्हिर्न यत्सुदासे वृथा वर्गहो राजन्वरिवः पूरवे कः ॥७॥  
 त्वं त्यां न इन्द्र देव चित्रामिषमापो न पीपयः परिज्मन् ।  
 यया शूर प्रत्यस्मभ्यं यंसि त्मनमूर्जं न विश्वध क्षरध्ये ॥८॥  
 अकारि त इन्द्र गोतमेभिर्ब्रह्माण्योक्ता नमसा हरिभ्याम् ।  
 सुपेशसं वाजमा भरा नः प्रातर्मधू धियावसुर्जगम्यात् ॥९॥

tvām ha tyād indrārṇasātau svārmilhe nāra ājñā havante |  
 tāva svadhāva iyām ā samaryā ūtīr vājeshv atasāyyā bhūt  
 || 6 || tvām ha tyād indra saptā yúdhyan púro vajrin puru-  
 kútsāya dardah | barhīr ná yāt sudāse vrīthā vārg añhó  
 rājan vārivah pūrāve kah || 7 || tvām tyām na indra deva  
 citrām ísham ápo ná pīpayah párijman | yáyā śūra práty  
 asmábhyam yānsi tmānam ūrjam ná viśvādha ksháradhyai  
 || 8 || ákāri ta indra gótamebhir bráhmāny óktā námasā  
 hāribhyām | supéśasam vājam ā bharā nah prātár m.  
 dh. j. || 9 ||

( १४ ) ॥ प्रथितं सूक्तम्

(१-१५) पञ्चदशार्चन्यास्य सूक्तस्य गौतमो नोवा ऋषिः । मरुतो देवताः । (१-१४) प्रथमाविष्णुर्दशार्चा  
 जगती, (१५) पञ्चदशयाश्च त्रिष्टुप् छन्दसी ॥

॥१॥ वृष्णे शर्धाय सुमखाय वेधसे नोधः सुवृक्तिं प्र भरा मरुद्भयः ।  
 अपो न धीरो मनसा सुहस्त्यो गिरः समञ्जे विदथेष्वाभुवः ॥१॥

Vṛiṣhṇe śārdhāya sūmakhāya vedhāse nódhaḥ suvṛiktīm  
 prá bharā marúdbhyaḥ | apó ná dhíro mánasā suhástyó  
 gíraḥ sām añje vidátheshv ābhúvah || 1 ||

Men invoke you in the tumult of life and solicit your help in the wealth-bestowing conflicts. O mighty God, we always implore you to assist us in combating the struggle of life with success. 6

O resplendent God, the wielder of punitive actions, you have always assisted men of discretion, in the overturn of the seven cities; you take away wealth from the wicked and provide it to the generous. 7

O resplendent God, provide for us food in abundance—plentiful as water; O hero Lord, may we have it in plenty, like water flowing on every side. 8

Praises have been offered to you, O resplendent God, by the most enlightened men; they have been addressed to you with reverence. May you grant us abundant riches procured through your earnest deliberations. May He who has acquired wealth and wisdom come hither again and again in the mornings. 9

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O sustainer of devotion, bring gifts to offer to the majestic vital principles, so that we may attain wisdom and strength. I compose my very well-thought-of songs, and with folded hands and firm faith sing them to you as fluently as the flowing stream of water, and thereby make my sacred performances effective. 1



ते जज्ञिरे दिव ऋष्वास उक्ष्णो रुद्रस्य मर्या असुरा अरेपसः ।  
 पावकासः शुचयः सूर्या इव सत्त्वानो न द्रप्सिनो घोरवर्पसः ॥२॥  
 युवानो रुद्रा अजरा अभोग्घनो ववक्षुरधिगावः पर्वता इव ।  
 दृब्धा चिद्विश्वा भुवनानि पार्थिवा प्र च्यावयन्ति दिव्यानि मज्मना ॥३॥  
 चित्रैरञ्जिभिर्वपुषे व्यञ्जते वक्षःसु रुक्मौ अधि येतिरे शुभे ।  
 अंसेष्वेषां नि मिमृक्षुर्कृष्टयः साकं जज्ञिरे स्वधया दिवो नरः ॥४॥  
 ईशानकृतो धुनयो रिशादसो वातान्विद्युतस्तविषीभिरकृत ।  
 दुहन्त्यूर्ध्वदिव्यानि धृतयो भूमिं पिन्वन्ति पयसा परित्रयः ॥५॥

té jajñire divá

riśhvāsa ukshāṇo rudrāsya mārýā ásurā arepásah | pāva-  
 kāsah śucayah sūryā iva sátvāno ná drapsíno ghorávarpa-  
 sah || 2 || yúvāno rudrá ajára abhogghāno vavakshúr ádhri-  
 gavaḥ párvatā iva | drīlhā cid víśvā bhúvanāni párthivā  
 prá cyāvayanti divyāni majmánā || 3 || citraír añjībhir vápu-  
 she vy āñjate vākshassu rukmāñ ádhi yetire śubhé | ánse-  
 shv eshām ní mimṛikshur riśhtāyah sākām jajñire śvadhāyā  
 divó naráh || 4 || īśānakṛito dhúnayo riśádaso vātān vidyútas  
 távishībhir akrata | duhánty ūdhar divyāni dhútayo bhū-  
 mim pinvanti páyasā párijrayah || 5 ||

॥७॥ पिन्वन्त्यपो मरुतः सुदानवः पयो घृतवद्विदथेष्वभुवः ।  
 अत्यं न मिहे वि नयन्ति वाजिनमुत्सं दुहन्ति स्तनयन्तमक्षितम् ॥६॥  
 महिषासो मायिनश्चित्रभानवो गिरयो न स्वतवसो रघुण्यदः ।  
 मृगा इव हस्तिनः खादथा वना यदारुणीषु तविषीरयुग्धम् ॥७॥

pínvanty apó marútaḥ sudánavaḥ páyo ghṛitávad vidá-  
 theshv ābhúvaḥ | átyam ná mihé ví nayanti vājínam útsam  
 duhanti stanáyantam ákshitam || 6 || mahisháso māyínaḥ ci-  
 trābhānavo giráyo ná svátavaso raghusyádaḥ | mṛigā iva  
 hastínah khādathā vānā yád āruṇishu távishīr áyugdhvam  
 || 7 ||

These (vital principles) lofty and strong, life-giving, free from spot and stain and radiant as the sun's rays are the off-springs of the vital cosmic elements; awful in form like giants, they cherish the spiritual elixir and, for the good of humanity, send down rains to this earth. 2

These vital principles are young and are slayers and subduers of evil forces and are also very progressive. And being irresistible they make all beings tremble with their mighty strength. Even the very strong men, of both earth and heaven, feel shaky before them. 3

With various glittering clouds they adorn and exhibit their splendour; for glamour they bind golden chains on their breast. They wear lances on their shoulders. To punish the wicked, they reveal themselves in the celestial region with their inborn strength. 4

They are loud-roarers, bestowers of strength, devourers of adversaries. They cause the winds to flow, they cause the lightnings to flash with their powers. These restless shakers drain the udders of the heavenly cow, and ever-wandering round, fill the earth with milk. 5

These very effective bounteous powers come to shower blessings as plentiful as the sacred ones available in solemn rites. They guide the clouds as if they were the horses to be trained, and milk the thundering cloud so that it may ever rain without stopping. 6

Mighty, with wondrous power and marvellously bright, strong like mountains, you guide swiftly on your way. O mighty powers, like wild elephants you consume the forests when you assume your strength among the bright red flames. 7

सिंहा इव नानदति प्रचेतसः पिशा इव सुपिशो विश्ववेदसः ।  
 क्षपो जिन्वन्तः पृषतीभिर्ऋष्टिभिः समित्सबाधः शवसाहिमन्यवः ॥८॥  
 रोदसी आ वेदता गणश्रियो नृषाचः शूराः शवसाहिमन्यवः ।  
 आ बन्धुरैष्वमतिर्न दर्शता विद्युन्न तस्थौ मरुतो रथेषु वः ॥९॥  
 विश्ववेदसो रयिभिः समोकसः संमिह्नास्तविषीभिर्विरिदिनः ।  
 अस्तार इष्टुं दधिरे गभस्त्योरनन्तशुष्मा वृषत्वादयो नरः ॥१०॥

siṅhā iva nānadati prācetasah piśā iva supiśo viśvā-  
 vedasah | kshāpo jīvantah pṛṣhatībhir ṛiṣṭībhiḥ sām it  
 sabādhah śāvasāhimanyavah || 8 || rōdasi ā vadatā gaṇaśriyo  
 nṛṣhācaḥ śūrāḥ śāvasāhimanyavah | ā vandhūreshv amātir  
 nā darsatā vidyūn nā tasthan maruto rātheshu vah || 9 ||  
 viśvāvedaso rayībhiḥ sāmokasah sāmniśāsas tāviśhībhir  
 virapṣmah | āstāra īshum dādhiरे gābhastyor anantāśuṣhmā  
 vṛṣhakhādayo nārah || 10 ||

॥८॥ हिरण्ययेभिः पविभिः पयोवृध उज्जिघ्नन्त आपथ्योऽ न पर्वतान् ।  
 मखा अयासः स्वसृतो ध्रुवच्युतो दुधकृतो मरुतो भ्राजदृष्टयः ॥११॥  
 घृष्टुं पावकं वनिनं विचर्षणिं रुद्रस्य सुनुं हवसां गृणीमसि ।  
 रजस्तुरै तवसं मारुतं गणमृजीषिणं वृषणं सध्वत श्रिये ॥१२॥  
 प्र नू स मर्तः शवसां जनों अति तस्थौ व ऊती मरुतो यमावत ।  
 अर्वेद्विर्वाजं भरते धना नृभिरापृच्छयं क्रतुमा क्षेति पुष्यति ॥१३॥

hiranyāyebhiḥ pavibhiḥ payovṛdha ūjjighnanta āpathyō  
 nā pārvatān | makhā ayāsah svasṛto dhruvacyūto dūdhra-  
 kṛto marūto bhrājadṛiṣṭayah || 11 || ghrīṣhum pāvakam  
 vanīnam vicarṣhaṇim rudrasya sūnūm havasā gṛṇīmasi |  
 rajastūraṁ tavasam mārutaṁ gaṇam ṛijīṣhīṇam vṛṣhaṇam  
 saścata sriyē || 12 || prā nū śa mārtaḥ śāvasā jānān āti ta-  
 sthañ va ūtī maruto yām āvata | ārvadbhir vājam bharate  
 dhānā nṛībhir āpṛichyam krātum ā ksheti pūshyati || 13 ||

Exceedingly vigilant, these vital principles roar like a lion, glamorous with glittering ornaments; and these all-knowing, valorous and glorious ones may combine amongst themselves like the spotted deer and attack evils with the fury of a serpent. 8

These vital principles march in a group, befriending and protecting men through strength and attacking with the fury of a serpent, bless the earth and heaven. The lightning appears to be seated on the aura of vitality consisting of these vital principles, with its glory seen from every side. 9

These vital principles, endowed with mighty vigour, dwelling in the prime source of wealth and wisdom, possess the treasure of all precious virtues. They are brave masters of infinite powers and promoters of all sweet melodies. Like archers, they have laid their arrows on their arms. 10

These divine vital principles with golden fellies augment the rain and drive the big clouds asunder as elephants. These are self-moving, brisk and unwearied and they overthrow even the firm hills; and they with bright lances make all things reel. 11

With prayers we invoke the group of cosmic vital principles, the brisk, the bright, the worshipful and always active. May we cleave to the strong band of vital principles for happiness, as these principles are vigorous, impetuous and offer exhilarating boons. 12

O vital principles, verily, the man whom you guard with your help surpasses all mankind in strength. Then he performs beneficial and glorious acts, and blessed with your power he thus attains wealth, renown and prosperity. 13



चर्कृत्यै मरुतः पृत्सु दुष्टरै युमन्तं शुष्मै मघवत्सु धत्तन ।  
 धनस्पृतमुक्थ्यं विश्वचर्षणिं लोकं पुष्येम तनयं शतं हिमाः ॥१४॥  
 नू धिरं मरुतो वीरवन्तमृतीषाहं रयिमस्मासु धत्त ।  
 सहस्रिणीं शतिर्न शशुवांसै प्रातर्मक्षू धियावसुर्जगम्यात् ॥१५॥

carkṛītyam marutaḥ pṛitsā dushṭāraṁ dyumāntaṁ śuśhmaṁ  
 maghāvatsu dhattana | dhanasprītaṁ ukthyāṁ viśvācarsha-  
 ṇiṁ tokāṁ puśhyema tānayaṁ śatāṁ hīmaḥ ॥ 14 ॥ nū  
 śhṭhīraṁ maruto vīrāvantaṁ rītiśhāhaṁ rayīm asmaśsu  
 dhatta | sahasrīṇaṁ śatīnaṁ śaśuvāṁsāṁ prātār - ॥ 15 ॥

[ अथ द्वादशोऽनुवाकः ॥ ]

( ६५ ) पञ्चपष्ठितमं सूक्तम्

( १-१० ) दशार्चस्यास्य सूक्तस्य शाक्त्यः पराशर ऋषिः । अग्निदेवता । द्विपदा विराट् छन्दः ॥

॥९॥ पश्वा न तायुं गुहा चतन्तं नमो युजानं नमो वहन्तम् । १  
 सजोषा धीराः पदैरनुं ग्मन्नुप त्वा सीदन्विश्वे यजत्राः ॥१॥ २  
 ऋतस्य देवा अनु व्रता गुर्भुवत्परिष्टिर्द्यौर्न भूम । ३  
 वर्धन्तीमार्पः पन्वा सुंशिश्मिमतस्य योना गर्भे सुजातम् ॥२॥ ४  
 पुष्टिर्न रण्वा क्षितिर्न पृथ्वी गिरिर्न भुज्म क्षोदो न शंभु । ५  
 अत्यो नाज्मन्तसर्गप्रतक्तः सिन्धुर्न क्षोदुः क ई वराते ॥३॥ ६  
 जामिः सिन्धूनां भ्रातेव स्वस्वामिभ्यान्न राजा वनान्यत्ति । ७  
 यद्वातजूतो वना व्यस्थादुमिहं दाति रोमा पृथिव्याः ॥४॥ ८

65

Paśvā nā tāyūṁ gūhā cātantaṁ nāmo yujānāṁ nāmo  
 vāhantaṁ | sajōśhā dhīrāḥ padair ānu gmann ūpa tvā sīdan  
 viśve yājatraḥ ॥ 2 ॥ rītāsya devā ānu vratā gur bhūvat pā-  
 rishtīr dyaūr nā bhūma | vārdhantīm āpaḥ panvā sūśiśvin  
 rītāsya yonā gūrbhe sūjātaṁ ॥ 4 ॥ puštīr nā raṇvā kshītīr  
 nā pṛithvī girīr nā bhūjma kshódo nā śambhū | átyo nāj-  
 man sārgaprataктаḥ | sīndhur nā kshódaḥ ká īm varāte  
 ॥ 6 ॥ jāmiḥ sīndhūnām bhrāteva svāśrām ībhyān nā rájā  
 vānany atti | yād vātajūto vānā vy āsthād agnīr ha dāti  
 rómā pṛithivyāḥ ॥ 8 ॥



O vital principles, may our familiarity with your mysteries make our children and grandchildren to be praiseworthy, glorious, invincible, brilliant, rich and strong. May we, thereupon, live a hundred winters, with our prosperous family. 14

O vital principles, may we be able to harness your powers for being durable and formidable, and also ever-increasing in hundred and thousand ways. Enriched with prayers, may this knowledge come to us soon. 15

## 65

All wise holy worshippers together, with reverence, track you (fire-divine) like a thief lurking in a dark cave with a stolen cow. They establish communion with you and keep your company. 1

Submitting to the ways of holy law, the enlightened seekers try hard to find the true path. The earth became as blissful as heaven. The sacred acts enfold and feed that babe (fire-divine) born (discovered) nobly in the womb of the holy laws. 2

This newly-born babe (fire-divine) is attractive like food, vast as the earth, benevolent like the fruit-bearing hill and delightful as water; it is further swift like a galloping horse. It rushes like a fast-flowing stream or river. Who can check its course? 3

It (the fire-divine) is like a kind kinsman of the waters and like a brother to his sisters. It consumes wood as a king of the state consumes the enemy. Urged by the wind, it spreads in the forest and shears the hair (i.e. the trees) of the earth. 4

श्वसित्यप्सु हंसो न सीदन्क्त्वा चेतिष्ठो विशासुषर्भुत । ९  
सोमो न वेधा ऋतप्रजातः पशुर्न शिश्वा विभुर्दुरिभाः ॥५॥ १०

śvāsity apsu haṁśo nā sīdan krātvā  
cētishtho viśām usharbhūt | sómo nā vedhā ritāprajātaḥ  
paśūr nā śśvā vibhūr dūrēbhāḥ ॥ 10 ॥

( ६६ ) ऋषिहितम् सूक्तम्

(१-१०) दशर्षत्यास्य सूक्तस्य शाकत्याः पराशरः ऋषिः । अग्निदेवता । विषया विराट् छन्दः ॥

॥१०॥ रयिर्न चित्रा सूरौ न संदगायुर्न प्राणो नित्यो न सूनुः । १  
तक्का न भूर्णिर्वना सिषक्ति पयो न धेनुः शुचिर्विभावा ॥१॥ २  
दाधार क्षेममोको न रण्वो यवो न पक्को जेता जनानाम् । ३  
ऋषिर्न स्तुभ्वा विक्षु प्रशस्तो वाजी न प्रीतो वयो दधाति ॥२॥ ४  
दुरोकशोचिः क्रतुर्न नित्यो जायेव योनावरं विश्वस्मै । ५  
चित्रो यदभ्राट्छेतो न विक्षु रथो न रुक्मी त्वेषः समत्सु ॥३॥ ६  
सेनेव सृष्टामं दधात्यस्तुर्न दियुत्वेषप्रतीका । ७  
यमो ह जातो यमो जनिष्व जाः कनीनां पतिर्जनीनाम् ॥४॥ ८  
त वञ्चराथा वयं वसत्यास्तं न गावो नक्षन्त इद्धम् । ९  
सिन्धुर्न क्षोदः प्र नीचीरेनोन्नवन्त गावः स्वर्दृशीके ॥५॥ १०

66

Rayīr nā citrā sūro nā saṁdṛig āyur nā prāṇó nītyo  
nā sūnūḥ | tākvā nā bhūrṇir vānā śishakti páyo nā dhenūḥ  
śúcir vibhāvā ॥ 2 ॥ dādharā kshémam óko nā raṇvó yávo  
nā pakvó jēta jānānām | řishir nā stūbhivā vikshū praśastó  
vājí nā prító váyo dadhati ॥ 4 ॥ durókaśociḥ krátur nā  
nītyo jayēva yónav āraṇ víśvasmai | citró yád ábhrāt  
chvetó nā vikshū rátho nā rukmí tveshāḥ samátsu ॥ 6 ॥ sé-  
neva śrishṭāmam dadhāty ástur nā didyūt tveshāpratikā |  
yamó ha jató yamó jānitvam jārāḥ kanínām pátir jānínām  
॥ 8 ॥ tām vaṣ carāthā vayām vasatyástaṁ nā gávo ná-  
kshanta iddhām | síndhur nā kshódah prā nícīr ainon ná-  
vanta gávaḥ svār dṛīśike ॥ 10 ॥

This fire-divine born of ever true laws, mighty and shining far and near, refresher like a spiritual elixir and awakener of all the people in the morning by its attributes, grows like young creatures and swims in the stormy floods of the world like a swan. 5

## 66

This fire-divine is splendid like varied wealth; it is again like a seer amongst the learned men; it is vigorous like the life-breath; it is again always dear like one's own son; it is like a cow who yields milk. It is pure and refulgent when it spreads in the forest. 1

It offers safety, bestows joy like one's own mansion. It is like ripened corn and the conqueror of men. Like a seer it inspires devotion. It has universal fame among all men. Like a steed it is friendly and bestows life and prosperity on all. 2

This fire-divine has flames unbearable to behold. It is active and like eternal might, comforting like a wife at home; when it shines it becomes brilliant like the sun. It roars like a gold-decked vehicle and helps to win the battle of life. 3

This fire-divine strikes like a dart shot forth and like an archer's arrow tipped with flame. It is master of all that are born, and those to be born. It is the lover of maidens and the Lord of mothers. 4

To this fire-divine, lead all our ways; moving or stationary, may we attain this kindled fire-divine as cows their home at eve. This fire drives flames, as floods their swell; the rays rise up to commingle with the radiance visible in the sky. 5

( ६७ ) सप्तषष्ठितमं सूक्तम्

( १-१० ) दशार्चस्यास्य सूक्तस्य शाक्त्यः पराशर ऋषिः । अग्निदेवता । द्विपदा विराट् छन्दः ॥

॥११॥

वनेषु जायुर्मतेषु मित्रो वृणीते श्रुष्टिं राजेवाजुर्यम् । १  
 क्षेमो न साधुः क्रतुर्न भद्रो भुवत्स्वाधीर्होता हव्यवाट् ॥१॥ २  
 हस्ते दधानो नृम्या विश्वान्यमे देवान्धाद्रुहा निषीदन् । ३  
 विदन्तीमत्र नरो धियं धा हृदा यत्तष्टान्मन्त्राँ अशीसन् ॥२॥ ४  
 अजो न क्षां दाधार पृथिवीं तस्तम्भं द्यां मन्त्रेभिः सत्यैः । ५  
 प्रिया पदानि पश्वो नि पाहि विश्वायुरग्ने गुहा गुहं गाः ॥३॥ ६

67

Vāneshu jāyūr mārteshu mitró vṛṇītē śrusṣṭīm rájevā-  
 juryām | kshémo ná sādhuḥ krátur ná bhadró bhúvat sva-  
 dhír hótā havyavát || 2 || hāste dādhanō nṛimā́ viśvāny  
 āme devān dhād gūhā nishīdan | vidāntīm ātra náro dhi-  
 yamdhā hridā yāt tashtān māntrāñ āśāsan || 4 || ajó ná  
 kshām dādhāra prithivīm tastāmbha dyām māntrebhiḥ sa-  
 tyāñ | priyā padāni paśvó ní pāhi viśváyur agne guhá  
 gūham gāḥ || 6 ||

य ईं चिकेत गुहा भवन्तमा यः ससाद् धारामृतस्य । ७  
 वि ये चूतन्त्युता सर्पन्त आदिहंसूनि प्र ववाचास्मै ॥४॥ ८  
 वि यो वीरुत्सु रोधन्महित्वोत प्रजा उत प्रसूष्वन्तः । ९  
 चित्तिरपां दमे विश्वायुः सञ्जैव धीराः संमाय चक्रुः ॥५॥ १०

yā īm cikéta gūhā bhāvantam ā yāḥ sa-  
 sāda dhārām ṛitāsya | ví yé cṛitānty ṛitā sápanā ád íd  
 vāsūni prā vavācāsmāi || 8 || ví yó vīrútsu ródhan mahi-  
 tvótā prajā utā prasūshv antāḥ | cīttir apām dāme viśvā-  
 yuḥ sādmeva dhīrāḥ sammāya cakruḥ || 10 ||

## 67

Victorious in the wood, friend among men, benign like a saint, benefactor like a pious deed, he (the inner fire-divine) claims obedience as a King. He himself is invoker and honours those who invoke. May this bearer of offerings be considerate to us. 1

He bearing in his hand all manly might, shuts himself up in deep hollows (of inner cavity of heart). But he delegates his strength to the true seekers. When these sage's pray with heartfelt devotion, they realize this divine-fire through deep meditation. 2

He himself, eternal and unborn, holds the broad earth up; and with his divine will sustains the sky. O fire-divine, may you preserve these spots, loved by all creatures. Verily, you are the life force of even the remotest corners hidden in deep caves. 3

Whosoever know him (the inner fire), hidden in far off places, who constantly submit to the holy law and who adore him, with sacred hymns, truly God blesses them with true guidance to attain wealth. 4

This fire-divine lives within herbs, and within each fruitful mother and each babe she bears. Wise sages worship this inner fire-divine, universally present in all actions and thoughts, as it were their own self. 5



( ६८ ) अष्टपष्ठितमं सूक्तम्

( १-१० ) दशार्चस्यास्य सूक्तस्य शाक्त्यः पराशर ऋषिः । अभिदेवता । द्विपदा विराट् छन्दः ॥

॥१२॥

श्रीणन्नूपं स्थादिवै भुरण्युः स्थातुश्चरथमकृन्व्यूर्णोत् ।  
 परि यदेषामेको विश्वेषां भुवद्देवो देवमना महित्वा ॥१॥  
 आदिते विश्वे क्रतुं जुषन्त शुष्काद्यद्देव जीवो जनिष्ठाः ।  
 भजन्त विश्वे देवत्वं नाम ऋतं सपन्तो अमृतमेवैः ॥२॥

68

Srinānn ūpa sthād divam bhuranyū sthātīṣ carāthan  
 aktūn vy ūrnot | pāri yād eshām ēko vīṣveshām bhūva  
 devó devānām mahitvā || 2 || ād it te vīṣve krātum jushant  
 śúshkād yād deva jīvo jānishṭhāḥ | bhājanta vīṣve deva  
 tvām nāma rītām śāpanto amṛitam évaiḥ || 4 ||

ऋतस्य प्रेषां ऋतस्य धीतिर्विश्वायुर्विश्वे अपीसि चक्रुः ।  
 यस्तुभ्यं दाशायो वा ते शिक्षात्तस्यै चिकित्वात्रयिं दयस्व ॥३॥  
 होता निषत्तो मनोरपत्ये स चिन्वासां पती रयीणाम् ।  
 इच्छन्त रेतो मिथस्तनूषु सं जानत स्वैर्दक्षैर्मूराः ॥४॥  
 पितुर्न पुत्राः क्रतुं जुषन्त श्रोषन्ते अस्य शासं तुरासं ।  
 वि रायं और्णोदुरं पुरुक्षुः पिपेश नाकं स्तभिर्दमूनाः ॥५॥

rītāsya pré

shā rītāsya dhītīr viśvāyur vīṣve āpānsi cakruḥ | yās tū  
 bhyam dāśād yó vā te śikshāt tāsmai cikitvān rayīm da-  
 yasva || 6 || hótā nīshatto mánor āpatye sá cin nv āśām pāt  
 rayīṇām | ichánta réto mithās tanūshu sām jānata svaī  
 dākshair āmūrāḥ || 8 || pitúr ná putráḥ krātum jushanta  
 śróshan yé asya śāsam turāsaḥ | ví rāya anṛnod dúraḥ  
 purukshuh pipēsa nákam śrībhir dāmūnāḥ || 10 ||

The fire-divine, bearer of offerings, ascends to heaven and covers all that stands or moves on earth and unveils nights with his lustre. And thus he attains eminence and greatness among all other divinities. 1

The divine consciousness of God reveals itself as the divine-fire and is further manifested as the terrestrial fire, produced by the attrition of dried substances, and all men greet the fire as it comes out; O fire-divine, may we attain fame, truth and divinity by praising you and by singing hymns that reach you. 2

This fire is the inspirer and preserver of the eternal law. It imparts life to all and helps to perform sacred works. May you vouchsafe his wealth, whosoever brings oblation and gifts to you, and knows the proper use. 3

You have, O divine fire, abided with the first man and his later descendants as the invoker; you alone are the lord of all treasures. Men yearning for children to prolong their line look for their vigour in you, and they are not disappointed in their expectations. 4

Those who obey the command of this fire-divine attain their objective like those sons who obey their father. For them, who acted on his command, he being himself rich, opened the doors of his treasure. Also, he, the source of light, decked heaven's vault with stars. 5

( ६९ ) एकोनसप्ततितमं सूक्तम्

( १-१० ) दशर्वस्यास्य सूक्तस्य शाकत्यः पगाशर ऋषिः । अग्निदेवता । द्विपदा विराट् छन्दः ॥

॥ २ ३ ॥

शुक्रः शुशुक्रौ उषो न जारः पप्रा समीची दिवो न ज्योतिः । १  
 परि प्रजातः कृत्वा बभूथ भुवो देवानां पिता पुत्रः सन् ॥ १ ॥ २  
 वेधा अहंसो अग्निर्विजानन्नूधर्न गोनां स्वाद्यां पितृनाम् । ३  
 जने न शेवं आहूर्यः सन्मध्ये निषत्तो रण्वो दुरोणे ॥ २ ॥ ४

69

Sukráḥ śusukvāñ ushó ná jārāḥ paprá samīcī divó ná  
 jyótiḥ | pári prajātaḥ krátvā babhūtha bhúvo devānām pitā  
 putráḥ sán || 2 || vedhā ádripto agnír vijānān ūdhar ná  
 gónām svádmā pitūnām | jāne ná śeva āhúryaḥ sán mādhye  
 nīshatto raṇvó duroṇé || 4 ||

पुत्रो न जातो रण्वो दुरोणे वाजी न प्रीतो विशो वि तारीत् । ५  
 विशो यदक्ले नृभिः सनीळा अग्निर्देवत्वा विश्वान्यश्याः ॥ ३ ॥ ६  
 नकिष्ट एता व्रता भिनन्ति नृभ्यो यदेभ्यः श्रुष्टिं चकर्थ । ७  
 तत्तु ते दंसो यदहन्तसमानैर्नृभिर्यद्युक्तो विवे रपांसि ॥ ४ ॥ ८  
 उषो न जारो विभावोस्रः संज्ञातरूपश्चिकेतदस्मै । ९  
 त्मना वहन्तो दुरो व्यृण्वन्नवन्त विश्वे स्वर्हृशीके ॥ ५ ॥ १०

putró ná jātó raṇvó duroṇé  
 vājī ná prītó viśo ví tārit | viśo yád áhve nṛbhiḥ sánīlā  
 agnír devatvá víśvāny aśyāḥ || 6 || nákish ṭa etā vratā mi-  
 nanti nṛbhyo yád ebhyaḥ śrushtīm cakārtha | tát tú te  
 dāṅso yád áhan samānair nṛbhir yád yuktó vivé rāpānsi  
 || 8 || ushó ná jāró vibhāvósraḥ sámjñātarūpaḥ ciketad  
 asmai | tmānā váhanto dúro vy ṛṇvan nāvanta víśve svár  
 dhṛīśike || 10 ||

## 69

He, the supreme fire, is bright and splendid like the sun, the lover of dawn. He has filled the two united worlds (earth and interspace) with His light. Soon after your discovery, O terrestrial fire, through your ability and strength and merits, you encompassed all the universe. You are the father of the enlightened ones and yet you are a son since you were discovered by them (fire on the earth is the earliest discovery of man). 1

You, the supreme fire, are the sage, the humble, and the one who discerns; and like the cow's udder, you are the giver of sweetness to food. When invoked, you grace the place of worship by your presence and diffuse happiness amongst people like a benevolent man. 2

You are dear in the home like a lovely son, first-born and like a strong beam, you take people across their miseries. Whenever men invoke it or him, may this fire gain all celestial powers. 3

Since you have been granting help to law-abiding people, no evil can break your holy laws. This is a matter of pride for you that, assisted by your followers, you always drive off and demolish the intruders. 4

O fire, you are radiant like the dawn's lover, the sun, spreading light, and you are well-known as being hued like the morn. May your flames, themselves bearing oblations, open the doors of sacred performances and ascend to the blissful heaven. 5

( ७० ) सप्ततितमं सूक्तम्

(१-११) एकादशार्चस्यास्य सूक्तस्य शाक्त्यः पराशरः क्राविः । अग्निर्विषता । द्विषदा विराट् छन्दः ॥

॥१५॥

वनेम॑ पूर्वीर्यो॑ मनी॒षा अ॒ग्निः सु॒शोको॑ विश्वान्य॑श्याः । १  
 आ दै॒व्यानि॑ व्रता चिकित्वा॑ना मानुष॑स्य जने॒स्य जन्म॑ ॥१॥ २  
 गर्भो॑ यो अ॒पां गर्भो॑ वना॒नां गर्भश्च॑ स्था॒तां गर्भश्च॑रथाम् । ३  
 अद्रौ॑ चिदस्मा अ॒न्तर्दु॒रोणे॑ वि॒शां न वि॒श्वो अ॒मृतः॑ स्वा॒धीः ॥२॥ ४  
 स हि क्ष॒पावौ॑ अ॒ग्नी रयी॑णां दा॒शद्यो॑ अ॒स्मा अरं॑ सु॒क्तैः । ५  
 ए॒ता चिकित्वा॑ भूमा॒ नि पा॑हि दे॒वानां॑ जन्म॒ मर्ता॑श्च वि॒द्वान् ॥३॥ ६

70

Vanéma pūrvīr aryó manīshā agnīḥ suśoko víśvāny  
 asyāḥ | ā daívyāni vratā cikitvān ā mānushasya jánasya  
 jánma || 2 || gárbho yó apām gárbho vānānām gárbhaṣ ca  
 sthātām gárbhaṣ carāthām | ádrau cid asmā antár duroné  
 viśām ná víśvo amṛtaḥ svādhīḥ || 4 || sá hí kshapāvāñ agnī  
 rayīnām dáśad yó asmā áram sūktaḥ | etā cikitvo bhūmā  
 ní páhi devānām jánma mártāñṣ ca vidvān || 6 |

वर्ध॑न्यं पूर्वीः क्ष॒पो वि॒रूपाः स्था॒तुश्च॑ रथ॑मृतप्रवीतम् । ७  
 अ॒रा॒धि हो॒ता स्व॑र्निर्व॒त्तः कृ॒ष्वन्वि॑श्वान्यपौ॒सि स॒त्या ॥४॥ ८  
 गो॒षु प्र॒शस्ति॑ वने॒षु धि॒षे भर॑न्त॒ विश्वे॑ ब॒लिं स्व॑र्णः । ९  
 वि त्वा॒ नरः॑ पु॒रुत्रा॑ स॒प॒र्यन्पि॑तुर्न जि॒भ्रेर्वि॑ वेदो॒ भर॑न्त ॥५॥ १०  
 सा॒धुर्न गृ॒ध्रर॑स्तैव॒ शूरो॑ याते॒व भी॑मस्त्वेषः॒ सम॑स्तु ॥६॥ ११

vārdhān

yām pūrvīḥ kshapó vírūpā sthātúṣ ca rátham ṛitápra-  
 vitam | árādhi hótā svār nīshattaḥ kṛiṇvān víśvāny ápāñsi  
 satyā || 8 || góshu práśastim vāneshu dhishe bháranta víśve  
 balīm svār naḥ | ví tvā náraḥ purutrā saparyan pitúr ná  
 jívrer ví védo bharanta || 10 || sādhubr ná gṛidhnúr ásteva  
 súro yáteva bhímás tvesháh samátsu || 11 ||



## 70

We invoke abundance of all sorts from the fire-divine, approachable by meditation, radiant, useful and lustrous. He regulates all our sacred acts. He is the observer of the cosmic laws and knows the secrets of the birth of mortal men. <sup>1</sup>

He is the life-force of the waters, of the woods, of all things that move not and that move. He is present on the rocks and equally in the mansions. May this immortal fire be benevolent to mankind, like a king to his subjects. <sup>2</sup>

Shining even in the nights, the fire-divine grants prosperity to the man who serves him readily with sacred songs. May this fire-divine, who is all-knowing, and who determines the secrets of birth of both men and gods, protect these beings on this earth with tender care. <sup>3</sup>

Whom many dawns and nights of different hues give strength, and whom, invested with eternal law, all things movable and otherwise, augment, may this fire-divine be worshipped so that our sacred efforts become fruitful. <sup>4</sup>

May the fire-divine confer excellence upon our valued cows. May all men bring us acceptable tribute; they have been serving you in many ways and have also been receiving from you the riches as if from their own father's wealth. <sup>5</sup>

He is honoured like a perfect gentleman; He is brave like a skilled and bold soldier; He is fierce like an avenger. Therefore, He shines among all adversaries. <sup>6</sup>

( ७१ ) एकसप्ततितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य शाक्त्यः पराशर ऋषिः । अग्निर्वेता । त्रिष्टुप् छन्दः ॥

॥१५५

उप प्र जिन्वन्नुशतीरुशन्तं पतिं न नित्यं जनयः सनीळाः ।  
 स्वसारः श्यावीमरुषीमजुमश्चित्रमुच्छन्तीमुषसं न गावः ॥१॥  
 वीळु चिद्वृद्धा पितरो न उक्थैरद्रिं रुजन्नङ्गिरसो रवेण ।  
 चक्रुर्विवो बृहतो गातुमस्मे अहुः स्वर्विविदुः केतुमुखाः ॥२॥  
 दधन्तुतं धनयन्नस्य धीतिमादिदुर्यो दिधिष्वो३ विभृत्राः ।  
 अतृप्यन्तीरपसो यन्त्यच्छा देवाञ्जन्म प्रयसा वर्धयन्तीः ॥३॥

71

Úpa prá jinvann usatír usántam pátiṃ ná nityam já-  
 nayah sánilāḥ | svásārah syāvīm árushīm ajushrañ citráṃ  
 uchántīm ushásam ná gávah || 1 || vilú cid dṛiḥá pitáro na  
 ukthaír ádrim rujann āṅgirasó rávena | cakrúr divó bṛiható  
 gātúm asmé áhah svār vividuḥ ketúm usrāḥ || 2 || dádhan  
 ritám dhanáyann asya dhítim ád íd aryó didhishvó víbhṛi-  
 trāḥ | átrishyantír apáso yanty áchá devāñ jánma práyasā  
 vardháyantīḥ || 3 ||

मथीद्यदीं विभृतो मातरिश्वा गृहेगृहे ज्येतो जेन्यो भूत ।  
 आदीं राज्ञे न सहीयसे सचा सन्ना दृत्यं भृगवाणो विवाय ॥४॥  
 महे यत्पित्र ई रसं दिवे करवं त्सरत्पृश्न्यंभ्रिकित्वान् ।  
 सृजदस्ता घृषता दिद्युमस्मै स्वायीं देवो दुहितरि त्विषिं धातु ॥५॥

máthid yád im víbhṛito mātariśvā grihé  
 -grihe syetó jényo bhút | ád im rájñe ná sáhiyase sácā  
 sánn á dūtyām bhrígavāṇo vivāya || 4 || mahé yát pitrá im  
 rásam divé kár áva tsarat priṣanyas cikiván | srijád ástā  
 dhṛishatā didyúm asmai sváyām devó duhitári tvíshim  
 dhāt || 5 ||

## 71

As wives love their husbands, just as the cows love to behold the dark and bright coloured dawn breaking forth, so may our contiguous fingers, like sisters living in one home, adore the bright-coloured reverential fire-divine. <sup>1</sup>

When our sires, the fire-priests, burst open the firmly set mountain-like fortress of ignorance with the resounding voice of hymns, they make for us a way to reach heavenly bliss and obtain the divine in the form of the beams of the morning to restore the lost wisdom. <sup>2</sup>

The sages, abiding in truth, secure the fire-divine and make its worship the source of wealth; and thence the opulent votaries preserve the fire and share it with them who are free from all desires and are assiduous in their worship. Such dedicated persons, sustaining people, learned and others, directly come into the contact of this fire-divine by their offerings. <sup>3</sup>

When the far-diffused atmospheric air excites the fire, it grows brighter and manifests in every house. Then the illustrious sages prevail upon it to function as a messenger, just as an ambassador is commissioned by a friendly prince to his more powerful (conqueror). <sup>4</sup>

When the worshipper offers the oblations of elixir to his mighty illustrious protector (that is the fire), none else could dare steal the offerings, since the fire, the archer, sends its blazing arrow from its dreadful bow. Having risen thus to the sun, they come back to us as the splendour of its own daughter (the morning dawn). <sup>5</sup>

॥१९॥ स्व आ यस्तुभ्यं दम आ विभाति नमो वा दाशोदुशतो अनु द्यून् ।  
 वधौ अग्ने वयो अस्य द्विवर्हा यासद्वाया सरथं यं जुनासि ॥६॥  
 अग्निं विश्वा अभि पृक्षः सचन्ते समुद्रं न स्वतः सप्त यङ्क्षीः ।  
 न जामिभिर्वि चिकिते वयो नो विदा देवेषु प्रमतिं चिकित्वान् ॥७॥  
 आ यदिषे नृपतिं तेज आनदृष्टुचि रेतो निषिक्तं द्यौरभीके ।  
 अग्निः शर्धमनवद्य युवानं स्वाध्यं जनयत्सुदयच्च ॥८॥

svá á yás túbhyam dáma á vibhāti námo vā dāśād  
 uṣató ánu dyūn | vārdho agne váyo asya dvibárhā yásad  
 rāyá sarátham yám junāsi || 6 || agnīm víśvā abhi pṛikṣhaḥ  
 sacante samudráṁ ná sravátaḥ sapṭá yahvīḥ | ná jāmsbhir  
 ví cikite váyo no vidā devéshu prāmatim cikitvān || 7 || á  
 yád ishé nṛipátim téja ānat chūci réto nīshikṭam dyaúr  
 abhīke | agnīḥ śārdham anavadyám yúvānam svādhyāṁ  
 janayat sūdāyac ca || 8 ||

मनो न योऽध्वनः सद्य एत्येकः सत्रा सूरौ वस्व ईशे ।  
 राजाना मित्रावरुणा सुपाणी गोषु प्रियममृतं रक्षमाणा ॥९॥  
 मा नो अग्ने सख्या पित्र्याणि प्र मर्विष्ठा अभि विदुष्कविः सन् ।  
 नभो न रूपं जरिमा मिनाति पुरा तस्या अभिशस्तेरधीहि ॥१०॥

māno ná yó 'dhvanah sadyá éty  
 ékaḥ satrá sūro vásva īše | rájānā mitrávaruṇā supāṇī gó-  
 shu priyám amṛtam rākshamāṇā || 9 || má no agne sakhyā  
 pītryāṇi prá marshishthā abhī vidúsh kavīḥ sán | nábho  
 ná rūpám jarimā mināti purā tásyā abhīśaster ádhihi  
 || 10 ||

Whosoever kindles the fire at his own residence and daily offers the oblations with intense regards, may you, O fire, augmented in two ways (the middle and the peak points), increase his means of sustenance. May he, whom you send with his aura of glory to the battle, always return with wealth. <sup>6</sup>

All sacred viands wait on this fire-divine as the seven mighty rivers seek the ocean. Our people are not getting sufficient food. May you guide them properly through their experts to explore the means of procuring nourishment for them. <sup>7</sup>

When pure, radiant light emerges out of the supreme fire, then from the heaven descends the limpid moisture. The fire-divine urges strong, blameless and ever-young clouds to assist in the production of food. <sup>8</sup>

The radiant sun traverses alone swiftly on his journey to heaven with the speed of thoughts and becomes Lord of all riches. May the radiant sun and the ocean with bounteous hands become guardian of the precious nectar of our cattle. <sup>9</sup>

O fire-divine, sage as you are, endowed with deepest knowledge, may our ancestral friendship never break. Old age is like a gathering cloud; it impairs the body. May you come to destroy it before it destroys me. <sup>10</sup>



( ७२ ) द्विसप्ततितमं सूक्तम्

(१-१०) दशार्चस्यास्य सूक्तस्य शाक्त्यः पणशरः ऋषिः । अग्निर्वेवता । त्रिष्टुप् छन्दः ॥

॥१७॥

नि काव्या वेधसः शश्वतस्कर्हस्ते दधानो नर्या पुरुषि ।  
 अमिर्भुवद्रयिपती रयीणां सत्रा चक्राणो अमृतानि विश्वा ॥१॥  
 अस्मे वत्सं परि षन्तं न विन्दन्निच्छन्तो विश्वे अमृता अमूराः ।  
 श्रमयुवः पदव्यो धियंघास्तस्थुः पदे परमे चार्विभे ॥२॥  
 तिस्रो यदभे शरदुस्त्वामिच्छुचिं घृतेन शुचयः सपर्यान् ।  
 नामानि चिदधरे यज्ञियान्यसृदयन्त तन्वः सुजाताः ॥३॥  
 आ रोदसी बृहती वेविदानाः प्र रुद्रीयां जभ्रिरे यज्ञियासः ।  
 विदन्मती नेमधिता चिकित्वानग्निं पदे परमे तस्थिवांसम् ॥४॥  
 संजानाना उप सीदन्नभिजु पत्नीवन्तो नमस्यं नमस्यन् ।  
 रिरिक्वांसस्तन्वः कृष्वत स्वाः सखा सख्युर्निमिषि रक्षमाणाः ॥५॥

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Ní kāvya vedhásah śśsvatas kar háste dádhdhāno nāryā  
 purūṇi | agnīr bhuvad rayipātī rayīṇām satrā cakrānó  
 amṛtāni viśvā || 1 || asmé vatsām pári śhāntam ná vindann  
 ichānto víśve amṛitā ámurāh | sramayúvah padavyò dhi-  
 yamdhās tasthúh padé paramé cārv agnéh || 2 || tísro yád  
 agne śarādas tvām íc chūcim ghṛitēna śúcayah saparyān |  
 nāmāni cid dadhire yajñiyāny āsūdayanta tanvāh sújātāh  
 || 3 || ā ródasī bṛihatī vévidānāh prā rudrīyā jabhrire yajñi-  
 yāsaḥ | vidān mārto nemádhita cikitvān agním padé pa-  
 ramé tasthivānsam || 4 || sāmjanānā úpa sīdann abhijñú pá-  
 tñivanto namasyām namasyan | ririkvānsas tanvāh kṛiṇvata  
 svāh sákha sákhyur nimíshi rākshamānāh || 5 ||

॥१८॥

त्रिः सप्त यद्गुह्यानि त्वे इत्पदाविदुर्निहिता यज्ञियासः ।  
 तेभी रक्षन्ते अमृतं सजोषाः पशून् स्थातृश्चरथं च पाहि ॥६॥

trīḥ sapṭá yád gúhyāni tvé ít padāvidan níhita yajñi-  
 yāsaḥ | tébhi rakshante amṛitam sajóśhah paśūn ca sthātrīn  
 carātham ca páhi || 6 ||

Holding many gifts in His hands for devotees, He (fire-divine) accepts the immortal prayer of the sacred hymns. And even granting countless bounties, He is still the Lord of the treasures. <sup>1</sup>

The infallible wise men went in search but could not find the dear babe (the fire-divine) who is still around us. Worn and weary, following its track, the devoted men reached the lovely highest home of the supreme fire. <sup>2</sup>

O fire, the embodiment of purity, enlightened devotees served you with clarified butter for three autumns. Therefore, they earned remarkable fame for noble work, and thus having become newly-born, they purified their body and soul. <sup>3</sup>

These holy ones, having known the secret of the spacious earth and heaven, reveal the powers of cosmic energy, then these mortal seers, discerning at a distance, find the fire-divine standing in the loftiest station. <sup>4</sup>

They approach Him, single-minded, with their families kneeling before Him, and thus they reverentially adore Him. Then finding friendly and protective assurance in the twinkle of the eye of this divine, they sanctify their own body. <sup>5</sup>

As soon as the pious and holy devotees discover the three-seven mystic things and still unrevealed within you, they with deep meditation preserve immortality. May you be pleased with them and protect the life of all their plants and cattle. <sup>6</sup>

विद्वौ अग्ने वयुनानि क्षितीनां व्यानुषक्चुरुधो जीवसे धाः ।  
 अन्तर्विद्वौ अर्ध्वनो देवयानानतन्द्रो दूतो अभवो हविर्वाट् ॥७॥  
 स्वाध्वो दिव आ सप्त यङ्की रायो दुरो व्यृतज्ञा अजानन् ।  
 विदद्गव्यं सरमा दृळ्हमूर्वं येना नु कं मानुषी भोजते विट् ॥८॥  
 आ ये विश्वा स्वपत्यानि तस्थुः कृष्वानासो अमृतत्वाय गातुम् ।  
 मङ्क्षा महङ्गिः पृथिवी वि तस्थे माता पुत्रैरदितिर्धार्यसे वेः ॥९॥  
 अधि श्रियं नि दधुश्चारुमस्मिन्दिवो यदक्षी अमृता अकृष्वन् ।  
 अध क्षरन्ति सिन्धवो न सृष्टाः प्र नीचीरग्ने अरुषीरजानन् ॥१०॥

vidvāñ agne vayúnāni kshitinām vy  
 ānushák churúdhō jivāse dhāḥ | antarvidvāñ ádhvano deva-  
 yānān átandro dūtó abhavo havirvát || 7 || svādhyò divá ā  
 saptá yahví rāyó dúro vy řitajñā ajānan | vidád gávyaṃ  
 saramā drīḷhām ūrvām yēnā nú kam mānushī bhójate vīt  
 || 8 || ā yé vísvā svapatyāni tasthūḥ kṛiṇvānāso amṛitatváya  
 gātúm | mahnā mahádbhīḥ pṛithiví ví tasthe mātá putraír  
 áditir dhāyase vēḥ || 9 || ádhi śríyaṃ ní dadhuṣ cārum asmin  
 divó yád akshí amṛítā ákṛiṇvan | ádha ksharanti síndhavo  
 ná sṛiṣṭáh prá nícīr agne ārushiṛ ajānan || 10 ||

( ७३ ) त्रिसप्ततितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य शाकल्यः पराशर ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१९॥ रथिर्न यः पितृवित्तो वयोधाः सुप्रणीतिश्चिकितुषो न शासुः ।  
 स्योनशीरतिथिर्न प्रीणानो होतेव सद्य विघ्नतो वि तारीत् ॥१॥

Rayír ná yáh pitṛivittó vayodhāḥ supránītiṣ cikitúsho  
 ná śāsuh | syonāśír átithir ná pṛiṇānó hóteva sádma vi-  
 dható ví tārit || 1 ||

O fire-divine, aware of all things (or all actions) to be known, may you provide nourishment to every one for his life's subsistence. With all your knowledge of the intermediate path that leads to righteousness, may you become the diligent bearer of oblations. 7

The seven channels (two of eyes, two of ears, two of nose, and one of speech) full of wisdom, flow from the innermost illuminated region. The wise persons have known the door of the inner cavity where the treasure of the divine knowledge is concealed. For you, the divine consciousness has discovered the milk of knowledge, furnished by the sense-organs (the kine) with which the mankind is ever nourished. 8

It is imperative on them, who aspire to traverse on the path of immortality, to perform noble deeds. The unfragmentable mother earth strove with her magnitude to uphold (the world) along with her great sons for our sustenance. 9

When immortal powers of lustrous heaven made the two bright eyes (the sun and moon), they gave to it (the divine fire) the gift of beauteous sparkling glory, which flowed forth in all directions like rushing rivers,—O fire-divine, thus to reveal you. 10

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The fire-divine is the giver of food like patrimonial riches, and further, it is our guide like instructions coming forth from a man of wisdom to lead us through; it is also loved like a guest who is received well in the house with respect. May it as a priest, bring prosperity to the house of the worshippers. 1

देवो न यः सविता सत्यमन्मा कृत्वा निपाति वृजनानि विश्वा ।  
 पुरुप्रशस्तो अमतिर्न सत्य आत्मेव शेवो दिधिषाय्यो भूत् ॥२॥  
 देवो न यः पृथिवीं विश्वधाया उपक्षेति हितमित्रो न राजा ।  
 पुरःसदः शर्मसदो न वीरा अनवद्या पतिजुष्टेव नारी ॥३॥  
 तं त्वा नरो दम आ नित्यमिद्धमग्ने सचन्त क्षितिषु ध्रुवासु ।  
 अधि द्युम्नं नि दधुर्भूर्यस्मिन्भवा विश्वायुर्ध्रुवो रयीणाम् ॥४॥  
 वि पृक्षो अग्ने मघवानो अश्रुर्वि सूरयो ददतो विश्वमायुः ।  
 सनेम वाजं समिथेष्वर्यो भागं देवेषु श्रवसे दधानाः ॥५॥

devó ná yáh savitá satyámanmā krátvā  
 nipāti vṛijánāni víśvā | purupraṣastó amátir ná satyá ātméva  
 sévo didhisháyyo bhūt || 2 || devó ná yáh prithivīm viśvá-  
 dhāyā upakshéti hitámitro ná rájā | puraḥsádaḥ śarmasádo  
 ná vīrá anavadyā pátijushteva nāri || 3 || tám tvā náro dáma  
 ā nítym iddhám ágne sácanta kshítishu dhruvásu | ádhi  
 dyumnám ní dadhur bhúry asmin bhávā viśváyur dharúno  
 rayínām || 4 || ví príksho agne maghávāno asyur ví sūráyo  
 dádato víśvam áyuh | sanéma vájam samithéshv aryó.bhāgām  
 devéshu śrávase dádhānāḥ || 5 ||

॥२०॥ ऋतस्य हि धेनवो वावशानाः स्रद्धीः पीपयन्त द्युभक्ताः ।  
 परावतः सुमतिं भिक्षमाणा वि सिन्धवः समयां ससुरद्रिम् ॥६॥  
 त्वे अग्ने सुमतिं भिक्षमाणा दिवि श्रवो दधिरे यज्ञियांसः ।  
 नक्ता च चक्रुरप्सा विरूपे कृष्णं च वर्णमरुणं च सं धुः ॥७॥

ritásya hí dhenávo vávaśānāḥ smádūdhnīḥ pipáyanta  
 dyúbhaktāḥ | parāvataḥ sumatīm bhíkshamāṇā ví síndhavaḥ  
 samáyā sasrur ádrim || 6 || tvé agne sumatīm bhíkshamāṇā  
 diví śrávo dadhire yajñiyāsaḥ | náktā ca cakrúr ushásā  
 vírúpe kṛishnām ca várnām aruṇām ca sām dhuḥ || 7 ||



Like the sun, it (the fire-divine) is radiant, truth-incarnate and protector; with its powerful acts, it preserves its votaries in all encounters; like nature it is unchangeable; and like the self, it is the source of happiness; it is ever to be cherished. 2

It (the fire-divine) is radiant like the sun and dwells on this earth like a king surrounded by faithful friends. In its presence, men sit down as if they are the sons in their parent's. It is, again, like an irreproachable and loving wife. 3

O fire-divine, devotees always kindle you in secure permanent places in their homes. On you they lay abundant food. You are the source of life to all men, the bearer of abundant riches. 4

O fire-divine, may your rich worshippers win food, and may the learned persons, bringing oblations, gain a long life. May we acquire food from the wicked in battles, and distribute it to the virtuous. 5

The cows with full udders have brought us healthy and bright milk for drinking purposes. Loudly lowing, they have come to the sacred place of worship. Soliciting the favour of this divine fire, the rivers, have come from a great distance flowing under the rocks. 6

O fire divine, soliciting your favour (i.e. of Nature's forces), the cosmic sacrifices have gained glory in heaven. They have made night and dawn of different colours, and set the black and purple hues together. 7

यान्राये मर्तान्सुषूदो अग्ने ते स्याम मघवानो वयं च ।  
 छायेव विश्वं भुवनं सिसक्ष्यापप्रिवान्नोदसी अन्तरिक्षम् ॥८॥  
 अर्वद्विरग्ने अर्वतो नृभिर्नृन्वीरैर्वीरान्वनुयामा त्वोताः ।  
 ईशानासः पितृवित्तस्य रायो वि सूरयः शतहिमा नो अश्युः ॥९॥  
 एता ते अग्न उचथानि वेधो जुष्टानि सन्तु मनसे हृदे च ।  
 शक्रेम रायः सुधुरो यम तेऽधि श्रवो देवभक्तं दधानाः ॥१०॥

yān  
 rāyē mārtaṇ sūshūdo agne té syāma maghāvāno vayāṃ  
 ca | chāyēva viśvam bhūvanam sisakshy āpaprivān rōdasi  
 antāriksham || 8 || ārvadbhir agne ārvato nr̥bhir nr̥in vīrair̥  
 vīrān vanuyāmā tvótāḥ | īśānāsaḥ pitrivittāsyā rāyó vi sū-  
 rāyaḥ śatāhimā no aśyuh || 9 || etā te agna ucāthāni vedho  
 jūṣṭāni santu mānase hṛidé ca | śakēma rāyāḥ sudhūro  
 yāmam té 'dhi śrávo devābhaktam dādhanāḥ || 10 ||

[ मय प्रयोदशोऽनुवाकः ॥ ]

( ७४ ) चतुःसप्ततितमं सूक्तम्

(१-२) नवर्षस्यास्य सूक्तस्य राहुगणो गोतम ऋषिः । भूमिदेवता । गायत्री छन्दः ॥

॥२१॥ उपप्रयन्तो अध्वरं मन्त्रं वोचेमाग्नये । आरे अस्मे च शृण्वते ॥१॥  
 यः स्नीहितीषु पूर्यः संजग्मानासु कृष्टिषु । अरक्षहाशुषे गयम् ॥२॥  
 उत ब्रुवन्तु जन्तव उदभिर्वृत्रहाजनि । धनंजयो रणे रणे ॥३॥  
 यस्य दूतो असि क्षये वेषि हव्यानि वीतये । दुस्मत्कृणोष्यध्वरम् ॥४॥  
 तमित्सुहव्यमङ्गिरः सुदेवं सहसो यहो । जना आहुः सुबर्हिषम् ॥५॥

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Upaprayānto adhvarām māntram vocemāgnāye | āre  
 asmé ca srinvaté || 1 || yāḥ snīhitishu pūrvyāḥ saṃjagmā-  
 nāsu krishtishu | ārakshad dāśuṣhe gāyam || 2 || utā bru-  
 vantū jantāva úd agnir̥ vṛitrahājani | dhanamjayó raṇe-raṇe  
 || 3 || yāsyā dūtó āsi kshāye vēshi havyāni vītāye | dasmāt  
 krinóshy adhvarām || 4 || tām it suhavyām aūgirah̥ sudevām  
 sahaso yaho | jānā āhuḥ subarhiṣham || 5 ||

May we, the mortals, who worship you, O fire-divine, become opulent. You have conjoined earth and heaven and the mid-region and you provide shelter to the whole world like a shade. 8

Aided by you, O fire-divine, may we conquer rays with rays, men with men, and heroes with heroes. Becoming lords of the wealth, bequeathed by our fathers, may our learned men live a hundred winters. 9

May these, our hymns of praise, O sapient fire-divine, be pleasant to you in your heart and spirit. May we be competent to hold control on your riches, to be shared with the learned, duly distributed and regulated. 10

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While proceeding to the place of sacred worship let us sing hymns to the fire divine, who hears us even from afar; 1

Who, from time immemorial, has been preserving wealth for the worshipper, when malevolent men are assembled together to do harm. 2

Let men praise the fire-divine, as soon as generated,—the dispeller of ignorance and winner of wealth in every struggle of life. 3

You render his sacred worship acceptable in the house of the one where you love to be the messenger and whose offered gifts you convey for nourishment. 4

O fire-divine, the source of vitality, all men proclaim Him (fire of sacrifice) alone as fortunate, as the giver of offerings, the possessor of divine qualities and as the performer of sacred rites. 5

॥५॥ आ च वहसि तौ इह देवौ उप प्रशस्तये । हव्या सुश्वन्द्र वीतये ॥६॥  
 । गारुपब्दिरभ्यः शृण्वे रथस्य कच्चन । यदमे यासि दुत्यम् ॥७॥  
 त्वोतो वाज्यह्वयोऽभि पूर्वस्मादपरः । प्र दाश्वौ अमे अस्थात् ॥८॥  
 उत द्युमत्सुवीर्यं बृहदमे विवाससि । देवेभ्यो देव दाशुषे ॥९॥

ā ca vāhāsi tāu ihā devāu ūpa prāśastaye | havyā su-  
 scandra vītaye || 6 || nā yor upabdir āśvyaḥ śṛinvé rāthasya  
 kác caná | yád agne yāsi dūtyam || 7 || tvóto vājy áhrayo  
 'bhí pūrvasmād āparaḥ | prā dāśvāu agne asthāt || 8 || utá  
 dyumát suvīryam bṛihád agne vivāsasi | devēbhyo deva dā-  
 śuṣhe || 9 ||

( ७५ ) पञ्चस्तवितमं सूक्तम्

(१-५) पञ्चर्षस्यास्य सूक्तस्य गार्हगणो गोतम ऋषिः । अग्निदेवता । गायत्री छन्दः ॥

॥५॥ जुषस्व सप्रथस्तमं वचो देवप्सरस्तमम् । हव्या जुह्वान आसनि ॥१॥  
 अथा ते अङ्गिरस्तमामे वेधस्तम प्रियम् । वोचेम ब्रह्म सानसि ॥२॥  
 कस्तं जामिर्जनानाममे को दाश्वध्वरः । को ह कस्मिन्नसि श्रितः ॥३॥  
 त्वं जामिर्जनानाममे मित्रो असि प्रियः । सखा सखिभ्य ईड्यः ॥४॥  
 यजा नो मित्रावरुणा यजा देवौ ऋतं बृहत् । अमे यक्षि स्वं दमम् ॥५॥

75

Jushāsva saprāthastamam vāco devāpsarastamam | ha-  
 vyā jūhvāna āsāni || 1 || āthā te āṅgirastamāgne vedhastama  
 priyam | vocēma brāhṇia sānasī || 2 || kās te jāmīr jānānām  
 āgne kó dāśvādhvaraḥ | kó ha kāsminn asi śritāḥ || 3 || tvām  
 jāmīr jānānām āgne mitró asi priyāḥ | sākṣhā sākhibhya  
 īḍyah || 4 || yājā no mitrávarunā yājā devāu rītām bṛihát |  
 āgne yākshi svām dāmaḥ || 5 ||

May you bring here, O radiant fire-divine, the enlightened devotees to receive and accept our oblations for their food. 6

Whensoever you go on a mission of virtuous sages on a chariot (aura of glory) yoked with horses (beams), not a sound of movement is heard. 7

O fire-divine, the offerer protected by you becomes strong, and possessor of food, and shakes off the former feeling of inferiority, and is raised to a superior status. 8

Verily, O divine fire, you grant brilliance, vigour and abundance to those who give offerings to the divines (Nature's forces). 9

## 75

O foremost fire-divine, attend to our most favourable and delightful hymn and accept the offerings with grace. 1

O dearest amongst the fire-priests, foremost fire-divine, now may we recite our gratifying and most agreeable prayers to you. 2

O foremost fire-divine, who is your kin amongst men? Who is your worthy worshipper? Who indeed are you? And on whom do you depend? 3

O foremost fire-divine, indeed you are alone your kin amongst men, you are their beloved friend, a friend whom friends may supplicate. 4

O foremost fire-divine, may we worship you as the source of light and source of bliss and other divine virtues and perform the sacred rites in your own house. 5



( ७६ ) षट्सप्ततितमं सूक्तम्

( १-५ ) षड्वर्षस्यास्य सूक्तस्य गृह्यणो गोतम ऋषिः । अग्निर्वेवता । मिष्टुष् छन्दः ॥

॥२४॥

का त उपेतिर्मनसो वराय भुवदमे शंतमा का मनीषा ।  
 को वा यज्ञैः परि दक्षं त आप केन वा ते मनसा दाशेम ॥१॥  
 एहम इह होता नि षीदादब्धः सु पुरेता भवानः ।  
 अवतां त्वा रोदसी विश्वमिन्वे यजां महे सौमनसाय देवान् ॥२॥  
 प्र सु विश्वान्नक्षसो धक्ष्यमे भवा यज्ञानामभिः शस्तिपावा ।  
 अथा वह सोमपतिं हरिभ्यामातिथ्यमस्मै चकृमा सुदामै ॥३॥

76

Ká ta úpetir mánaso várāya bhúvad agne śamtamā ká  
 manishā | kó vā yajñāñḥ pári dáaksham ta āpa kēna vā te  
 mánasā dāśema || 1 || éhy agna ihá hótā ní śhidádabdhah  
 sú puraŕtā bhavā nah | ávatām tvā ródasī viśvaminvé yájā  
 mahé saumanasāya devān || 2 || prī sú viśvān raksháso dhá-  
 kshy agne bhávā yajñānām abhiṣastipāvā | áthā vaha só-  
 mapatim hárribhyām átithyām asmai cakṛimā sudāyne || 3 ||

प्रजावता वचसा वह्निरासा च हुवे नि च सत्सीह देवैः ।  
 वेषिं होत्रमुत पोत्रं यजत्र बोधि प्रयन्तर्जनितर्वसूनाम् ॥४॥  
 यथा विप्रस्य मनुषो हविर्मिद्वौ अयजः कविभिः कविः सन् ।  
 एवा होतः सत्यतर त्वमद्यामे मन्द्रया जुह्वा यजस्व ॥५॥

prajāvatā vācasā vāhnir āsā ca huvé ní ca satsihá devaṣḥ |  
 vēśhi-hotráṃ utá potráṃ yajatra bodhí prayantar janitar  
 vásūnām || 4 || yáthā víprasya mánusho havírbhir devāñ áya-  
 jah kavírbhiḥ kavíḥ sán | evá hotaḥ satyatara tvām adyā-  
 gne mandráyā juhvā yajasva || 5 ||

## 76

How may the mind draw near you to please you, O foremost divine ? What hymn of praise shall bring us greater blessings ? Who were the illustrious ones who gained your favour through worship ? How shall we pay you our reverent homage ? 1

Come hither, fire-divine; be with us as our guide and our ever-vigilant leader. May the all-pervading heaven and earth, love you. May you win favour for us from Nature's divines. 2

May you burn up all the obstructive forces, O fire-divine, and ward off evil powers from our sacred works. May you bring hither the Lord of divine bliss with his aura of glory. Let us welcome Him, the bounteous giver as our guest. 3

I invoke you, O consumer of sacred offerings for gaining progeny; stay among us along with other divinities. Yours is the task of a cleanser and a presenter. May you awaken us, O depository and generator of wealth. 4

O fire-divine, at the sacrifice performed by the ancients, you, as if a sage amongst sages, carried over the essence of ablutions to all Nature's divines. So again, may you today, O invoker of Nature's forces, disperse these oblations poured with an exhilarating ladle. 5

( ७७ ) सप्तसप्ततितमं सूक्तम्

( १-५ ) पञ्चर्वस्यास्य सूक्तस्य राहूगणो गोतम ऋषिः । अग्निदेवता । त्रिष्टुप् छन्दः ॥

॥२५॥

कथा दशेमाग्नये कास्मै देवजुष्टोच्यते भामिने गीः ।  
 यो मर्त्येष्वमृतं ऋतावा होता यजिष्ठ इत्कृणोति देवान् ॥१॥  
 यो अध्वरेषु शन्तम ऋतावा होता तमू नमोभिरा कृणुध्वम् ।  
 अग्निर्यद्वैर्मतीय देवान्स चा बोधाति मनसा यजाति ॥२॥  
 स हि क्रतुः स मर्यः स साधुर्मित्रो न भूदद्भुतस्य रथीः ।  
 तं मेधेषु प्रथमं देवयन्तीर्विश उप ब्रुवते दुस्समारीः ॥३॥

77

Kathā dāṣemāgnāye kāsmāi devājushṭocvate bhāmīne  
 gīḥ | yó mārtyeshv amṛita ṛitāva hótā yājishṭha it kṛiṇóti  
 devān || 1 || yó adhvareṣhu śāntama ṛitāva hótā tām ū ná-  
 mobhir ā kṛiṇudhvam | agnir yād vēr mārṭāya devān śā  
 cā bódhāti mānasa yajāti || 2 || śā hí krátuḥ śā mār्याḥ śā  
 sādhr̥ mitró ná bhūd ādḥutasya rathīḥ | tām médheshu  
 prathamām devayāntīr víśa ūpa bruvate dussamāriḥ || 3 ||

स नो नृणां नृतमो रिशादा अग्निर्गिरोऽवसा वेतु धीतिम् ।  
 तना च ये मघवानः शर्विष्ठा वाजप्रसूता इषयन्त मन्म ॥४॥  
 एवाग्निर्गोतमेभिर्ऋतावा विप्रेभिरस्तोष्ट जातवेदाः ।  
 स एषु द्युम्नं पीपयत्स वाजं स पुष्टिं याति जोषमा चिकित्वान् ॥५॥

śā no nṛiṇāṃ nṛitamō riśāda agnir girō 'vasā vetu dhītim |  
 tānā ca yē maghāvanāḥ śāvishṭha vājaprasūta ishāyanta  
 mánma || 4 || evāgnir gótamebhir ṛitāvā viprebhir astoshṭa  
 jātāvedāḥ | śā eshu dyumnām pīpayat śā vājam śā pushṭim  
 yāti jósham ā cikitvān || 5 ||

## 77

How shall we pay homage to the foremost divine ? What hymn, should we recite to Him, who is, God-loved, refulgent, deathless and true to law ? He, being the guide and performer of sacred rites, whilst present among men, conveys oblations to the cosmic powers. 1

Bring Him with reverence here. He is most propitious in sacred performances, true to law, and eager in convening worshippers. For the foremost divine, when He seeks other cosmic powers for mortals, knows them fully well and honours them with reverence. 2

He is an embodiment of action, and He is destroyer and reviver, and, like a friend, He is a true guide who carries with Him wondrous benefits. The reverential devotees, aspiring to attain divinity, address Him first in holy fire rituals. 3

May this fire-divine, foremost leader amongst men and the destroyer of adversaries, accept with love our hymns and our devotion. And may those who are affluent and whose strength is strongest, and by whom the food has been produced, also participate in this devotional service. 4

Thus, the fire-divine, true to order, and, by whom all mysteries become known, has been praised by the possessors of excellent wisdom. May He augment in them splendour and vigour. Observant as He lists, He gathers more nutritional strength. 5

( ७८ ) अष्टसप्ततितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य राहुगणो गोतम ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥२६॥ अभि त्वा गोतमा गिरा जातवेदो विचर्षणे । द्युन्नैरभि प्र णौनुमः ॥१॥  
 तमु त्वा गोतमो गिरा रायस्कामो दुवस्यति । द्युन्नैरभि प्र णौनुमः ॥२॥  
 तमु त्वा वाजसातममद्भिस्वद्धवामहे । द्युन्नैरभि प्र णौनुमः ॥३॥  
 तमु त्वा वृत्रहन्तमं यो दस्थैरवधूनुषे । द्युन्नैरभि प्र णौनुमः ॥४॥  
 अवोचाम रहूगणा अग्नये मधुमद्वचः । द्युन्नैरभि प्र णौनुमः ॥५॥

78

Abhí tvā gótamā girā jātavedo vícarshaṇe | dyumnaír  
 abhí prá ṇonumah || 1 || tām u tvā gótamo girā rāyāskāmo  
 duvasyati | dyumnaír -- || 2 || tām u tvā vājasātamaṁ aṅgi-  
 rasvād dhavamahe | dyumnaír — || 3 || tām u tvā vṛitrahān-  
 tamaṁ yó dāsyūnir avadhūnuṣhé | dyumnaír — || 4 || ávo-  
 cāma rāhūgaṇā agnāye mādhumad vācaḥ | dyumnaír --  
 || 5 ||

( ७९ ) एकोगात्रीतितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य राहुगणो गोतम ऋषिः । (१-३) प्रथमद्वचस्याग्निर्देवतोऽग्निर्वा,  
 (७-१२) चतुर्थादिनवर्चाणाग्निर्देवता । (१-३) प्रथमद्वचस्य भिक्षुप्, (७-९) द्वितीय-  
 द्वचस्योष्णिष्, (७-१२) तृतीयचतुर्थद्वचयोश्च गायत्री छन्दांसि ॥

॥२७॥ हिरण्यकेशो रजसो विसारेऽद्भिर्धुनिर्वार्त इव ध्रजीमान् ।  
 शुचिभ्राजा उषसो नवेद्वा यज्ञस्वतीरपस्युवो न सत्याः ॥१॥  
 आ ते सुपर्णा अमिनन्तै एवैः कृष्णो नोनाव वृषभो यद्वीदम् ।  
 शिवाभिर्न स्मर्यमानाभिरागात्यतन्ति मिहः स्तनयन्त्यभ्रा ॥२॥

79

Hiranyakeśo rājaso visāre 'hir dhūnir vāta iva dhrājī-  
 mān | śucibhrāja uśhāso nāveda yāśasvatir apasyūvo nā sa-  
 tyāḥ || 1 || ā te suparnā aminantaṁ évaiḥ kṛiṣṇo nonava  
 vṛishabhó yādīdām | śivābhir ná smāyamanabhir āgat pā-  
 tanti mīha stanāyanty abhrā || 2 ||



## 78

O all-knowing, all-seeing, we intellectuals, through speech  
exalt you over and over again with glorious hymns. 1

Desiring wealth and riches, we intellectuals through  
speech exalt you over and over again with glorious  
hymns. 2

O vigorous as vital breath, giver of abundant food, we  
invoke and exalt you over and over again with glorious  
hymns. 3

O destroyer of evils and banisher of disrespectful tenden-  
cies, we exalt you over and over again with glorious  
hymns. 4

We, sons of dedicated men, offer you, as ever, our sweet  
songs and now also, we exalt you over and over again  
with glorious hymns. 5

## 79

The fire-divine in mid-air's expanse is the agitator of the  
clouds. It has golden tresses: it is like a raging serpent,  
and the rushing tempest. It shines with a bright radiance.  
The dawns are not aware of this, like the honest dames,  
ever busy with their own affairs. 1

O fire-divine, your falling rays strike against the moving  
clouds. Thereon the black shedders of rain roar; after this  
the shower comes with delightful and smiling flashes of  
lightning; the rains then descend and finally the clouds  
thunder. 2

यदीमृतस्य पर्यसा पियानो नयन्नृतस्य पथिभी रजिष्ठैः ।

अर्यमा मित्रो वरुणः परिज्मा त्वचं पृश्नस्युपरस्य योनौ ॥३॥

अग्ने वाजस्य गोमत ईशानः सहसो यहो । अस्मे धेहि जातवेदो महि श्रवः ॥४॥

स ईधानो वसुष्कविरमिरीलेन्यो गिरा । रेवदुस्मभ्यं पुर्वणीक दीदिहि ॥५॥

क्षपो राजन्नुत त्मनाग्ने वस्तोरुतोषसः । स तिग्मजम्भ रक्षसो ददु प्रति ॥६॥

yād im ritāsya pāyasa  
piyāno nāyann ritāsya pathibhī rājishthaiḥ | aryamā mitrō  
vārunaḥ pārijmā tvācam priṇcanty ūparasya yónau || 3 ||  
āgne vājasya gómata īśānaḥ sahaso yaho | asmé dhehi jā-  
tavedo máhi śrávaḥ || 4 || sá idhanó vásush kavír agnīr īlé-  
nyo girá | revád asmábhyam purvaṇīka dīdihī || 5 || kshapó  
rājann utá tmánāgne vāstor utóshāsah | sá tigmajambha ra-  
ksháso dāha prāti || 6 ||

॥२८॥ अवा नो अग्न ऊतिभिर्गायत्रस्य प्रभर्मणि । विश्वासु धीषु वन्द्य ॥७॥  
आ नो अग्ने रयिं भर सत्रासाहं वरेण्यम् । विश्वासु पूसु दुष्टरम् ॥८॥  
आ नो अग्ने सुचेतुना रयिं विश्वायुपोषसम् । मूर्दीकं धेहि जीवसे ॥९॥  
प्र पूतास्तिग्मशोचिषे वाचो गोतमामये । भरस्व सुम्नयुर्गिरः ॥१०॥  
यो नो अग्नेऽभिदासत्यन्ति दूरे पदीष्ट सः । अस्माकमिदृधे भव ॥११॥

āvā no agna ūtibhir gāyatrāsya prābharmani | viśvāsu  
dhīśhū vandya || 7 || ā no agne rayīm bhara satrāsāham vā-  
renyam | viśvāsu pūtsū duṣṭāram || 8 || ā no agne sucetūnā  
rayīm viśvāyuposhasam | mārḍikām dhehi jīvāse || 9 || prā  
pitās tigmaśocishc vāco gotamāgnāye | bhārasva sumnayūr  
gīrah || 10 || yó no agne 'bhīdāsaty ānti dūre padīṣṭā sáh |  
asmākam īd vridhē bhava || 11 ||

When this lightning-thunder comes down with the world-sustaining milk of rain, and carries it by the most direct ways to the channels of water, then the wind, the sun, the ocean, and all encompassing space contribute to refilling the womb of clouds with water. 3

O fire-divine, lord of food and cattle, source of strength, cognizant of all that exists, give us abundant sustenance. 4

He, the fire-divine, who is wise and who grants dwellings, must be exalted by our hymns. O fire, glowing with many flames, shine radiantly on us for providing food and wealth. 5

O shining fire-divine, may you drive off at night and at dawn the pollutants with your sharp flames. 6

Adorable in all our rites, favour us, O fire-divine, with your aid, when the great hymn *gayatri* is chanted forth. (One of the popular metres, with syllables 8+8+8; the word literally means "the one who protects the chanter"). 7

O fire-divine, grant us the choicest riches that dispel poverty and cannot be taken away from us in any of our adverse circumstances. 8

O fire-divine, give us through your grace wealth that supports and gives happiness all through our life. 9

O most enlightened seekers of wealth, offer your sincere prayers and praises to the sharp flaming fire-divine (the cosmic and the inner fire). 10

O divine-fire, may the person who annoys us,— be he nigh or afar—be won over. May you be with us for our advancement and prosperity. 11

॥६॥ अधि सानौ नि जिघ्रते वज्रेण शतपर्वणा ।

मन्दान इन्द्रो अन्धसः सखिभ्यो गातुमिच्छत्यर्चन्ननु स्वराज्यम् ॥६॥

इन्द्र तुभ्यमिदद्विवोऽनुत्तं वज्रिन्वीर्यम् ।

यद् त्वं मायिनं मृगं तमु त्वं माययावधीरर्चन्ननु स्वराज्यम् ॥७॥

वि ते वज्रासो अस्थिरन्नवृत्तिं नाव्याद् अनु ।

महत्त इन्द्र वीर्यं बाह्वोस्ते बलं हितमर्चन्ननु स्वराज्यम् ॥८॥

सहस्रं साकमर्चत परि श्रोभत विशतिः ।

शतैनमन्वनोनवुरिन्द्राय ब्रह्मोद्यतमर्चन्ननु स्वराज्यम् ॥९॥

इन्द्रो वृत्रस्य तविषीं निरहुन्त्सहसा सहः ।

महत्तदस्य पौंस्यं वृत्रं जघन्वाँ असृजदर्चन्ननु स्वराज्यम् ॥१०॥

ādhi sánau ní jighrate vājrena śatāparyāṇā | mandānā  
indro āndhasaḥ sākhibhyo gatūṃ icchaty ārcam -- || 6 || in-  
dra tūbhyam id adrivó 'nuttam vajrin vīryam | yād dha-  
tyām mayīnam mṛigām tām u tvām mayāyavadhīr ārcam  
— || 7 || ví te vājraso asthīran navatīm navyā ānu | mahāt  
ta indra vīryam bahvós te bālam hitām ārcam — || 8 ||  
sahasraṃ sākām arcata pari śrobhata viṣatīḥ | śataīnam  
ānv anonāvur indraya brāhmōdyatam ārcam — || 9 || indro  
vṛtrāsya tāviśīm nīr ahan sāhasa sāhaḥ | mahāt tād asya  
paūṁsyaṃ vṛtrām jaghanvān asṛijad ārcam — || 10 ||

॥११॥ इमे चित्तव मन्यवे वेपेते भियसा मही ।

यदिन्द्र वज्रिन्नोजसा वृत्रं मरुत्वौ अवधीरर्चन्ननु स्वराज्यम् ॥११॥

imé cit tāva manyāve vēpete bhiyāsa mahī | yād indra  
vajrinm ōjasa vṛtrām marútvān āvadhīr ārcam — || 11 ||

May the resplendent lower self strike the devil of ignorance on the temple with his hundred edged-bolt of determination, and, exalting with devotion, may he provide means of sustenance for his sense-organs, manifesting his own sovereignty. 6

O resplendent self, seated on the lofty hill, possessor of firm determination, verily, your prowess is undisputed since you, with your skill, have slain that deceptive beast of ignorance, manifesting your own sovereignty. 7

The bolts of determination are scattered over the ninety nine (i. e. numberless) channels. Great, indeed, is your prowess, O self, your strength is deposited in your arms, manifesting your own sovereignty. 8

May the thousand mortal elements of our body-complex worship together the glory of the resplendent self. The twenty (10 organs of cognition and work and 10 vital elements) have honoured (his praise); a hundred (numerous) threads of the spinal cord repeatedly glorify him. These laudatory expressions are for you, O resplendent self, manifesting your own sovereignty. 9

The lower self, the resplendent, has smitten down the power of the devil of ignorance,—might with stronger might; great is his manhood, wherewith having destroyed the ignorance, he released the channels of wisdom, manifesting his own sovereignty. 10

Yea, even this great pair of worlds—the exterior and inner realm—tremble in terror at your wrath. When assisted by the vital principles, you are able to slay the devil of ignorance with your prowess, manifesting your own sovereignty. 11



असि हि वीर सेन्योऽसि भूरि परादुदिः ।

असि दध्नस्य चिद्धो यजमानाय शिक्षसि सुन्वते भूरि ते वसु ॥२॥

यदुदीरत आजयो धृष्णवे धीयते धना ।

युक्त्वा मदच्युता हरी कं हनः कं वसौ दधोऽस्मौ इन्द्र वसौ दधः ॥३॥

ऋत्वा महौ अनुष्वधं भीम आ वावृधे शवः ।

श्रिय ऋष्व उपाकयोर्नि शिप्री हरिवान्दधे हस्तयोर्वज्रमायसम् ॥४॥

आ पप्रौ पार्थिवं रजो बद्धधे रोचना दिवि ।

न त्वावौ इन्द्र कश्चन न जातो न जनिष्यतेऽति विश्वे ववक्षिथ ॥५॥

ási hí víra sēnyó 'si bhūri parādadīḥ | ási da-  
bhrásya cid vṛidhó yájamānāya śikshasi sunvaté bhūri te  
vásu || 2 || yád udírata ājāyo dhrishnáve dhīyate dhánā |  
yukshvá madacyútā hārī kām hánah kām vásau dadho  
'smān indra vásau dadhah || 3 || krátvā mahān anushva-  
dhām bhīmā ā vāvṛidhe śāvah | śriyā ṛishvá upākáyor ní  
śiprī hārivān dadhe hāstayor vājram āyasām || 4 || ā papran  
pārthivam rájo badbadhé rocanā divi | ná tvāvāu indra kās-  
canā ná jató ná janishyaté 'ti víśvam vavakshitha || 5 ||

॥२॥ यो अर्यो मर्तभोजनं पराददाति दाशुषे ।

इन्द्रो अस्मभ्य शिक्षतु वि भजा भूरि ते वसु भक्षीय तव राघसः ॥६॥

मदेमदे हि नो दुदिर्युथा गवामृजुऋतुः ।

सं रृभाय पुरू शतोभयाहस्त्या वसुं शिशीहि राय आ भर ॥७॥

yó arýo martabhójanam parādádāti dāśúshe | indro  
asmābhyam śikshatu ví bhajā bhūri te vásu bhakshīyā  
tāva rádhasah || 6 || mādē-madē hí no dadīr yūthā gāvām  
rijukrátuḥ | sām grībhāya purú śatóbhayāhastyā vásu śiśibī  
rāyā ā bhara || 7 ||

May speedy coursers (mind and sense-organs) bring resplendent Self of unresisted might here to the place of praises and worship conducted by seers and common folk. 2

O destroyer of the devil of ignorance, ascend your chariot, for your horses have been yoked to it by prayer. May the sound of pressing stone (of mind and vital elements) draw your attention towards us. 3

O resplendent Self, accept these immortal, exhilarating sweet devotional expressions. The streams of this stimulating elixir have been flowing for you here at the sacred place of holy worship. 4

May we sing glory without delay to the resplendent Self, and recite hymns in His praise. Let the bubbling drops of spiritual elixir exhilarate Him ; may you pay reverence to His supreme strength. 5

O resplendent Self, may you yoke your steeds (sense-organs). There is no better charioteer (a guide) than you. None surpasses you in your strength, none with horses howsoever good and trained. 6

Assuredly you alone, O resplendent Self, are the undisputed sovereign and bestower of the wealth of activity to those who offer you oblations. O Love ! 7

Like a weed trampled by foot, when would He crush the greedy and miser who does not offer oblations to the loving resplendent Self. O Love ! 8

He, who with sweet devotional melodies, honours the resplendent Self, verily he gains tremendous strength. O Love ! 9

स्वादोरित्था विषुवतो मध्वः पिबन्ति गौर्यैः ।

या इन्द्रेण सयावरीर्वृष्णा मदन्ति शोभसे वस्वीरनु स्वराज्यम् ॥१०॥

॥१०॥ ता अस्य पृशनायुवः सोमं श्रीणन्ति पृश्नयः ।

प्रिया इन्द्रस्य धेनवो वज्रं हिन्वन्ति सायकं वस्वीरनु स्वराज्यम् ॥११॥

ता अस्य नमसा सहः सपर्यन्ति प्रचेतसः ।

व्रतान्यस्य सश्विरे पुरुषि पूर्वचित्तये वस्वीरनु स्वराज्यम् ॥१२॥

इन्द्रो दधीचो अस्थभिर्वृत्राण्यप्रतिष्कृतः । जघान नवतीर्नवं ॥१३॥

इच्छन्नश्वस्य यच्छिरः पर्वतेष्वपश्रितम् । तद्विदच्छर्युणावति ॥१४॥

अत्राह गोरमन्वत नाम त्वष्टुरपीच्यम् । इत्था चन्द्रमसो गृहे ॥१५॥

svādór itthā vishūvāto mādihvaḥ pibanti  
gauryāḥ | yā indreṇa sayāvarīr vṛiṣṇā mādanti śobhāse  
vāsvīr ānu svarājyam ॥ 10 ॥

tā asya priṣanāyūvaḥ sōmam śrīṇanti pṛiṣnayah | priyā  
indrasya dhenāvo vājraṁ hinvanti sāyakam vāsvīr — ॥ 11 ॥  
tā asya nāmasā sāhaḥ saparyānti prācetasah | vratāny asya  
saścire purūṇi pūrvācittaye vāsvīr — ॥ 12 ॥ indro dadhīcō  
asthābhīr vṛitrāny āpratishkutaḥ | jaghāna navatīr nava  
॥ 13 ॥ ichānn āśvasya yāc chīrah pārvateshv āpaśritam |  
tād vidac charyāṇāvati ॥ 14 ॥ ātrāha gōr amānvata nāma  
tvāshṭur apīcyam | itthā candrāmaso gṛihé ॥ 15 ॥

॥१६॥ को अद्य युक्ते धुरि गा ऋतस्य शिमीवतो भामिनो दुर्ह्णायून ।

आसन्निषून्हृत्स्वसो मयोभून्य एषां भृत्यामृणधत्स जीवात् ॥१६॥

क ईषते तुज्यते को बिभाय को मंसते सन्तमिन्द्रं को अन्ति ।

कस्तोकाय क इभायोत रायेऽधि ब्रवत्तन्वेऽ को जनाय ॥१७॥

kó adyā yuṅkte dhurí gā rītāsya śīmivato bhāmīno  
durhṛiṇayūn | asānnishan hṛitsvāso mayobhūn yā eṣam  
bhṛityām ṛiṇādhat sā jivat ॥ 16 ॥ kā iṣate tujyāte kō bi-  
bhaya kō māṇsate sāntam indram kō ānti | kāś tokāya kā  
ibhayotā rayē 'dhi bravat tanvē kō jānaya ॥ 17 ॥

The pure intellects, associated with mighty resplendent Self for the sake of splendour, taste the sweet diffused spiritual elixir and rejoice in their own sovereignty. 10

Craving for his nearness, various intellectuals mingle the spiritual elixir with their own knowledge. May the milch-kine, dear to the resplendent Self, direct his firm, overpowering determination against the adversaries and rejoice in his sovereignty. 11

These knowledge-giving intellects, at the very outset, honour His victorious might with veneration, and closely follow His laws to win their due pre-eminence, and rejoice in His own sovereignty. 12

The resplendent Self destroys ninety times nine (innumerable) evils with the help of the rock-like firmness of devotees. 13

Searching for the source of vigour hidden among the mountains, He finds it among true seekers. 14

Then, verily, he recognizes the essential form of the Creators's radiance in the mansion of the mind (moving moon). 15

Who yokes today unto the pole of eternal law the vigorous and radiant horses (sense-organs), whose fury is unbearable and in whose mouths are heart-piercing and bliss-bestowing arrows ? Long shall he live who honours their services, and feeds them well. 16

When one feels that the lower resplendent self is near the Supreme one, then who flees forth ? Who suffers ? Who is afraid ? Who is aware that the resplendent Self is near ? Who is that one, so close and near ? Who would importune the supreme Self for securing progeny, elephants, property, physical health and a large family ? 17

को अग्निमीदृि हविषा घृतेन सुचा यजाता ऋतुभिर्ध्रुवेभिः ।  
 कस्मै देवा आ वहानाशु होम को मंसते वीतिहोत्रः सुदेवः ॥१८॥  
 त्वमद्भ्र प्र शंसिषो देवः शविष्ठ मर्त्यम् ।  
 न त्वदन्यो मघवन्नस्ति मर्दितेन्द्र ब्रवीमि ते वचः ॥१९॥  
 मा ते राधांसि मा ते ऊतयो वसोऽस्मान्कदा चना दभन् ।  
 विश्वा च न उपमिमीहि मानुष वसूनि चर्षणिभ्य आ ॥२०॥

kó agním

itte havisha ghṛitēna sruca yajata ṛitūbhīr dhruvébhiḥ | kā-  
 smai devā ā vahān aśu hōma kō maṁsate vītīhotraḥ sude-  
 vāḥ ॥ 18 ॥ tvām aṅgā prā śaṁsisisho devāḥ śaviṣṭha mār-  
 tyam | ná tvād anyo maghavann asti mardītēndra brāvimī  
 te vācaḥ ॥ 19 ॥ mā te rādhaṁsi mā ta atāyo vaso 'smān  
 kāda canā dabhan | vīśva ca na upamimīhi manusha vā-  
 sūni carśhaṇībhya ā ॥ 20 ॥

[ अथ चतुर्दशोऽनुवाकः ॥ ]

( ८५ ) पञ्चाशीतितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य राहूगणो गोतम ऋषिः । मरुतो देवताः । (१-४, ६-११) प्रथमादि-  
 चतुर्केचां षष्ठ्यादिषण्णाञ्च जगती, (५, १२) पञ्चमीद्वादशयोश्च त्रिष्टुप् छन्दसी ॥

१९॥ प्र ये शुम्भन्ते जनयो न सप्तयो यामनुद्रस्य सूनवः सुदंससः ।  
 रोदसी हि मरुतश्चक्रिरे वृधे मदन्ति वीरा विदथेषु घृष्वयः ॥१॥  
 त उक्षितासो महिमानमाशत दिवि रुद्रासो अधि चक्रिरे सदाः ।  
 अर्चन्तो अर्कं जनयन्त इन्द्रियमधि श्रियो दधिरे पृश्निमातरः ॥२॥

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Prā ye śumbhante jānayo ná śaptayo yāman rudrāsya  
 śunāvāḥ sudānsasah | rōdasi hī marūtaḥ cakrīré vṛidhé mā-  
 danti virā vidātheshu ghrīśhvayaḥ ॥ 1 ॥ tā ukshitāso mahi-  
 mānam āsata divī rudrāso ādhi cakrire sādah | ārcanto ar-  
 kām janāyanta indriyām ādhi śṛīyo dadhire pṛśhinimātarah  
 ॥ 2 ॥



To the one, who has well known the resplendent supreme Self, of what further use would be to offer to the fire the oblations of butter with spoons and ladles, from season to season ? To whom do the divine forces quickly bring the blessings that have been called for ? 18

O my Love, O mighty resplendent Self, may you be with us and be favourable to the mortals. There is none else to give us felicity. For you alone I recite my praises. 19

Let not your bounteous gifts, and let not your protective powers fail us, O supreme Self, any time. O lover of mankind, please bring to us all sorts of riches. 20

## 85

The vital principles, offsprings of cosmic vital powers, are performers of mighty deeds and swift in movements. When they go forth they decorate themselves like females. They are gliders through the space within body. They are brave and promote the welfare of heaven and earth and take delight in accomplishing noble deeds. 1

The cosmic vital principles have attained majesty in the upper part of body. Through dedication these vital elements in the body have generated consciousness in the sense-organs. These offsprings of the firmament have put on glory, and having functioned specifically in their respective regions have attained their exalted importance. 2

गोमातरो यच्छुभयन्ते अञ्जिभिस्तनूषु शुभ्रा दधिरे विरुक्मतः ।  
 बाधन्ते विश्वमभिमतिनमप वत्मान्येषामनु रीयते घृतम् ॥३॥  
 वि ये आर्जन्ते सुमन्वास ऋष्टिभिः प्रच्यावयन्तो अच्युता चिदोजसा ।  
 मनोजुवो यन्मरुतो रथेष्व वृषघ्रातासः पृषतीरयुग्ध्वम् ॥४॥  
 प्र यद्रथेषु पृषतीरयुग्ध्वं वाजे अद्रिं मरुतो रंहयन्तः ।  
 उतारुषस्य वि प्यन्ति धाराश्चर्मवोदमिव्युन्दन्ति भूमं ॥५॥  
 आ वो वहन्तु सप्तयो रघुष्यदो रघुपत्नानः प्र जिगात बाहुभिः ।  
 सीदता बहिरुरु वः सदस्कृतं मादयध्वं मरुतो मघ्नो अन्धसः ॥६॥

gómātaro yāc chubhāyante añjībhis tanūshu śubhrā  
 dadhire virūkmataḥ | bādhan̄te vīśvam abhimātīnam āpa  
 vārtmāny eśham ānu riyate ghṛitām || 3 || vī yē bhrājante  
 sūmakhasa ṛiṣṭībhiḥ praecyavāyanto ācyutā cid ōjasā | ma-  
 nojūvo yān maruto rātheshv ā vṛiṣhavrātāsah pṛiṣhatir  
 āyugdhvam || 4 || prā yād rātheshu pṛiṣhatir āyugdhvam  
 vāje ādrim maruto ranhāyantaḥ | utārushāsya vī shyanti  
 dhārāś cāraevodābhir vy ūndanti bhūma || 5 || ā vo va-  
 hantu sāptayo raghushyādo raghupātvānaḥ prā jigāta ba-  
 hūbhiḥ | sīdatā bahīr urū vaḥ sādasa kṛitām madāyadhvaṁ  
 maruto mādhyo āndhasah || 6 ||

॥१०॥ तैश्वर्धन्त स्वतवसो महित्वना नाकं तस्थुरु चक्रिरे सदः ।  
 विष्णुर्यद्वावदृषणं मदच्युतं वयो न सीदन्धि बहिषि प्रिये ॥७॥

tē 'vardhanta svātavaso mahitvanā nākaṁ tasthūr urī  
 cakrire sādasaḥ | vīṣṇur yād dhāvad vṛiṣhaṇam madacyūtaṁ  
 vāyo nā sīdanti bāhīshi priyē || 7 ||

When they, the children of the sky, shine in bright attire, and on their fair limbs lie their golden ornaments, they are saved from every adversary. All the prosperity flows down to them like waters following their traces. 3

The vital principles, the participators in the sacrifice within the body, glitter with their firm determination and overthrow with their strength even that which is never overthrown. Their colourful desires are very much like the spotted deer yoked to a chariot. They are swift as mind; their object is the showering of blessings. 4

When the vital principles harness their body chariots with the deer-like spotted desires, the torrents of rain from the dark-red clouds rush forth and drench the earth like a hide with water. 5

May your swift-gliding waves bear you here towards the place of sacred performance, and may you come here swiftly with your arms. May you sit on the lawn where a wide seat is made for you. May you delight yourselves with the delicious offerings. 6

Strong in their inherent strength to greatness have these vital principles grown, and having stepped to the firmament have made it their dwelling. The all-pervading God has provided protection to this sacred ritual which is the bestower of all desires and which confers delight. May you, the vital principles, come, quickly as birds, and sit down upon the pleasant lawn. 7

शूरा इवेद्युधयो न जग्मयः श्रवस्यवो न पृतनासु येतिरे ।  
 भयन्ते विश्वा भुवना मरुतो राजान इव त्वेषसैदृशो नरः ॥८॥  
 त्वष्टा यद्वज्रं सुकृतं हिरण्यं सहस्रभृष्टिं स्वपा अवर्तयत् ।  
 धत्त इन्द्रो नर्यपीसि कतवेऽहन्वृत्रं निरपामौजदर्णवम् ॥९॥  
 ऊर्ध्वं नुनुद्रेऽवतं त ओजसा दादृहाणं चिद्धिभिदुर्वि पर्वतम् ।  
 धमन्तो वाणं मरुतः सुदानवो मदे सोमस्य रण्यानि चक्रिरे ॥१०॥  
 जिह्वां नुनुद्रेऽवतं तया दिशसिञ्चुत्सं गोतमाय तृणजे ।  
 आ गच्छन्तीमवसा चित्रमानवः कामं विप्रस्य तर्पयन्त धामभिः ॥११॥  
 या वः शर्म शशमानाय सन्ति त्रिधातूनि दाशुषे यच्छताधि ।  
 अस्मभ्यं तानि मरुतो वि यन्त रयिं नो धत्त वृषणः सुवीरम् ॥१२॥

śūra ivéd yūy-  
 dhayo ná jāgmayah śravasyāvo ná pṛitanasu yetire | bhá-  
 yante víśva bhúvana marúdbhyo rájana iva tveshásamdrīṣo  
 nárah || 8 || tváṣṭa yád vájraṁ sūkṛitaṁ hiraṇyáyaṁ sahá-  
 srahbṛiṣṭim svápa ávartayat | dhattá índro náry ápānsi  
 kártavé 'han vṛitraṁ nír apám aubjad arṇavám || 9 || ūr-  
 dhvám munudre 'vatám tá ójasā dadṛihaṇám cid bibhidur  
 ví párvatam | dhámanto vāṇám marútaḥ sudánavo máde  
 sómasya rāṇyani cakrire || 10 || jihvám munudre 'vatám táya  
 diśásiñcam ūtsam gótamaya trīṣṇāje | ā gachantim ávasa  
 citrabhānayaḥ kāmam viprasya tarpayanta dhāmabhiḥ || 11 ||  
 yá vaḥ śarma śaśamanāya santi tridhātuni daśúshe yacha-  
 tādhi | asmábhyaṁ táni maruto ví yanta rayim no dhatta  
 vṛiṣaṇaḥ suvíram || 12 ||

( ८६ ) षडशीतितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य राष्ट्रगणो गोतम ऋषिः । मरुतो देवताः । गायत्री छन्दः ॥

॥११॥ मरुतो यस्य हि क्षये पाथा दिवो विमहसः । स सुगोपातमो जनः ॥१॥

Máruto yásya hí ksháye pathá divó vimahasah | sá su-  
 gopátamo jānah || 1 ||

Like brave heroes, desirous of fight, vital principles rush about, and like fame-seeking combatants, they strive in war. Although every creature is afraid of them, they are fearless and terrible to behold. 8

The supreme architect, deft of hand, devises the golden, thousand-edged, and skilfully fashioned weapon of resolute determination. The resplendent Self receives it to perform heroic deeds. He by this destroys the devil of ignorance and forces out of the weapon the stream of virtuous actions. 9

They with their vigorous strength pursue dark deep forces upon high, and, cleave asunder the mountain of ignorance that obstructs the path; the munificent architects, the vital principles, blow upon their pipes in the wild joy of victory of their glorious deeds. 10

Just as the expert engineer constructs canals of water through the winding channels to the place where water is scarce, similarly, the vital principles bring rejuvenation to the thirsty sense-organs. The variously radiant vital principles thus gratify the desires of the sense-organs with life-sustaining waters. 11

Whatever three-fold blessings there are, O vital principles, provide them all to the person who offers homage to you and who is the donor of oblations. Extend the same boons unto us, O vital principles, bestowers of all good, and give us wealth with noble offspring. 12

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The person in whose abode the vital elements, descending from the inner resplendent region, have been well-received, is entitled to have graces from the best protector. 1



यज्ञैर्वी यज्ञवाहसो विप्रस्य वा मतीनाम् । मरुतः शृणुता हवम् ॥२॥  
 उत वा यस्य वाजिनोऽनु विप्रमतेक्षत । स गन्ता गोमति व्रजे ॥३॥  
 अस्य वीरस्य बर्हिषि सुतः सोमो दिविष्टिषु । उक्थं मदश्च शस्यते ॥४॥  
 अस्य श्रोषन्त्वा भुवो विश्वा यश्चर्षणीरभि । सूरं चित्सस्रुषीरिषः ॥५॥

yajñair va yajñavahaso víprasya va  
 matínām | mārutaḥ śṛiṇutā hávam || 2 || utá va yásya vajínó  
 nu vípram átakshata | sá gántā gómati vrajé || 3 || asyá  
 vrásya bārhiṣi sutáḥ sómo dívishṭiṣhu | ukthám mádaś ca  
 śasyate || 4 || asyá śroshantv á bhúvo víśva yás carshanír  
 abhí | súrám cit sasrúṣhur íśah || 5 ||

॥२॥ पूर्वीभिर्हि ददाशिम शरद्धिर्मरुतो वयम् । अवोभिश्चर्षणीनाम् ॥६॥  
 सुभगः स प्रयज्यवो मरुतो अस्तु मर्त्यः । यस्य प्रयांसि पर्षथ ॥७॥  
 शशमानस्य वा नरः स्वेदस्य सत्यशवसः । विदा कामस्य वेनतः ॥८॥  
 युयं तत्सत्यशवस आविष्कर्त महित्वना । विध्यता विद्युता रक्षः ॥९॥  
 गूहता गुह्यं तमो वि यात विश्वमत्रिणम् । ज्योतिष्कर्ता यदुश्मसि ॥१०॥

pūrvībhir hí dadasimá śarádbhir maruto vayāni | ávo-  
 bhiṣ carshanínām || 6 || subhágaḥ sá prayajyavo māruto  
 astu mártyaḥ | yásya práyānsi párshatha || 7 || śaśamānásya  
 vā naraḥ svédasya satyaśavasaḥ | vidá kāmasya vénataḥ  
 || 8 || yūyám tát satyaśavasa āvish karta mahitvanā | ví-  
 dhyatā vidyútā rākshaḥ || 9 || gūhata gūhyaṁ támo ví yāta  
 víśvami atrīṇam | jyótish kartā yád uśmási || 10 ||

Honoured with worship, O vital breaths, the bearers of sacrificial performances, listen to the invocations of the sage and the wise, even without offerings. 2

The devotee, whom you vouchsafe to be a noble sage, is assuredly blessed with sense organs rich in wisdom, as a pasture rich in kine. 3

During the sacred performances of this pious devotee, sweet devotional blessings through hymns are showered in the daily rites—to add to his joy. 4

May strong vital breaths, victorious over all persons, listen and may this worshipper obtain food. 5

For, O vital breaths, through your loving and swift help, we have been offering oblations in many an autumn. 6

Fortunate is that mortal, O most adorable vital breaths, whose offerings you receive. 7

O truly strong brave vital breaths, you know the toil of him who sings your praise, and the hearty desire of him who loves you. 8

O source of true strength, may you manifest your greatness and with your lustre strike the wicked. 9

Dispel horrid darkness, drive off exploiters from us, and enkindle the light we long for. 10

( ८७ ) सप्तार्षीतितमं सूक्तम्

(१-६) षडृचम्याम्य सूक्तस्य षाहगणो गोतम ऋषिः । मरुतो देवताः । जगती छन्दः ॥

॥१॥ प्रत्वक्षसः प्रतवसो विरप्शिनोऽनानता अविथुरा ऋजीषिणः ।  
 जुष्टतमासो नृतमासो अञ्जिभिर्व्यानञ्जे के चिदुसा इव स्तुभिः ॥१॥  
 उपह्वरेषु यदचिध्वं ययिं वयं इव मरुतः केन चित्पथा ।  
 श्रोतन्ति कोशा उप वो रथेष्व्वा घृतमुक्षता मधुवर्णमर्चते ॥२॥  
 प्रेषामज्मेषु विथुरेव रेजते भूमिर्यामेषु यद युञ्जते शुभे ।  
 ते क्रीळ्यो धुनयो भ्राजदृष्टयः स्वयं महित्वं पनयन्त धृतयः ॥३॥  
 स हि स्वस्त्वृषदश्चो युवा गणोऽया ईशानस्तविषीभिरावृतः ।  
 असि सत्य ऋणयावानेद्योऽस्या धियः प्राविताथा वृषा गणः ॥४॥  
 पितुः प्रत्नस्य जन्मना वदामसि सोमस्य जिह्वा प्र जिगाति चक्षसा ।  
 यदीमिन्द्रं शम्यृक्काण आशतादिन्नामानि यज्ञियानि दधिरे ॥५॥  
 श्रियसे कं भानुभिः सं मिमिक्षिरे ते रश्मिभिस्त ऋक्भिः सुखादयः ।  
 ते वाशीमन्त इष्मिणो अभीरवो विद्रे प्रियस्य मारुतस्य धाम्नः ॥६॥

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Prátvakshasah prátavaso virapsínó 'nānatā āvithurā ri-  
 jīshīṇaḥ | jūṣṭata māso nṛitamāso añjibhir vy ānajre ké cid  
 usrá iva strībhiḥ || 1 || upahvarēshu yád ácidhvam yayīni  
 váya iva marutaḥ kéna cit pathā | ścótanti kōśā úpa vo  
 rátheshv ā ghrítam ukshatā mádhuvāṇam árcate || 2 || prai-  
 shām ájmeshu vithuréva rejate bhúmir yámeshu yád dha  
 yuñjáte śubhé | té kriḷáyo chúnayo bhrájadṛisṭṭayaḥ sva-  
 yám mahitvám panayanta dhútayaḥ || 3 || sá hí svasrít pri-  
 shadaśvo yúvā gaṇó 'yá īśānás távisṭubhir āvṛitaḥ | ási sa-  
 tyá riṇayāvānedyo 'syá dhiyāḥ prāvitāthā vṛishā gaṇāḥ  
 || 4 || pitúḥ pratnāsya jānmanā vadāmasi sómasya jīhvā prā  
 jigāti cākshasā | yád im índram śamy rikvāṇa āśatād ín  
 námāni yajñīyāni dadhire || 5 || śriyāse kām bhānúbhiḥ sám  
 mimikshire té rasmíbhīś tá rikvābhiḥ sukhādāyaḥ | té vā-  
 śīmanta ishmīno ābhīravo vidre priyāsya mārutasya dhā-  
 mnaḥ || 6 ||

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O annihilators of enemies, strong-limbed, loud singing, never yielding, never trembling, receivers of elixir, the best-loved, the foremost leaders, may you display yourselves with glittering ornaments, conspicuous like stars in heaven. 1

When, O vital principles, you pile the moving clouds on and close to the hilly slopes; you are like birds flying in several directions. Everywhere clouds shed forth the rain, stored in your cars. May you drop sweetness, honey-hued, around you, for him who sings your praise. 2

When on their way vital principles yoke their aura of waves for victory, earth trembles as a weakling, and works like a deserted wife. They are sportive, progressive, armed with glittering spears, and pounce on all. They themselves announce their own mightiness. 3

The troops of vital principles are wave-borne, ever young, with vigour and are the Lord of this earth. They are truthful liberators from debt, blameless shedders of rain, and are protectors of our sacred rites. 4

We the devotees have learnt from the ancestral traditions that the vital principles are very much associated with the procurement of the elixir of life. These vital principles also help the resplendent Self in the conflict against evils. And, therefore, we sing the attributes of these vital principles with so many glorious names during these sacred performances. 5

These vital principles, having gained splendour through the rays of the sun, join to shed rain and make all happy. They, armed with their spears, decorated as if with bright rings, are fearless and swift-moving. Thus they obtain their highest glory among divine powers. 6

( ८८ ) अष्टाशीतितमं सूक्तम्

(१-१) षड्वचस्यास्य सूक्तस्य षड्वचो गोतम ऋषिः । मरुतो देवताः । (१,९) षषमाचष्टयोर्कचोः प्रस्तारपङ्क्तिः,

(२-४) द्वितीयादिवचस्य त्रिष्टुप्, (५) पञ्चम्याश्च विराड्रूपा छन्दांसि ॥

॥१॥ आ विद्युन्मद्भिर्मरुतः स्वर्के रथेभिर्यात ऋष्टिमन्निरश्वपणेः ।  
 आ वर्षिष्ठया न इषा वयो न पसता सुमायाः ॥१॥  
 तैरुणेभिर्वरमा पिशङ्गैः शुभे कं यान्ति रथतूर्भिरश्वैः ।  
 रुक्मो न चित्रः स्वधितीवान्पुन्या रथस्य जङ्घनन्त भूमं ॥२॥  
 श्रिये कं वो अधि तनूषु वाशीमैधा वना न कृणवन्त ऊर्ध्वा ।  
 युष्मभ्यं कं मरुतः सुजातास्तुविद्युन्मासो धनयन्ते अद्रिम् ॥३॥  
 अहानि गृध्राः पर्या व आगुरिमां धियं वार्क्यां च देवीम् ।  
 ब्रह्म कृष्वन्तो गोतमासो अर्केरूर्ध्वं नुनुद्र उत्सधिं पिबध्वे ॥४॥  
 एतत्पन्न योजनमचेति सस्वर्हं यन्मरुतो गोतमो वः ।  
 पश्यन्हिरप्यचक्रानयोदंष्ट्रान्विधावतो वराहून् ॥५॥  
 एषा स्या वो मरुतोऽनुभर्त्री प्रति शोमति वाघतो न वार्णी ।  
 अस्तोभयदृथासामनु स्वधां गर्भस्त्योः ॥६॥

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Ā vidyūnmadbhir marutaḥ svarkaī rāthebhir yāta ṛi-  
 śṭhimadbhir āsvaparnaiḥ | ā vārshishṭhayā na ishā vāyo nā  
 paptatā sumāyāḥ || 1 || tē 'ruṇēbhir vāram ā piśāṅgaiḥ śubhé  
 kāṇi yānti rathatūrbhir āśvaiḥ | rukmó ná citrāḥ svādhi-  
 tivān pavyā rāthasya jaṅghananta bhūma || 2 || śriyē kām  
 vo ādhi tanūshu vāsīr medhā vānā ná kṛṇavanta ūrdhvā |  
 yushmábhyam kām marutaḥ sujātās tuvidyumnāso dhana-  
 yante ádrim || 3 || áhāni grīdhrāḥ páry ā va āgur imāṃ  
 dhīyam vārkāryām ca devīm | bráhma kṛṇyānto gótamāso  
 arkaīr ūrdhvām nunudra utsadhīm píbadhyai || 4 || étát tyān  
 ná yójanam aceti sasvár ha yān maruto gótamo vah | pá-  
 syan hiraṇyacakrān áyodaṁshtrān vidhāvato varāhūn || 5 ||  
 eśhā syā vo maruto 'nubhartrī prāti śtobhati vāghāto ná  
 vāñi | ástobhayad vrīthāsām ānu svadhām gābhastyoh  
 || 6 ||



Come hither, O vital principles, on your lightning-laden aura of vitality vibrant with sweet songs, armed with sharp weapons and winged with divine waves. Fly to us with noblest riches like birds, O mighty powers. 1

With their red-hued divine waves and aura of vitality they come for the benediction of their devotees. They are brilliant like gold, destroyers of foes, inflictors of punitive justice and they with their terrific brilliance of vitality and speed frighten all the inhabitants of earth. 2

For the subjugation of desires, you decorate your persons with effective weapons. You inspire intellect to heights like tall trees. O well-born vital breaths, for you the extremely enlightened worshippers procure offerings from even inaccessible quarters. 3

O men of intellect, desirous of water, the days of fortune have come to you. For those who are thirsty, the means of procuring water have been invoked. The very wise men with their invocations have constructed the reservoir to supply spiritual water. 4

When the gifted poet sees the clouds, he feels as if there has appeared before him a brave youth carrying weapons of golden wheels and iron tusks. Thus inspired the poet sings a song the like of which is never sung before. 5

To every one of you, O vital principles, this freshening draught of spiritual elixir rushes like the voice of one who prays. It rushes freely forth from our hearts as these devotions flow towards you. 6

( ८९ ) एकोनवतितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य राहुगणो गोतम ऋषिः । विश्वे देवा देवताः । ( १-५, ७ ) प्रथमादिपञ्चर्चा  
सप्तम्याश्च जगती, (६) षष्ठ्या विराट्स्थाना, (८-१०) अष्टम्यादितृचस्य च त्रिष्टुप् छन्दांसि ॥

॥१५॥ आ नो भद्राः कर्तवो यन्तु विश्वतोऽदब्धासो अपरीतास उद्भिदः ।  
 देवा नो यथा सद्मिद्धुधे असन्नप्रायुवो रक्षितारो दिवेदिवे ॥१॥  
 देवानां भद्रा सुमतिर्ऋजूयतां देवानां रातिरभि नो नि वर्तताम् ।  
 देवानां सख्यमुप सेदिमा वयं देवा न आयुः प्र तिरन्तु जीवसे ॥२॥  
 तान्पूर्वया निविदा हूमाहे वयं भगं मित्रमदिति दक्षमस्त्रिधम् ।  
 अर्यमणं वरुणं सोममश्विना सरस्वती नः सुभगा मयस्करत् ॥३॥

89

Ā no bhadráḥ krátavo yantu viṣvátó 'dabdhāso āpari-  
 tāsa udbhídaḥ | devā no yáthā sádām íd vṛidhē ásann āprā-  
 yuvo rakshitáro divé-dive || 1 || devānām bhadrá sumatír ri-  
 jūyatām devānām rātír abhí no ní vartatām | devānām sa-  
 khyām úpa sedimā vayām devā na áyuh prá tirantu jīvase  
 || 2 || tām pūrvayā nivídā hūmahe vayām bhāḡam mitráṃ  
 áditim dáksham asrídham | aryamāṇaṃ vāruṇaṃ sómam  
 aṣvínā sárasvatī naḥ subhágā máyas karat || 3 ||

तन्नो वातो मयोभु वातु भेषजं तन्माता पृथिवी तत्पिता द्यौः ।  
 तद्वावाणः सोमसुतो मयोभुस्तदश्विना शृणुतं धिषण्या युवम् ॥१॥  
 तमीशानं जगत्स्तस्थुषस्पतिं धिर्यजिन्वमवसे हूमाहे वयम् ।  
 पूषा नो यथा वेदसामसद्भुधे रक्षिता पायुरदब्धः स्वस्तये ॥५॥

tán no  
 váto mayobhú vātu bheshajām tán mātá prithiví tát pitá  
 dyaúḥ | tád grāvāṇaḥ somasúto mayobhúvas tád aṣvínā  
 śṛiṇutaṃ dhishnyā yuvām || 4 || tām íśānaṃ jágatas tasthú-  
 shas pátim dhiyamjinvám ávase hūmahe vayām | pūshā no  
 yáthā védasām ásad vṛidhē rakshitá pāyúr ádabdhah sva-  
 stáye || 5 ||

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May such auspicious, never-failing, and, elevating works, as are done without any compulsion, be achieved by us in all directions of activity. May the divines grant us protection day after day without any obstruction in our progress. 1

May the benevolent wisdom of the straightforward sages be ours. May the generosity of godly men and their friendship descend on us. May they grant long life that we may enjoy fully. 2

Then we invoke with traditional compliments prosperous men, well-wishers, preceptors, custodians, judges, aesthetes, physicians, surgeons, and educationists. May they be auspicious and givers of happiness to us. 3

May the air be the healing cure for us, and so be the mother earth, and the father sun. May the medicinal juices extracted with the pressing stones be conducive to health. May you the expert physicians and surgeons listen to our prayers. 4

We invoke that sovereign Lord of all that stands or moves, and the inspirer of wisdom for our protection. As a nourisher, He has ever been the defender and promoter of our prosperity. May He continue to be an abiding guardian for our well-being. 5

॥१६॥ स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।  
 स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥६॥  
 पृषदश्वा मरुतः पृश्निमातरः शुभ्रयावानो विदथेषु जग्मयः ।  
 अग्निजिह्वा मनवः सूरचक्षसो विश्वे नो देवा अवसा गमन्निह ॥७॥  
 भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।  
 स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः ॥८॥  
 शतमिन्नु शरदो अन्ति देवा यत्रा नश्चक्रा जरसं तनूनाम् ।  
 पुत्रासो यत्र पितरो भवन्ति मा नो मध्या रीरिषतायुर्गन्तोः ॥९॥  
 अदितिर्द्यौरिदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः ।  
 विश्वे देवा अदितिः पञ्च जना अदितिर्जातमदितिर्जनित्वम् ॥१०॥

svastī na indro vṛiddhāśravaḥ svastī naḥ puṣhā viśvā-  
 vedāḥ | svastī naḥ tārkshyo ārishtanemiḥ svastī no brīhas-  
 pātir dadhātu || 6 || priṣhadasva marūtaḥ priṣnimatarāḥ su-  
 bhamyāvāno vidāthesu jāgmayāḥ | agnijihvā mānavaḥ sū-  
 racakshaso viśve no devā āvasā gamann ihā || 7 || bhadraṁ  
 kārṇebhiḥ śṛiṇuyāma devā bhadraṁ paśyemakṣābhir ya-  
 jatrāḥ | sthiraīr āṅgais tuṣṭuvāṅsas tanūbhir vy āśema de-  
 vāhitam yād āyuh || 8 || satām in nū śarādo ānti deva yā-  
 tra naḥ cakrā jarāsam tanūnam | putraso yātra pitāro bhā-  
 vanti mā no madhyā rīrishatāyur gāntoḥ || 9 || āditir dyaūr  
 āditir antāriksham āditir mātā sā pitā sā putrāḥ | viśve  
 devā āditiḥ pāñca jāna āditir jatām āditir jānitvam || 10 ||

(१०) नवतितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य राष्ट्रगणो गोतम ऋषिः । विश्वे देवा देवताः ।

(१-८) प्रथमाष्टका गायत्री, (९) नवम्याश्वातुष्टुप् छन्दसी ॥

॥१७॥ ऋजुनीती नो वरुणो मित्रो नयतु विद्वान् । अर्यमा देवैः सजोषाः ॥१॥

Rijumitī no vāraṇo mitrō nayatū vidvān | aryamā de-  
 vaḥ sajōśah || 1 ||

May the widely respected, the resplendent God, guard our welfare. May the all-knowing nourisher guard our welfare. May the creator of the cyclic universe ceaselessly guard our welfare. May the sovereign protector, with unblemished weapons, guard us for our prosperity. 6

May the vital principles, resembling soldiers riding spotted horses, offsprings of the variegated mother, resplendent, frequenters of the place of sacred worship, fire-tongued and radiant as the sun, come hither for our protection. 7

O learned people, may we with our ears listen to what is beneficial. O persons, worthy of sacred deeds, may we see with our eyes that is beneficial. May we, engaged in your praises, enjoy with firm limbs and sound bodies, a full term of life dedicated to God. 8

Hundred autumns are assigned to us by God in the midst of our passing existence subject to old age and decay. Those who are sons today shall be fathers tomorrow, and therefore, may we have no afflictions or infirmities in the midst of our life-span. 9

Eternity is sky, eternity is mid-air, eternity is mother and father, and son. Eternity is all the gods, eternity is the penta-classified men, eternity is all that hath been born and shall be born. 10

May the persons, most virtuous and most dedicated, guide and lead us along straight paths. May the law-givers lead us to peace and harmony. 1



ते हि वस्वो वसवानास्ते अप्रमूरा महोभिः । व्रता रक्षन्ते विश्वाहा ॥२॥  
 ते अस्मभ्यं शर्मं यंसन्नमृता मर्त्येभ्यः । बार्धमाना अप द्विषः ॥३॥  
 वि नः पथः सुविताय चियन्त्विन्द्रो मरुतः । पूषा भगो वन्द्यासः ॥४॥  
 उत नो धियो गोअग्राः पूषन्विष्णवेवयावः । कर्ता नः स्वस्तिमतः ॥५॥

té hí vásvo vásavanas té ápramura má-  
 hobhiḥ | vrataṁ rakshante viśvāha ॥ 2 ॥ té asmābhyaṁ śarma  
 yaṁsann anṛita mārtyebhyaḥ | bārdhamana āpa dvīṣaḥ  
 ॥ 3 ॥ ví naḥ pathāḥ suvitāya ciyāntv índro marūtaḥ | puṣā  
 bhāgo vāndyaśaḥ ॥ 4 ॥ utá no dhīyo góagraḥ pūshan vísh-  
 nav évayavaḥ | kárta naḥ svastimātaḥ ॥ 5 ॥

॥१८॥ मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः । माघ्वीर्निः सन्त्वोषधीः ॥६॥  
 मधु नक्तमुतोषसो मधुमत्पार्थिवं रजः । मधु द्यौरस्तु नः पिता ॥७॥  
 मधुमान्नो वनस्पतिर्मधुमाँ अस्तु सूर्यः । माघ्वीर्गावो भवन्तु नः ॥८॥  
 शं नो मित्रः शं वरुणः शं नो भवत्वयमा ।  
 शं न इन्द्रो बृहस्पतिः शं नो विष्णुरुक्क्रमः ॥९॥

mádhu vātā ṛitayaté mádhu ksharanti síndhavaḥ | má-  
 dhvir naḥ santv óshadhiḥ ॥ 6 ॥ mádhu náktam utóśhāso  
 mádhumat párthivaṁ rájaḥ | mádhu dyaúr astu naḥ pitā  
 ॥ 7 ॥ mádhumān no vānaspátir mádhumāñ astu sūryaḥ  
 mádhdvir gāvo bhavantu naḥ ॥ 8 ॥ śam no mītrāḥ śam vā-  
 ruṇaḥ śam no bhavaty aryamá | śam na índro bṛihaspátīḥ  
 śam no víshṇur urukramāḥ ॥ 9 ॥

They are distributors of prosperity. They constantly preserve their laws by their own supremacy. 2

May they, who are immortals, give happiness to us, the mortals, and drive away our sufferings. 3

May the adorable head of the state, the guards and soldiers, the food-providers and the bestowers of wealth direct our paths, and may they lead us to prosperity. 4

The farmers, the protectors and the soldiers in our society make our functions accumulative of land and cattle and lead us to prosperity. 5

The wind blows sweetly on its own, the rivers glide on sweetly. May the herbs yield sweetness to us. 6

May the night be sweet, so also the dawn. May the dust of the earth be full of sweetness. May the celestial region be sweet to us. 7

May trees be sweet; may the sun be imbued with sweetness; may our milch-kine be sweet to us. 8

May the one, dedicated to the society, be gracious to us. May the one, most virtuous, be gracious to us. May the law-giver be gracious to us. May the supreme head be gracious to us. May the high priest be gracious to us. May the preserver of great courage be gracious to us. 9

( ९१ ) एकनवतितमं सूक्तम्

(१-२३) त्रयोविंशत्युच्यमान्य सूक्तस्य राहुगणो गौतम ऋषिः । सोमो देवता । (१-४, १८-२३)

प्रथमादिचतुर्कचामष्टादश्यादिषण्णाञ्च त्रिष्टुप्, (५-१६) पञ्चम्यादिद्वादशानां गायत्री,

(१७) सप्तदश्याश्चोष्णिक् छन्दांसि ॥

॥१९॥

त्वं सोम॒ प्र चिकितो मनी॒षा त्वं रजिष्ठ॒मनु॑ नेषि॒ पन्था॑म् ।  
 तव॒ प्रणी॑ती पि॒तरो॑ न इ॒न्दो दे॒वेषु॑ रत्नमभजन्त॒ धीराः॑ ॥१॥  
 त्वं सोम॒ क्रतु॑भिः सु॒क्रतु॑र्भूस्त्वं दक्षैः॒ सुदक्षो॑ वि॒श्ववै॑दाः ।  
 त्वं वृषा॑ वृष॒त्वेभिर्म॑हि॒त्वा द्यु॒म्नेभिर्द्यु॑मन्य॒भवो नृ॑चक्षाः ॥२॥  
 राज्ञो॑ नु ते वरु॑णस्य व्र॒तानि॑ बृह॒द्भीरं॑ तव॒ सोम॑ धाम ।  
 शुचि॑ष्ट्व॒र्मसि॑ प्रि॒यो न मि॒त्रो दक्ष॑ाय्यो अ॒र्यमेवा॑सि सोम ॥३॥  
 या ते धामा॑नि दि॒वि या पृथि॑व्यां या पर्व॑तेष्वोषधीष्व॒प्सु ।  
 तेभि॑र्नो वि॒श्वैः सु॒मना॑ अहे॒ळ्ब्राज॑न्त्सोम॒ प्रति॑ ह॒व्या गृ॑भाय ॥४॥  
 त्वं सोमा॑सि स॒त्पति॑स्त्वं राजो॒त वृ॒त्रहा॑ । त्वं भ॒द्रो अ॑सि॒ क्रतुः॑ ॥५॥

91

Tvāṃ soma prā cikito manishā tvāṃ rājishtham ānu  
 neshi pānthān | tāva prāṇitī pitāro na indo devēshu rāt-  
 nam abhajanta dhīrāḥ || 1 || tvāṃ soma krātubhiḥ sukrātūr  
 bhūḥ tvāṃ dakshaiḥ sudakṣho viśvavedāḥ | tvāṃ vṛishā vṛi-  
 shatvēbhir mahitvā dyumnēbhir dyumny ābhavo nṛicākshāḥ  
 || 2 || rājño nu te varuṇasya vratāni bṛihād gabhīrāṃ tāva  
 soma dhāma | śucish tvām asi priyó ná mitró dakshāyyo  
 aryamévāsi soma || 3 || yā te dhāmāni divi yā pṛithivyān  
 yā pārvateshv óshadhiḥsv āpsu | tébhir no viśvaiḥ sunāná  
 āhelaṇ rájan soma práti havyā gṛibhāya || 4 || tvāṃ so-  
 masi sátpatis tvāṃ rájotá vṛitrahā | tvāṃ bhadró asi krātuḥ || 5 ||

॥२०॥ त्वं च सोम नो वशो जीवातुं न मरामहे । प्रियस्तोत्रो वनस्पतिः ॥६॥

tvāṃ ca soma no vāso jivātum ná marāmahe | priyā-  
 stotro vānaspātīḥ || 6 ||

## 91

You, blissful Lord, are known pre-eminently for wisdom. You lead us on the straight path under your guidance. O giver of happiness, our forefathers attained wisdom from the enlightened ones. 1

You, blissful Lord, are the achiever of merit through righteous acts. By your insight you are most wise and all-knowing. You are mighty by your power and greatness. You are glorious by your glories and guide all mortals. 2

In your acts you are royally virtuous, O blissful Lord. Your glory is great and profound. You are the purifier of all and you are the beloved benefactor. You are the cherisher of all and the law-giver. 3

Endowed with all your glories on heaven and earth, on mountains, in plants and in waters, O illustrious blissful Lord, may you be considerate, benign, and may you accept our homage. 4

O blissful Lord, you are an embodiment of protection and sovereignty. The destroyer of evil thoughts, you are also the well-wisher; you are sanctity personified. 5

O gracious and praise-loving Lord, you are the lord of medicinal plants; you are our life-cure. May you so bless us that we live without fearing death. 6

त्वं सोम महे भगं त्वं यून ऋतायते । दक्षं दधासि जीवसे ॥७॥  
 त्वं नः सोम विश्वतो रक्षा राजन्नघायतः । न रिष्येत्त्वावतः सखा ॥८॥  
 सोम यास्ते मयोभुव ऊतयुः सन्ति दाशुषे । तार्भिर्नोऽविता भव ॥९॥  
 इमं यज्ञमिदं वचो जुजुषाण उपागहि । सोम त्वं नो वृधे भव ॥१०॥

tvām soma mahé bhágam tvām yūna  
 ritayaté | dāksham dadhasi jivāse || 7 || tvām nah soma viṣ-  
 vāto rāksha rājam aghāyatāḥ | ná rishyet tvāvataḥ sakhā  
 || 8 || sóma yās te mayobhúva ūtāyaḥ sánti dāśuṣhe | tábhīr  
 no 'vitā bhava || 9 || imām yajñām idām váco jujushāná upā-  
 gahi | sóma tvām no vṛidhé bhava || 10 ||

॥२१॥ सोम गीर्भिष्टा वयं वर्धयामो वचोविदः । सुमृच्छीको न आ विश ॥११॥  
 गयस्फानो अमीवहा वसुवित्पुष्टिवर्धनः । सुमित्रः सोम नो भव ॥१२॥  
 सोम रारन्धि नो हृदि गावो न यवसेष्वा । मर्यं इव स्व ओक्वे ॥१३॥  
 यः सोम सख्ये तव रारणदेव मर्त्यैः । तं दक्षः सचते कविः ॥१४॥  
 उरुष्या णो अभिशस्तेः सोम नि पाह्यंहसः । सखा सुशेवं एधि नः ॥१५॥

sóma girbhīṣh tvā vayām vardháyāmo vacovídaḥ | su-  
 mṛīhko na á viṣa || 11 || gayasphāno amivahā vasuvít pu-  
 shtivārdhanah | sumitrāḥ soma no bhava || 12 || sóma rāran-  
 dhī no hṛidí gāvo ná yāvaseshv ā | marya iva svá okyē  
 || 13 || yāḥ soma sakhyé tava rāraṇad deva mārtyah | tām  
 dākshah sacate kavīḥ || 14 || urushyā no abhīśastēḥ sóma ní  
 pāhy ānhasah | sakhā suśēva edhi nah || 15 ||

॥२२॥ आ प्यायस्व समेतु ते विश्वतः सोम वृष्यम् । भवा वाजस्य संगथे ॥१६॥

ā pyāyasva sám etu te viśvataḥ soma vṛiṣṇyam | bhāvā  
 vājasya saṅgathé || 16 ||



O blissful Lord, you give prosperity to those who live by your laws, whether old or young, and give them strength that they may live. 7

O blissful Lord, guard us from all sides from those who threaten us. Never let your friend, a devotee like me, be harmed. 8

O blissful Lord, give such eternal bliss to your worshipper that he for ever feels protected, and happy in your divine shelter. 9

O blissful Lord, cherish our noble sacrificial acts, accept our devotions and be nigh to make us prosperous. 10

We praise your glory in well-versed hymns and sing in divine melody. O blissful Lord, come and abide with us. 11

O blissful Lord, the enricher, the eradicator of disease, the possessor of all wealth, and the augments of nutriment, may you be a good friend to us. 12

O blissful Lord, may you rejoice, abiding in our hearts as milch kine in the grassy meads, like a young man in his own house. 13

O blissful Lord, may the sage embrace in his fold that mortal man who delights in your friendship. 14

O blissful Lord, save us from slander, protect us from distress, and be unto us a gracious friend. 15

O blissful Lord, may you be approachable from all sides. May our vigour be directed towards you. May our knowledge, also be, concentrated in you. 16

आ प्यायस्व मदिन्तम सोम विश्वेभिरंशुभिः ।

भवा नः सुश्रवस्तमः सखा वृधे ॥१७॥

सं ते पर्यासि ससु यन्तु वाजाः सं वृष्ण्यान्यभिमातिषाहः ।

आप्यार्यमानो अमृताय सोम दिवि श्रवांस्युत्तमानि धिष्व ॥१८॥

या ते धामानि हविषा यजन्ति ता ते विश्वा परिभूरस्तु यज्ञम् ।

गयस्फानः प्रतरणः सुवीरोऽवीरहा प्र चरा सोम दुर्यान् ॥१९॥

सोमो धेनुं सोमो अर्वन्तमाशुं सोमो वीरं कर्मण्य ददाति ।

सादन्यं विदुथ्यं सभेयं पितृश्रवणं यो ददाशदस्मै ॥२०॥

ā pyāyasva madintama sōma vīśve-  
bhir anśúbhiḥ | bhāvā naḥ suśrāvastamaḥ sákhā vṛidhē  
॥ 17 ॥ sām te pāyānsi sām u yantu vājāḥ sām vṛiṣṇyāny  
abhimātishāhah | āpyāyamāno amṛitaya soma divi śrāvānsy  
uttamāni dhishva ॥ 18 ॥ yā te dhāmāni havishā yājanti tā  
te vīśvā paribhūr astu yajñām | gayasphānaḥ pratāraṇaḥ  
suvīro 'vīrahā prā carā soma dūryān ॥ 19 ॥ sōmo dhenūm  
sōmo ārvantam āśūm sōmo vīrām karmānyām dadāti | sād-  
danyām vidathyām sabhēyam pitṛiśrāvaṇam yō dādāśad  
asmai ॥ 20 ॥

॥२३॥ अषाळ्हं युत्सु पृतनासु पप्रिं स्वर्षामप्सां वृजनस्य गोपाम् ।

भरेषुजां सुक्षितिं सुश्रवसं जयन्तं त्वामनु मदेम सोम ॥२१॥

त्वमिमा ओषधीः सोम विश्वास्त्वमपो अजनयस्त्वं गाः ।

त्वमा तंतन्थोर्वोऽन्तरिक्षं त्वं ज्योतिषा वि तमो ववर्थ ॥२२॥

āshālham yutsú prītanāsu pāprim svarshām apsām vṛi-  
jānasya gopām | bhāreshujām sukshitīm suśrāvasam jāyan-  
tam tvām ānu madema soma ॥ 21 ॥ tvām imā ōśadhiḥ  
soma vīśvās tvām apó ajanayas tvām gāḥ | tvām ā tatan-  
thorv antārikṣham tvām jyōtishā vī tāmo vavartha ॥ 22 ॥

O most gladdening, blissful Lord, may you be approachable from all sides with all your radiations. May you be our friend for prosperity. 17

O blissful Lord, may all sweet waters be treasured with you, and may powers, energies, and vanquishing vigour be united in you. For our immortality, may you provide us with heavenly spiritual nourishment. 18

O blissful Lord, may all the centres from which food offerings are made, be distributed around the sacrificial place. O giver of wealth and wisdom, and saviour of the brave, O Lord of valour, may you be with us in our noble deeds. 19

To him who worships you, O blissful Lord, you give a milch-cow, a swift horse, and a son who is worthy of noble deeds—eminent in society and an honour to his father. He is assiduous in worship and valorous in action. 20

We extol, O blissful Lord, the invincible, triumphant, granter of bliss, Lord of rain and sunshine, preserver through luminous regions. 21

O blissful Lord, you have generated herbs, waters, and milch-kine; you dispelled darkness with light; you have sustained and expanded the mid-regions. 22

देवेन नो मनसा देव सोम रायो भागं सहसावन्नभि युध्य ।  
मा त्वा तनदीशिषे वीर्यस्योभयेभ्यः प्र चिकित्सा गविष्ठौ ॥२३॥

devéna no mánasā deva soma rāyó bhāgāṁ sahasāvann  
abhi yudhya | mā tvā tanad īśiṣhe vīryāsyoḥbhāyebhyaḥ prā  
cikitsā gāvishtau || 23 ||

( १२ ) दिनवतितमं सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सूक्तस्य गृह्णणो गोतम ऋषिः । (१-१५) प्रथमादिपञ्चदशर्चांमुपाः, (१६-१८)

षोडश्यादितृचस्य चाश्विनो देवताः । (१-४) प्रथमादिचतुर्कचां जगती, (५-१२) पञ्चम्या-

ष्टष्टानां त्रिष्टुप्, (१३-१८) त्रयोदश्यादिपण्णाञ्चोष्णिक् छन्दांसि ॥

॥२४॥ एता उ त्या उपसः केतुमक्रत पूर्वे अर्धे रजसो भानुमञ्जते ।  
निष्कृष्वाना आयुधानीव धृष्णवः प्रति गावोऽरुषीर्यन्ति मातरः ॥१॥  
उदपसन्नरुणा भानवो वृथा स्वायुजो अरुषीर्गा अयुक्षत ।  
अक्रन्नुषासो वयुनानि पूर्वथा रुशन्तं भानुमरुषीरशिश्नयुः ॥२॥  
अर्चन्ति नारीरपसो न विष्टिभिः समानेन योजनेना परावतैः ।  
इषं वहन्तीः सुकृते सुदानवे विश्वेदह यजमानाय सुन्वते ॥३॥  
अधि पेशांसि वपते नृतूरिवापोर्णते वक्ष उस्त्रेव बर्जहम् ।  
ज्योतिर्विश्वस्मै भुवनाय कृष्वती गावो न व्रजं व्युषा आवर्तमः ॥४॥

92

Étā u tyā ushāsah ketúm akrata púrve árdhe rájaso  
bhānūm añjate | nishkrīṣvānā áyudhānīva dhṛishṇāvaḥ prāti  
gāvó 'rushīr yanti mātārah || 1 || úd apaptam aruṇā bhā-  
nāvo vṛithā svāyújo árushir gā ayukshata | ákrann ushāso  
vayúnani pūrvāthā rūśantam bhānūm árushir aśiṣrayuḥ  
|| 2 || árcanti nārīr apāso ná viṣṭībhiḥ samānēna yójanenā  
parāvataḥ | īśham vāhantiḥ sukrīte sudānave víśvéd áha  
yájamānāya sunvaté || 3 || ádhi pēśānsi vapate nṛitūr ivā-  
pornute vāksha usréva bārjaham | jyótir víṣvasmai bhúva-  
nāya krīnvatī gāvó ná vrajām vy ūshā āvar tāmah || 4 ||

O blissful Lord, divine and illustrious, bestow upon us a fraction of your wisdom. May you be favourable to us in any duel or conflict, for your judgement is the guide in our life. 23

## 92

These radiant mother dawns have raised their banners. They have spread their light in the eastern part of the firmament and have brightened all things. Like warriors flashing their weapons, they regularly come and go. 1

Readily have the purple beams of light shot up. They have harnessed red-rays, easy to be yoked. Dawns have been inspiring for work as before and red-hued, they have attained their effulgent brilliance. 2

They sing their songs like women busy in their work. With a common approach and common objective, they illumine with their inherent radiance the remotest parts of space, bringing nourishment to the liberal devotee, the bountiful worshipper, who presents to them songs of homage. 3

She, like a dancer, puts her broided garments on. Like a cow yielding her udder, she bares her bosom. Shedding light upon all the world, she dissipates the darkness as cattle hasten to the pastures. 4



प्रत्यर्ची रुशदस्या अदर्शि वि तिष्ठते बार्धते कृष्णमभ्वम् ।  
स्वरं न पेशो विदथेष्वञ्जिञ्च दिवो दुहिता भानुमश्रेत् ॥५॥

prāty arcī rūśad asyā adarśi ví tishṭhate bādhate kṛish-  
nām ābhvam | svārum ná pēśo vidātheshv añjāñ citrām  
divó duhitā bhānūm aśret || 5 ||

॥२५॥ अतारिष्म तमसस्परमस्योषा उच्छन्ती वयुना कृणोति ।  
श्रिये छन्दो न स्मयते विभाती सुप्रतीका सौमनसायाजीगः ॥६॥  
भस्वती नेत्री सुनृतांनां दिवः स्तवे दुहिता गीतमेभिः ।  
प्रजावतो नृवतो अश्वबुध्यानुषो गोअग्रौ उप मासि वाजान् ॥७॥  
उषस्तमश्यां यशसं सुवीरं दासप्रवर्गं रयिमश्वबुध्यम् ।  
सुदंससा श्रवसा या विभासि वाजप्रसूता सुभगे बृहन्तम् ॥८॥  
विश्वानि देवी भुवनाभिचक्ष्यां प्रतीची चक्षुरुर्विया वि भाति ।  
विश्वं जीवं चरसं बोधयन्ती विश्वस्य वाचमविदन्मनायोः ॥९॥  
पुनःपुनर्जायमाना पुराणी समानं वर्णमभि शुम्भमाना ।  
श्रद्धीव कृत्नुर्विज आमिनाना मर्तस्य देवी जरयन्त्यायुः ॥१०॥

ātārishma tāmasas pārām asyóshā uchāntī vayúnā kri-  
noti | śriyé chāndo ná smayate vibhātī supratīkā saumana-  
sāyājīgaḥ || 6 || bhāśvati netrī sūnṛitānām divā stave duhitā  
gótamebhiḥ | prajāvato nṛivato āśvabudhyān usho góagrām  
ūpa māsi vājān || 7 || úshas tām asyām yaśásam suvīram  
dāsāpravargam rayīm āśvabudhyam | sudānsasā śrávasā yā  
vibhāsi vājaprasūtā subhage bṛihāntam || 8 || víśvāni devī  
bhúvanābhicákshyā pratīcī cākshur urviyā ví bhāti | víś-  
vam jīvam carāse bodháyanti víśvasya vācam avidan ma-  
nāyóḥ || 9 || púnah-punar jāyamānā purāṇī samānām vārṇam  
abhi śumbhamānā | svaghnīva kṛitnūr vija āminānā mār-  
tasya devī jaráyanty āyuh || 10 ||

We have beheld the brilliant light first seen in the east ; it spreads itself and disperses thick darkness. She, the heaven's offspring, anoints her wonderous splendour, as the priest anoints the sacrificial offering. 5

We have crossed the limits of darkness, and the dawn breaking forth has awakened the consciousness of living beings, and has given clear perception. She smiles in the light of glory and has swallowed darkness for our joy. 6

The wise men have praised the radiant daughter of the skies, the inspirer of pleasant melodies. Grant us and our dependents nourishment, horses and cattle. 7

O auspicious divine light, shining in full glory, confer upon us, fame, prosperity, attendants, and craftsmen. 8

The dawn looks on the world with bright eyes, spreading light westward, awakening every living creature. She understands the plea of each and every one. 10

The 'ancient dawn, born again and again, diminishes the days of mortal life, one by one, like a wolf cutting the birds in pieces.

॥६॥ व्यूर्ध्वती दिवो अन्तौ अबोध्यप स्वसारं सनुतर्युयोति ।  
 प्रमिनती मनुष्या युगानि योषां जारस्य चक्षसा वि भाति ॥११॥  
 पशून् चित्रा सुभगा प्रथाना सिन्धुर्न क्षोद उर्विया व्यश्नैत् ।  
 अमिनती दैव्यानि व्रतानि सूर्यस्य चेति रश्मिर्द्दृशाना ॥१२॥  
 उषस्तच्चित्रमा भरास्मभ्यं वाजिनीवति । येन तोकं च तनयं च धामहे ॥१३॥  
 उषो अयेह गोमत्यश्वावति विभावरि । रेवदुसे व्युच्छ सूनृतावति ॥१४॥  
 युक्ष्वा हि वाजिनीवत्यश्वा अद्यारुणां उषः । अथा नो विश्वा सौभगान्या वह ॥१५॥

vyurnvatī divó antāñ abodhy āpa svāsāraṃ sanutār yu-  
 yoti | praminatī manushyā yugāni yōshā jārasya cākshasā  
 vī bhāti || 11 || paṣūn nā citrā subhāgā prathānā sīndhur  
 nā kshóda urviyā vy āśvait | áminatī daívyāni vratāni sūr-  
 yasya ceti raṣmírbhir drisānā || 12 || úshas tāt citrām ā  
 bharāsmábhyaṃ vājīnivati | yēna tokāṃ ca tānayaṃ ca  
 dhāmahe || 13 || úsho adyēhā gomaty āśvāvati vibhāvāri |  
 revād asmé vy ūcha sūnṛitāvati || 14 || yukshvā hī vājīni-  
 vaty āsvāñ adyāruṇāñ ushaḥ | áthā no vísvā saubhagāny  
 ā vaha || 15 ||

॥७॥ अश्विना वर्तिरस्मदा गोमदस्त्रा हिरण्यवत् । अर्वाग्रथं समनसा नि यच्छतम् ॥१६॥  
 यावित्था श्लोकमा दिवो ज्योतिर्जनाय चक्रथुः । आ न ऊर्जं वहतमश्विना युवम् ॥१७॥  
 एह देवा मयोभुवा दृष्ट्वा हिरण्यवर्तनी । उपबुधो वहन्तु सोमपीतये ॥१८॥

āsvinā vartīr asmād ā gómad dasrā hīraṇyavat | arvāg  
 rāthaṃ sámanasā ní yachataṃ || 16 || yāv itthā ślókam ā  
 divó jyótir jānāya cakráthuh | ā na ūrjāṃ vahataṃ āsvina  
 yuvām || 17 || ēhā devā mayol-hūvā dasrā hīraṇyavartanī |  
 usharbūdho vahantu sōmapītaye || 18 ||

She has been seen illuminating the horizons at far distances, and she diminishes the days of man's life-span. She continues to shine in all her splendour. She shines with light, like the bride of the sun. 11

The dawn shines forth extending her rays, like a cow-herd driving cattle to pasture, or like the waters rolling their waves, never transgressing the divine commandments. She is beheld visible with the sun-beams. 12

O glamorous dawn, enriched with ample wealth, may you bestow upon us such gifts as may sustain our sons and their sons. 13

O dawn, an embodiment of sweet speech, vigour, and wisdom, may your beauty inspire us this day in such noble performances as may lead us to wealth. 14

O luminous dawn, may you appear in horizon today, verily, as having yoked your purple steeds, and bring unto us all felicity. 15

O twin-divines, destroyers of evils, direct your aura of vitality towards our abode which contains gold and cattle. 16

O twin-divines, creators of day and night, who have brought dawn from heaven to man, glittering with divine light, may you endow us with spiritual energy. 17

In order to cherish our emotional prayers, may Nature's sparkling beauties, awakened at dawn, bring hither the twin-divines, the creators of day and night, the givers of happiness, the destroyers of adversaries, seated in a chariot of the splendour of glory. 18

( १.३ ) विनवतितमं सूक्तम्

(१-१२) द्वादशचम्यास्य सूक्तस्य गृह्णणो गोमम ऋषिः । अग्नीषोमौ देवते । (१-३) प्रथमादि-  
तृचम्यानुष्टुप् , (४-७. १२) चतुर्थ्यादिचनमृणां द्वादश्याश्च त्रिष्टुप् , (८) अष्टम्या जगती  
त्रिष्टुप् वा. (९-११) नवम्यादितृचस्य च गायत्री छन्दांसि ॥

॥२८॥

अग्नीषोमाविमं सु मे शृणुतं वृषणा हवम् ।  
प्रति सूक्तानि हर्यतं भवतं दाशुषे मयः ॥१॥  
अग्नीषोमा यो अद्य वामिदं वचः सपर्यति ।  
तस्मै धत्तं सुवीर्यं गवां पोषं स्वश्व्यम् ॥२॥  
अग्नीषोमा य आहुतिं यो वां दाशाह्विकृतिम् ।  
स प्रजया सुवीर्यं विश्वमायुर्यश्नवत् ॥३॥  
अग्नीषोमा चेति तद्वीर्यं वा यदमुष्णीतमवसे पणिं गाः ।  
अवातिरतं वृसयस्य शेषोऽविन्दतं ज्योतिरेकं बहुभ्यः ॥४॥  
युवमेतानि दिवि रोचनान्यग्निश्च सोम सकृत् अधत्तम् ।  
युवं सिन्धूरभिः शस्तेरवाद्यादग्नीषोमावमुञ्चतं गृभीतान् ॥५॥  
आन्यं दिवो मातरिश्वा जभारामभ्रादुन्यं परि श्येनो अद्रेः ।  
अग्नीषोमा ब्रह्मणा वावृधानोरं यज्ञाय चक्रथुरु लोकम् ॥६॥

93

Āgnīshomāv imāṃ sū me śṛṇutāṃ vṛṣaṇā hāvam ।  
prāti sūktāni haryatam bhāvatam dāśuṣhe mayah ॥ 1 ॥  
āgnīshomā yó adyā vām idāṃ vācāḥ saparyāti | tāsmai dhat-  
tam suvīryam gāvaṃ pōṣhaṃ svāśvyam ॥ 2 ॥ āgnīshomā yā  
āhutim yó vām dāsa' dha'vīśhkṛitim | sá prajāyā suvīryam  
vīśvam āyur vy āśnavat ॥ 3 ॥ āgnīshomā cēti tād vīryam  
vām yād āmusmītam āvasām paṇim gāḥ | āvatirataṃ brī-  
sayasya śeśhó 'vindatam jyōtir ēkaṃ bahúbhyaḥ ॥ 4 ॥ yu-  
vām etāni divi rocanāny agniś ca soma sákratū adhattam ।  
yuvām sīndhūn' abhīśaster avadyād āgnīshomāv āmuñca-  
tam grībhītān ॥ 5 ॥ anyām divó matarīśva jabhāramatlmād  
anyām pári syenó ádreḥ | āgnīshomā brāhmaṇā vavṛidhā-  
nórūm yajñāya cakrathur u lokām ॥ 6 ॥



O preceptors and peace-lovers, showerers of blessings, may you harken to my call, graciously accept my requests, and bestow prosperity on him who is dedicated to you. 1

O preceptors and peace-lovers, may you both bestow vigour, cows, nutrition, and good horses on the one who addresses this day his prayers to you. 2

O preceptors and peace-lovers, may you both bless the man who offers homage, and dedicates himself to you. May he with his children enjoy vigour throughout his long life. 3

O preceptors and peace-lovers, your prowess, wherewith you rescue the senses from the temptations of evils, is manifested when you obtain divine light for all of them. 4

O you both, preceptors and peace-lovers, acting graciously have set up the light of true knowledge in the universe; you both have liberated the flow of virtues and pure thoughts, that were bound in fetters of ignorance. 5

O knowledge and peace, the former one of you has been brought by intellect from an enlightened region, and the latter by an eagle from the hills. Seated on the innermost summit, glorified by prayers, you enhance the scope of sacred acts. 6

॥२९॥ अग्नीषोमा हविषः प्रस्थितस्य वीतं हर्यतं वृषणा जुपेथाम् ।  
 सुशर्माणा स्ववेसा हि भृतमथा धत्तं यजमानाय शं योः ॥७॥  
 यो अग्नीषोमा हविषा सपर्याद्वेद्रीचा मनसा यो घृतेन ।  
 तस्य व्रतं रक्षतं पानमहंसा विशे जनाय महि शर्म यच्छतम् ॥८॥  
 अग्नीषोमा सवेदसा सहृती वनतं गिरः । सं देवत्रा बभूवधुः ॥९॥

āgnīshomā havīśaḥ prāsthitasya vītāṃ hāryataṃ vṛi-  
 śhaṇā juśētham | suśārmaṇa svāvasā hī bhutām ātha dhat-  
 taṃ yājamānaya śam yōḥ || 7 || yō agnīśhōma havīśa sa-  
 paryād devadriśa mānasa yō ghṛitēna | tāśya vṛatāṃ ra-  
 kshatam patāṃ āṇhaso viśe jānaya māhi śarma yaśhatam  
 || 8 || āgnīshoma sāvedasa sāhṛtī vanataṃ girāḥ | śam deva-  
 trā babhūvathuḥ || 9 ||

अग्नीषोमावनेन वां यो वां घृतेन दाशति । तस्मै दीदयतं बृहत् ॥१०॥  
 अग्नीषोमाविमानि नो युवं हव्या जुजोषतम् । आ यातमुप नः सचा ॥११॥  
 अग्नीषोमा पिपृतमर्वतो न आ प्यायन्तामुस्त्रिया हव्यसुदः ।  
 अस्मे बलीनि मघवत्सु धत्तं कृणुतं नो अध्वरं श्रुष्टिमन्तम् ॥१२॥

āgnīshomāv anēna vām yō vām ghṛi-  
 tēna dāśati | tasmai didayataṃ bṛihāt || 10 || āgnīshomāv  
 imāni nō yuvām havyā jujoshataṃ | ā yātaṃ ūpa naḥ śacā  
 || 11 || āgnīshomā pipṛitām ārvato na ā pyāyantām usṛīya  
 havyasūdaḥ | asmē bālāni maghāvatsu dhattaṃ kṛiṇutām nō  
 adhvarām śrusṭimāntam || 12 ||

O adorable and gracious God, may you accept this offered homage pleasingly. May you shower on us your blessings, and kind protection. May you be propitious and provide relief from disease, and freedom from fear. 7

O preceptors and peace-lovers, whosoever dedicates his deeds and services to you, may you bless him with firm determination, keep him free from distress, and grant him true happiness. 8

Invoked together, O preceptors and peace-lovers, accept our hymns; you are already aware of our cherished wishes and desires, and you occupy a unique position amongst the learned. 9

O preceptors and peace-lovers, may you give generous response to him who offers his intense regard and affection to you. 10

O preceptors and peace-lovers, may you be pleased with our oblations and may you stay with us. 11

O preceptors and peace-lovers, may our horses be strong and may our cows yield more milk. May our pious devotees be affluent and prosperous. May you make our sacrifices glorious and fruitful. 12

[ अथ पञ्चदशोऽनुवाकः ॥ ]

( ९४ ) चतुर्नवतितमं सूक्तम्

(१-१६) षोडशर्चस्यारस्य सूनस्याङ्गिरसः कुत्स ऋषिः । (१-१६) प्रथमादिषोडशार्चामग्निर्जातवेदाः, तत्रापि

(८) अष्टम्याः पादत्रयस्य देवाः, (१६) षोडश्या उत्तरार्धस्य मित्रवरुणादिति सिन्धुपृथिवीषावो

वा देवताः । (१-१४) प्रथमादिचतुर्दशार्चा ब्रह्मती, (१५-१६)

पञ्चदशीषोडशयोश्च त्रिष्टुप् छन्दसी ॥

॥३०॥ इ॒मं स्तो॒मम॑र्हते जा॒तवे॑द॒से र॒धमि॒व सं म॑हे॒मा म॒नीष्या॑ ।  
 भ॒द्रा हि नः॑ प्र॒मति॑रस्य सं॒सद्य॑मै॒ स॒ख्ये मा रि॑षामा व॒यं तव॑ ॥१॥  
 यस्मै॑ त्वमा॒यज॑से स सा॒धत्य॑न्वा॒ क्षेति॑ दधते सु॒वीर्य॑म् ।  
 स तू॒ताव॑ नैन॒मश्नो॑त्य॒हुति॑र॒ग्ने स॒ख्ये मा रि॑षामा व॒यं तव॑ ॥२॥  
 शु॒केम॑ त्वा स॒मिधं॑ सा॒धया॑ धि॒यस्त्वे दे॒वा ह॒विर॑द॒न्त्याहु॑तम् ।  
 त्वमा॑दि॒त्यौ आ व॑ह॒ तान्हु॑ः॒श्मस्य॑मै॒ स॒ख्ये मा रि॑षामा व॒यं तव॑ ॥३॥

94

Imām stōmam ārhate jatāvedase rātham iva sām ma-  
 hemā mañishyāya | bhadrā hi naḥ prāmatir asya saṁsady  
 āgne sakhye mā rishāmā vayām tāva || 1 || yasmai tvām  
 ayājase sā sādhaty anarvā ksheti dādāhate suvīryam | sā tū-  
 tava nainam aśnoty aṇhatir āgne — || 2 || śakēma tvā sam-  
 idham sadhāya dhīyas tvē devā havir adanty āhutam ||  
 tvām adityāu ā vaha tān hy ūsmāsy āgne — || 3 ||

भ॒रामि॑धं कृ॒णवा॑मा ह॒वींषि॑ ते चि॒तय॑न्तः प॒र्वणा॑प॒र्वणा व॑यम् ।  
 जी॒वाते॑वे प्र॒तरं॑ सा॒धया॑ धि॒योऽग्ने॑ स॒ख्ये मा रि॑षामा व॒यं तव॑ ॥४॥  
 वि॒शां गो॒पा अस्य॑ चरन्ति ज॒न्तवो॑ द्वि॒पच्च॑ यदु॒त चतु॑ष्पद॒क्षुभिः॑ ।  
 चि॒त्रः प्र॑के॒त उ॒षसो॑ म॒हौ अ॒स्यग्ने॑ स॒ख्ये मा रि॑षामा व॒यं तव॑ ॥५॥

bhārā-

medhmām kṛṇāvāmā havīṁshi te citāyantaḥ pārvaṇā-par-  
 vaṇa vayām | jivātave pratarām sādhaṇyā dhīyo 'gne — || 4 ||  
 viśām gopā asya caranti jantavo dvipāc ca yād utā ca-  
 tushpad aktūbhil | citrāḥ praketaḥ uśhāso mahāni asy āgne  
 — || 5 ||

To Him who is reverent and all knowing, we offer our devotional prayers; we thoughtfully construct our hymns as an artisan does his chariot. In his association, may our intellect become noble. In your friendship, O adorable Lord, let us never suffer injury. 1

The one whom you bless, succeeds, lives without enmity, and gains heroic strength. He is strong, and never in distress. In your friendship, O adorable Lord, let us never suffer injury. 2

May we have the ability to arouse your love and kindness, for it is through you that the cosmic power partakes of our offerings. May the enlightened one bless us and be with us. In your friendship, O adorable Lord, let us never suffer injury. 3

We channelize our intellectual energies; we offer seasonal oblations in accordance with circumstances. Give us wisdom that prolongs our lives. In your friendship, O adorable Lord, let us never suffer injury. 4

His genial flames preserve mankind and enliven quadrupeds and bipeds with their rays. Shining with various lustre, and illuminating the world, you are superior to the dawn. In your friendship, O adorable Lord, let us never suffer injury. 5



॥३१॥ त्वमध्वर्युर्हूत होतासि पूर्व्यः प्रशास्ता पोता जनुषा पुरोहितः ।  
 विश्वा विद्वान् आर्त्विज्या धीर पुष्यस्यग्ने सरल्ये मा रिषामा वयं तव ॥६॥  
 यो विश्वतः सुप्रतीकः सदृश्सि दूरे चित्सन्तुळिदिवाति रोचसे ।  
 रात्र्याश्चिदन्धो अति देव पश्यस्यग्ने सरल्ये मा रिषामा वयं तव ॥७॥  
 पूर्वी देवा भवतु सुन्वतो रथोऽस्माकं शंसो अभ्यस्तु दूढ्यः ।  
 तदा जानीतोत पुष्यता वचोऽग्ने सरल्ये मा रिषामा वयं तव ॥८॥  
 वधैर्दुःशंसां अप दूढ्यो जहि दूरे वा ये अन्ति वा के चिदत्रिणः ।  
 अथा यज्ञाय गृणते सुगं कृध्यग्ने सरल्ये मा रिषामा वयं तव ॥९॥  
 यदयुक्था अरुषा रोहिता रथे वातजूता वृषभस्येव ते रवः ।  
 आदिन्वसि वनिनो धूमकेतुनाग्ने सरल्ये मा रिषामा वयं तव ॥१०॥

tvām adhvaryúr utá hótasi purvyāḥ praśastá pótā ja-  
 nūsha puróhitaḥ | víśva vidvān ártvijyā dhīra pushyasy  
 ágne — || 6 || yó viśvātaḥ suprátikāḥ sadṛśm ási dūre cit  
 sán talíd iváti rocase | rátryaś cid ándho áti deva paśyasy  
 ágne — || 7 || púrvo deva bhavatu sunvató rátho 'smākaṁ  
 śaṁso abhy ástu dūḍhyāḥ | tát á jānītotá pushyatā vácó  
 'gne — || 8 || vadhaír duḥśaṁsān āpa dūḍhyò jahi dūre vā  
 yé ánti vā ké cid atrīnaḥ | áthā yajñāya grīṇaté sugám  
 kṛidhy ágne — || 9 || yád áyukthā arushá róhitā ráthe vā-  
 tajūtā vṛishabhásyeva te rávaḥ | ád invasi vaníno dhūmá-  
 ketunágne — || 10 ||

॥३२॥ अथ स्वनादुत बिभ्युः पतत्रिणो द्रप्सा यत्ते यवसादो व्यस्थिरन् ।  
 सुगं तत्ते तावकेभ्यो रथेभ्योऽग्ने सरल्ये मा रिषामा वयं तव ॥११॥

ádha svanáḍ utá bibhyuḥ patatrīno drapsá yát te ya-  
 vasádo vy ásthiran | sugám tát te tāvakébhyo ráthebhýo  
 'gne — || 11 ||

Of this celestial universe, you are the supreme presenter, the invoker, the chief director, purifier and the perfect sage. Conversant with the priestly functions, You perform the rites perfectly. In your friendship, O adorable Lord, let us never suffer injury. 6

You are of graceful form, looking alike from all sides. Though remote, you shine brightly as if close at hand; you penetrate the darkness of night and perceive all. In your friendship, O adorable Lord, let us never suffer injury. 7

May the enlightened sages, who spread spiritual joy, be in the forefront to lead and guide us. Let our denunciation overwhelm the wicked. May you add strength to our eloquence. In your friendship, O adorable Lord, let us never suffer injury. 8

With your punitive powers, may you vanquish those of evil speech and thought, the wicked and the satanic forces whether distant or near. Thus make easy the path for the righteous devotees. In your friendship, O adorable God let us never suffer injury. 9

The bright red rays, as if yoked to your aura of glory, spread through the universe like swift winds, and enwrap the forest trees, as if with smoke-banners. In your friendship, O adorable Lord, let us never suffer injury. 10

At your roaring, even the birds are terrified, as your flames, consuming grass, spread in all directions. Then the path is clear of all obstacles. In your friendship, O adorable Lord, let us never suffer injury. 11

अयं मित्रस्य वरुणस्य धार्यसेऽवयातां मरुतां हेळो अद्भुतः ।  
 मृळा सु नो भूत्वेषां मनः पुनरग्ने सख्ये मा रिषामा वयं तव ॥१२॥  
 देवो देवानामसि मित्रो अद्भुतो वसुर्वसूनामसि चारुध्वरे ।  
 शर्मन्त्याम तव सप्रथस्तमेऽग्ने सख्ये मा रिषामा वयं तव ॥१३॥  
 ततै भद्रं यत्समिद्धः स्वे दमे सोमाद्भुतो जरसे मृळ्यत्तमः ।  
 दधासि रत्नं द्रविणं च दाशुषेऽग्ने सख्ये मा रिषामा वयं तव ॥१४॥  
 यस्मै त्वं सुद्रविणो ददाशोऽनागास्त्वमदिते सर्वताता ।  
 यं भद्रेण शवसा चोदयासि प्रजावता राधसा ते स्याम ॥१५॥  
 स त्वमग्ने सौभगत्वस्य विद्वानस्माकमायुः प्र तिरेह देव ।  
 तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥१६॥

ayām mitrāsya vāruṇasya dhāyase 'vayātām  
 marūtām hēlo ādbhutaḥ | mṛilā sū no bhūtv eshām mānaḥ  
 pūnar āgne — || 12 || devó devānām asi mitró ādbhuto vá-  
 sur vásūnām asi cārur adhvaré | śárman syāma táva sa-  
 prāthastamé 'gne — || 13 || tát te bhadraṁ yát sámiddhaḥ  
 své dāme sómāhuto járase mṛīlayāttamaḥ | dādbhāsi rātnam  
 drāviṇam ca dāśúshé 'gne — || 14 || yāsmāi tvām sudravīṇo  
 dādāšo 'nāgāstváṁ adite sarvātātā | yām bhadreṇa śavasā  
 codāyāsi prajāvatā rādhasā té syāma || 15 || sá tvām agne  
 saubhagatvásyā vidvān asmākam āyuh prā tīrchā deva |  
 tán no mitró vāruṇo māmahantām āditiḥ sīndhuḥ prithivī  
 utā dyaúḥ || 16 ||

( १५ ) पञ्चनवतितमं सूक्तम्

(१-११) एकादशार्चस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । अङ्गिरौषसोऽङ्गिरा देवता । त्रिष्टुप् छन्दः ॥

॥१॥ द्वे विरूपे चरतः स्वर्थे अन्यान्या वत्समुप धापयेते ।  
 हरिरन्यस्यां भवति स्वधावाञ्छुक्रो अन्यस्यां ददृशे सुवर्चाः ॥१॥

95

Dvė vírūpe carataḥ svārthe anyānyā vatsām ūpa dhā-  
 payete | hárir anyásyām bhávat' svadhāvāñ chukró anyā-  
 syām dadṛṣe suvárcāḥ || 1 ||

You are known, by your friendly support to the most virtuous and dedicated. Strange is the wrath that guards. May it be gracious to us. In your friendship, O Lord-adorable, let us never suffer injury. 12

O illustrious adorable God, you are a friend of virtuous men. You are graceful sacrificer, and are the bestower of all riches. May we find shelter in your vast, benign, and loving kindness. In your friendship, O adorable Lord, let us never suffer injury. 13

Kindled in your heavenly abode, invoked by devotion, you gracefully, are the most benign; propitiated by praises, you rejoice us. You shower wisdom and prosperity upon your earnest devotees. In your friendship, O adorable Lord, let us never suffer injury. 14

Fortunate are the devotees, to whom you, the possessor of riches, give freedom from every sin with utter completeness, and on whom you shower vigour, prosperity, and children. May we become rich in your riches, O eternal being. 15

O divine adorable God, the showerer of good fortune, lengthen the days of existence of those engrossed in selflessly dedicated deeds. May the pleasing, venerable, almighty God, and the natural forces of oceans, earth and celestial regions preserve and protect us. 16

## 95

Two, opposed in their nature, are seen here—working towards their respective goals. Both of them have one child each. One has golden sun, the self-sustained. The other has the brilliant and shining. (Day is the child of the sun, and night the child of the moon). 1

दशेमं त्वष्टुर्जनयन्त गर्भमतन्द्रासो युवतयो विभृत्रम् ।  
 तिग्मानीकं स्वयंशसं जनेषु विरोचमानं परि षीं नयन्ति ॥२॥  
 त्रीणि जाना परि भूषन्त्यस्य समुद्र एकं दिव्येकमप्सु ।  
 पूर्वामनु प्र दिशं पार्थिवानामृतप्रशासद्वि दधावनुष्ठु ॥३॥  
 क इमं वो निण्यमा चिकेत वत्सो मातृर्जनयत स्वधाभिः ।  
 बह्वीनां गर्भो अपसामुपस्थान्महान्कविर्निश्चरति स्वधावान् ॥४॥  
 आविष्ट्यो वर्धते चारुरासु जिह्वानामूर्ध्वः स्वयंशा उपस्थे ।  
 उभे त्वष्टुर्बिभ्यतुर्जायमानात्प्रतीची सिंहं प्रति जोषयेते ॥५॥

daśemām tvāśtūr janayanta  
 gārbham ātandrāso yuvatāyo vibhṛitram | tigmanīkaṁ svā-  
 yaśasaṁ jāneṣu virōcamānam pari śhīm nayanti || 2 || trīṇi  
 jānā pari bhūshanty asya samudrā ēkaṁ divy ēkaṁ apsū |  
 pūrvām ānu prā diśam pāṛthivanām ṛitān praśāsad vī da-  
 dhāv anuṣṭhū || 3 || kā imām vo ninyām ā ciketa vatsō  
 mātṛīr janayata svadhābhiḥ | bahvīnām gārbho apāsām upā-  
 sthān mahān kavīr niṣ carati svadhāvān || 4 || āviṣṭyo var-  
 dhate cārur āsu jihvānām ūrdhvāḥ svāyaśā upāsthe | ubhē  
 tvāśtūr bibhyatur jāyamānāt pratīcī śinhām prati joshayete  
 || 5 ||

॥२॥ उभे भद्रे जोषयेते न मेने गावो न वाश्रा उप तस्थुरेवैः ।  
 स दक्षाणां दक्षपतिर्बभूवाञ्जन्ति यं दक्षिणतो हविर्भिः ॥६॥  
 उद्ययमीति सवितेव बाहू उभे सिचौ यतते भीम ऋञ्जन् ।  
 उच्छुक्रमत्कमजते सिमस्मान्नवा मातृभ्यो वसना जहाति ॥७॥

ubhē bhadre joshayete nā mēne gāvo nā vāśrā ūpa ta-  
 sthur ēvaiḥ | sā dākṣhāṇām dākshapatir babhūvāñjānti yam  
 dakshinatō havīrbhiḥ || 6 || ūd yamyamīti savitēva bāhū ubhē  
 śicau yatate bhīmā ṛiñjān | ūc chukrām ātkam ajate śimā-  
 snan nāva mātṛibhyo vāsana jahāti || 7 ||



These ten, ever-youthful and vigilant, produce fire, the embryo of architect. They bear around him, long flames which are sharp-pointed, universally renowned, and effulgent amongst mankind. 2

They honour three places of his birth, the mid-air, the heaven, and the waters. Dividing the seasons of the year for the benefit of the earthly creatures, he formed in succession the eastern and western quarters. 3

Which of you know this secret fire? The infant by his own nature begets his mothers. The source of many waters, he issues from the ocean, mighty and wise, the receiver of oblations. 4

Visible and fair, he grows in brightness, uplifted in the lap of waving waters, spreading his own renown. When he was born, both worlds were alarmed, and taking him for a lion, they pay homage to him. 5

Both the auspicious ones—day and night—wait upon him like two women or like lowing cows (following their calves). They seek him by the paths he has gone. He is the Lord of might amongst the mightiest, whom the priests propitiate with their oblations. 6

Like the sun, he stretches forth his arms with might. Awe-inspiring, he strives to clasp the two borders of the world with his brightness. He forces out from all a brilliant vesture, and clothes the earth with new garments from his mother's realms. 7

त्वेषं रूपं कृणुत उत्तरं यत्संपृञ्चानः सदनं गोभिरद्भिः ।  
 कविबुधं परि मर्मज्यते धीः सा देवताता समितिर्बभूव ॥८॥  
 उरु ते जयः पर्येति बुधं विरोचमानं महिषस्य धाम ।  
 विश्वेभिरग्ने स्वयंशोभिरिद्धोऽदब्धेभिः पायुभिः पाह्यस्मान् ॥९॥  
 धन्वन्त्स्रोतः कृणुते गतुर्मूर्तिं शुक्लैर्मिभिरभि नक्षति क्षाम् ।  
 विश्वा सनानि जठरैषु धत्तेऽन्तर्नवासु चरति प्रसृपु ॥१०॥  
 एवा नो अग्ने समिधा वृधानो रेवत्पावक श्रवसे वि भाहि ।  
 तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥११॥

tveshām rūpām

kṛiṇuta ūttaram yāt samprīcānāḥ sādane gōbhir adbhīḥ |  
 kavīr budhnām pāri marmarijyate dhīḥ sá devátātā sánitir  
 babhūva || 8 || urú te jráyah páry eti budhnām virócamā-  
 nam mahishásya dhāma | víṣvebhir agne sváyashobhir iddhó  
 'dabdhebhīḥ pāyúbhiḥ pāhy asmán || 9 || dhānvan srótaḥ kṛi-  
 ñute gatúm urmīm śukraír ūrmībhir abhī nakshati kshām |  
 víṣva sánani jaṭháreshu dhatte 'ntár návasu carati prasú-  
 shu || 10 || evá no agne samídha vṛidhanó revát pávaka śrá-  
 vase ví bhahi | tár no mitró — || 11 ||

( १.६ ) षण्णवतितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । अग्निर्द्रविणोदा अग्निर्वा देवता । त्रिष्टुप् छन्दः ॥

॥३॥ स प्रत्नथा सहसा जायमानः सद्यः काव्यानि बळधत्त विश्वा ।  
 आपश्च मित्रं धिषणा च साधन्देवा अग्निं धारयन्द्रविणोदाम् ॥१॥  
 स पूर्वया निविदा कव्यतायोरिमाः प्रजा अजनयन्मनूनाम् ।  
 विवस्वता चक्षसा द्यामपश्च देवा अग्निं धारयन्द्रविणोदाम् ॥२॥

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Sá pratnátha sáhasa jāyamānaḥ sadyāḥ kāvyani bál  
 adhata víṣva | ápaṣ ca mitráṁ dhishāṇa ca sadhan devá  
 agnīm dhārayan dravinodām || 1 || sá pūrvayā nividā kavyá-  
 tāyór imāḥ prajā ajanayan mánūnām | vivásvatā cákshasā  
 dyām ápāṣ ca devá a. dh. d. || 2 ||

He makes for himself a most noble form of splendour, decking himself in his home with milk and waters. The sage adorns the depths of air possessed of great wisdom. This is the meeting place where divine learned are honoured. 8

The vast and victorious radiance of yours, O mighty one, pervades the firmament. O fire-divine, kindled by us, may you preserve us with all your self-bright, undiminished glories. 9

In dry spots, he causes the waters to flow in torrent and enundates the earth with floods that glisten. He gathers all articles within his maw, and moves among the new fresh sprouting grasses. 10

Fed with our fuel-purifying fire, may you blaze for the sake of securing food for us. May the pleasing, venerable, indivisible almighty God, and the natural forces of oceans, earth, and celestial regions, preserve and protect us. 11

## 96

Revealed, as ever, by rigorous penances, the spiritual fire straight way appropriates all the offerings through their action, dedication and wisdom. The enlightened devotees retain the company of God, the giver of wealth. 1

Propitiated with ancient devotional hymns, He creates progeny for mankind and provides with His refulgent light the celestial regions and ethereal vapours. The enlightened devotees retain the company of God, the giver of wealth. 2

तमीळत प्रथमं यज्ञसाधं विश आरीराहुतमृञ्जसानम् ।  
 ऊर्जः पुत्रं भरतं सुप्रदानुं देवा अग्निं धारयन्द्रविणोदाम् ॥३॥  
 स मातरिश्वा पुरुवारपुष्टिर्विदद्रातुं तनयाय स्वर्वित् ।  
 विशां गोपा जनिता रोदस्योर्देवा अग्निं धारयन्द्रविणोदाम् ॥४॥  
 नक्तोषासा वर्णमामेम्यानि धापयेते शिशुमेकं समीची ।  
 द्यावाक्षामा रुक्मो अन्तर्वि भाति देवा अग्निं धारयन्द्रविणोदाम् ॥५॥

tām īlata prathamam yajñasā-  
 dham viśa ārīr āhutam riñjasānām | ūrjāḥ putrām bhara-  
 tām sriprādanum devā — || 3 || sá mātariśvā puruvārapu-  
 śtīr vidād gātūm tānayaya svarvīt | viśām gopā janitā ró-  
 dasyor devā — || 4 || náktoshāsa vāṇnam amēmyāne dhāpā-  
 yete śīṣum ékaṁ samīci | dyāvakshāma rukmó antār ví  
 bhāti devā — || 5 ||

॥५॥ रायो बुध्नः संगमनो वसूनां यज्ञस्य केतुर्मन्मसाधनो वेः ।  
 अमृतत्वं रक्षमाणास एनं देवा अग्निं धारयन्द्रविणोदाम् ॥६॥  
 नू च पुरा च सदनं रयीणां जातस्य च जायमानस्य च क्षाम् ।  
 सतश्च गोपां भवतश्च भूरर्देवा अग्निं धारयन्द्रविणोदाम् ॥७॥  
 द्रविणोदा द्रविणसस्तुरस्य द्रविणोदाः सनरस्य प्र यंसत् ।  
 द्रविणोदा वीरवतीमिषं नो द्रविणोदा रांसते दीर्घमायुः ॥८॥  
 एवा नो अग्ने समिधा वृधानो रेवत्पावक श्रवसे वि भाहि ।  
 तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥९॥

rāyó budhnáh samgámāno vāsūnām yajñasya ketúr man-  
 masādbhano véḥ | amṛitatvām rākshamāṇasa enam devā —  
 || 6 || nū ca purā ca sádanam rayīṇām jatásya ca jāyama-  
 nasya ca kshām | satāṣ ca gopām bhāvataṣ ca bhúrer devā  
 — || 7 || draviṇodā draviṇasas turásya draviṇodāḥ sánarasya  
 prá yaṁsat | draviṇodā vírāvatīm íṣham no draviṇodā rasate  
 dīrghām áyuh || 8 || evā no agne -- || 9 ||

1  
Praise Him, O enlightened devotees, as chief accomplisher of noble deeds, acceptor of devotional prayers, and ever-exerting lord. He is the sustainer of all men, source of all strength and giver of continual gifts. The enlightened devotees cherish the company of God, the giver of wealth. 3

May the adorable God, the dweller of the celestial region, the nourisher, the supreme sage, the bestower of heavenly bliss, the guard of mankind, the progenitor of heaven and earth, find a pathway for His off-springs. The enlightened devotees cherish the company of God, the giver of wealth. 4

Night and dawn, influencing each other's radiance, both together, nourish a child—a special fire—who is bright and radiant, and shines between heaven and earth. The enlightened devotees cherish the company of God, the giver of wealth. 5

The adorable God is the source of all' wealth, and riches, and is the bestower of property. He is the banner of all noble selfless acts, and accomplishes all benevolent desires. Preserving their immortality, the enlightened devotees cherish the company of God, the giver of wealth. 6

Now and previously too, He has been the abode of riches. He provides habitation for all that exists and all that will come into existence. The enlightened devotees cherish the company of God, the giver of wealth. 7

May the supreme wealth-giver grant us the prosperity of movables and may the same wealth-giver grant us immovable objects, too. May He grant us vigour-providing food and may the bestower of wealth give us long life. 8

Fed with our fuel, O purifying fire, blaze for the sake of food. May the loving, venerable, indivisible, almighty God and natural forces of oceans, earth and heaven grant us our prayers. 9



( ९७ ) सप्तनवतितमं सूक्तम्

(१-८) अष्टर्चास्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । अग्निः शुचिरग्निर्वा देवता । गायत्री छन्दः ॥

॥१॥ अपं नः शोशुचदुघमग्ने शुशुग्ध्या रयिम् । अपं नः शोशुचदुघम् ॥१॥  
 सुक्षेत्रिया सुगातुया वंसूया च यजामहे । अपं नः शोशुचदुघम् ॥२॥  
 प्र यद्वन्दिष्ठ एषां प्रास्माकासश्च सूरयः । अपं नः शोशुचदुघम् ॥३॥  
 प्र यत्ते अग्ने सूरयो जायेमहि प्र ते वयम् । अपं नः शोशुचदुघम् ॥४॥  
 प्र यदग्ने सहस्वतो विश्वतो यन्ति भानवः । अपं नः शोशुचदुघम् ॥५॥  
 त्वं हि विश्वतोमुख विश्वतः परिभूरसि । अपं नः शोशुचदुघम् ॥६॥  
 द्विषो नो विश्वतोमुखाति नवेव पारय । अपं नः शोशुचदुघम् ॥७॥  
 स नः सिन्धुमिव नावयाति पर्षा स्वस्तये । अपं नः शोशुचदुघम् ॥८॥

97

Apa nah śośucad aghām āgne śuśugdhy ā rayīm | āpa  
 nah śośucad aghām || 1 || sukshetriyā sugatuyā vāśūyā ca  
 yajāmahe | āpa -- || 2 || prā yād bhāndishṭha esham prā-  
 smākāsaś ca sūrayaḥ | āpa — || 3 || prā yāt te āgne sūrayo  
 jāyemahi prā te vayām | āpa — || 4 || prā yād agnēḥ sāhas-  
 vato viśvāto yānti bhanāvah | āpa — || 5 || tvām hi viśva-  
 tomukha viśvātah paribhūr āsi | āpa — || 6 || dvīṣho no viṣ-  
 vatomukhāti nāvēva paraya | āpa — || 7 || sā nah sindhūm  
 iva nāvāyāti parṣha svastāye | āpa — || 8 ||

( ९८ ) अष्टनवतितमं सूक्तम्

(१-३) दृचस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । अग्निर्वैश्वानरोऽग्निर्वा देवता । त्रिष्टुप् छन्दः ॥

॥६॥ वैश्वानरस्य सुमतौ स्याम राजा हि कं भुवनानामग्निः ।  
 इतो जातो विश्वमिदं वि चष्टे वैश्वानरो यतते सूर्येण ॥१॥

98

Vaiśvānarāśya sunatau syama rāja hī kam bhūvanā-  
 nām abhiṣṛīḥ | ito jāto viśvam idām vī casṣṭe vaiśvānarō  
 yatate sūryeṇa || 1 ||

## 97

May your light, O fire-divine dispel our sins; may your wealth shine on us. May your light dispel our sins. 1

We worship you for good fields, for secure paths, and for riches. May your light dispel our sins. 2

Among our people, here is the most devoted worshipper who speaks highly of you, and similarly, all our learneds pay you alone their homage. May your light dispel our sins. 3

O adorable Lord, the fire-divine, we all the learneds, are your devotees and in fact, we have become yours. May your light dispel our sins. 4

The ever-conquering beams of splendour of this fire-divine, are spreading in all directions. May your light dispel our sins. 5

You, with your face turned in all directions, are circum-ambient from all sides. May your light dispel our sins. 6

O with your face turned in all directions, may you take us across, as on a boat, beyond the reach of our adversaries. May your light dispel our sins. 7

## 98

May we continue to be in the grace of the leader of all; He is the august sovereign of all beings. Since the very inception, He is taking excellent care of the entire universe. This Leader of all accompanies the rising sun. 1

पृष्टो दिवि पृष्टो अग्निः पृथिव्यां पृष्टो विश्वा ओषधीरा विवेश ।  
 वैश्वानरः सहसा पृष्टो अग्निः स नो दिवा स रिषः पातु नक्तम् ॥२॥  
 वैश्वानर तव तत्सत्यमस्त्वंस्मान्नायो मघवानः सचन्ताम् ।  
 तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥३॥

prishṭó divi prishṭó agnīḥ prithivyām  
 prishṭó víśvā óshadhīr ā viveṣa | vaiśvānarāḥ sáhasā prī-  
 shṭó agnīḥ sá no dívā sá risháḥ pátu náktam || 2 || vaiśvā-  
 nara táva tát satyám astv asmán ráyo maghávānaḥ sacan-  
 tām | tán no — || 3 ||

( ९९ ) नवनवतितमं सूक्तम्

(१) एकवर्चस्यास्य सूक्तस्य मारीचः कश्यप ऋषिः । अग्निर्जातवेदा अग्निर्वा देवता । त्रिष्टुप् छन्दः ॥

॥७॥ जातवेदसे सुनवाम सोममरातीयतो नि दहाति वेदः ।  
 स नः पर्षदति दुर्गाणि विश्वा नावेव सिन्धुं दुरितात्यग्निः ॥१॥

99

Jātávedase sunavāma sómam arāṭīyató ní dahāti védaḥ |  
 sá naḥ parshad āti durgāni víśvā nāvéva síndhum duritáty  
 agnīḥ || 1 ||

( १०० ) शततमं सूक्तम्

(१-१९) एकोनविंशत्यृचस्यास्य सूक्तस्य वार्षागिरा ऋन्नाश्वाम्बरीष-सहदेव-भयमान-  
 सुराधस ऋषयः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥८॥ स यो वृषा वृष्ण्येभिः समौका महो दिवः पृथिव्याश्च सम्राट् ।  
 सतीनसत्वा हव्यो भरैषु मरुत्वान्नो भवत्विन्द्र ऊती ॥१॥

100

Sá yó vṛishā vṛishnyebhiḥ sámokā mahó diváḥ prithi-  
 vyās ca samrāt | satínásatva hávyo bháreshu marútvān no  
 bhavatv índra ūtí || 1 ||

The fire-divine is present in heaven, and present on this earth; He pervades all plants and vegetation. May the fire-divine, the leader of all, who is present with vigour, guard us night and day against our enemies. 2

May that truth of yours descend on us. Let wealth, in rich abundance, gather around us. May the loving, venerable, indivisible almighty God and the natural forces of ocean, earth and heaven preserve and protect us. 3

## 99

May we dedicate our entire devotion to the all knowing God. May He deprive them of wealth who are hostile towards us. May the Lord carry us through all troubles as a boat carries men across the river against hurdles. 1

## 100

He is the great showerer of prosperity side by side functioning with other petty showers of wealth, the sovereign Lord of earth and heaven, the sender of water and helper in all conflicts. May this resplendent Lord, associated with vital principles, be our protection. 1

यस्यानामः सूर्यस्येव यामो भरेभरे वृत्रहा शुष्मो अस्ति ।  
 वृषन्तमः सखिभिः खेभिरेवैर्मरुत्वान्नो भवत्विन्द्र उती ॥२॥  
 दिवो न यस्य रेतसो दुघानाः पन्थासो यन्ति शवसापरीताः ।  
 त्रद्वेषाः सासहिः पौंस्येभिर्मरुत्वान्नो भवत्विन्द्र उती ॥३॥  
 सो अङ्गिरोभिरङ्गिरस्तमो भूदृषा वृषभिः सखिभिः सखा सन् ।  
 ऋग्मिभिर्ऋग्मी गातुभिर्ज्यैष्ठो मरुत्वान्नो भवत्विन्द्र उती ॥४॥  
 स सुनुभिर्न रुद्रेभिर्ऋग्वा नृषाह्ये सासह्ये अमित्रान् ।  
 सनीळेभिः श्रवस्यानि तूर्वेन्मरुत्वान्नो भवत्विन्द्र उती ॥५॥

yāsyānāptaḥ sūryasyeva yāmo bhāre  
 -bhare vṛtrahā śuśhmo āsti | vṛṣhantamaḥ sākhibhiḥ své-  
 bhir évair ma<sup>o</sup> || 2 || divó ná yāsyā rétaso dúghānaḥ pān-  
 thaso yānti śāvasāparītaḥ | tarāddveshaḥ sasahīḥ paúnsye-  
 bhir ma<sup>o</sup> || 3 || só āngirobhir āngirastamo bhūd vṛṣhā vṛṣ-  
 shabhiḥ sākhibhiḥ sākha sán | ṛigmībhir ṛigmī gātúbhir jyé-  
 shtho ma<sup>o</sup> || 4 || sá sunúbhir ná rudrébhir ṛībhya nṛisháhye  
 sasahvān amītran | sámlebbhiḥ śravasyāni tūrvan ma<sup>o</sup> || 5 ||

॥९॥ स मन्युमीः समदनस्य कर्तास्माकेभिर्वृभिः सूर्य सनत् ।  
 अस्मिन्नहुन्तसपतिः पुरुहुतो मरुत्वान्नो भवत्विन्द्र उती ॥६॥  
 तमूतयो रणयञ्छरसातो तं क्षेमस्य क्षितयः कृष्वत् त्राम् ।  
 स विश्वस्य करुण्येश एको मरुत्वान्नो भवत्विन्द्र उती ॥७॥

sá manyumīḥ samādanasya kartāsmākebhir nṛībhiḥ sūr-  
 yaṁ sanat | asmīnn āhan sātpatiḥ puruhūtó ma<sup>o</sup> || 6 ||  
 tám ūtāyo raṇayañ chūrasatau tám kshémasya kshītāyah  
 kṛiṇvata trām | sá vísvasya karūṇasyeṣa éko ma<sup>o</sup> || 7 ||



His unparalleled speed is like the rays of the sun. He is destroyer of the devil of ignorance in every conflict. With his swiftmoving friends, He is the most bounteous. May this resplendent Lord, associated with vital principles, be our protection. 2

He emits radiance as sunshine, showers blessings, the heaven's moisture. With His vital strength He is always victorious over adversaries, and triumphs by His manly vigour. May the resplendent God, associated with vital principles, be our protection. 3

He is the fastest among all the fast runners, most bountiful among the bountiful, the mightiest among the mighty, a friend among friends, venerable among those who claim veneration, pre-eminent amongst the eminent. May this resplendent God, associated with vital principles, be our protection. 4

He, associated with vital principles—offsprings of the cosmic vital powers—is furious and has been able to conquer his foes and adversaries. Prompted by cosmic forces He releases waters from clouds and produces food. May this resplendent God, associated with vital principles, be our protection. 5

He is the subduer of sinners, the director of operations. He is the protector of the good. He alone has been invoked by all of us. His glory in the sun has been a blessing to our people up to this day. May this resplendent God, associated with vital principles, be our protection. 6

His protections bring about success in conflicts, and He is pleased by the success. He along with His vital principles presides over every act of worship. May this resplendent God, associated with vital principles, be our protection. 7

तमप्सन्तु शर्वस उत्सवेषु नरो नरमवसे तं धनाय ।  
 सो अन्धे चित्तमसि ज्योतिर्विदन्मरुत्वान्नो भवत्विन्द्र ऊती ॥८॥  
 स सव्येन यमति ब्राधतश्चित्स दक्षिणे संगृभीता कृतानि ।  
 स कीरिणा चित्सनिता धनानि मरुत्वान्नो भवत्विन्द्र ऊती ॥९॥  
 स ग्रामेभिः सनिता स रथेभिर्विदे विश्वाभिः कृष्टिभिर्न्यय ।  
 स पौंस्येभिरभिभूरशस्तीर्मरुत्वान्नो भवत्विन्द्र ऊती ॥१०॥

tām

apsanta śávaṣa utsavēṣhu náro náram ávase tāṃ dhánāya |  
 só andhé cit tāmasi jyótir vidan ma° || 8 || sá savyéna ya-  
 mati vrádhataṣ cit sá dakṣhiṇé sámgrībhīta kṛitāni | sá  
 kíriṇa cit sánitā dhánāni ma° || 9 || sá grāmebhiḥ sánita sá  
 ráthebbhir vidé víṣvabhiḥ kṛishṭībhir nv ádya | sá paúnsye-  
 bbhir abhibhū́r aśastir ma° || 10 ||

॥१०॥ स जामिभिर्यत्समजाति मीळहेऽजामिभिर्वा पुरुहुत एवैः ।  
 अपां तोकस्य तनयस्य जेषे मरुत्वान्नो भवत्विन्द्र ऊती ॥११॥  
 स वज्रभृदस्युहा भीम उग्रः सहस्रचेताः शतनीथ ऋभ्या ।  
 चम्रीषो न शर्वसा पाञ्चजन्यो मरुत्वान्नो भवत्विन्द्र ऊती ॥१२॥  
 तस्य वज्रः क्रन्दति स्मत्स्वर्षा द्विवो न त्वेषो र्वथः शिमीवान् ।  
 तं सचन्ते सनयस्तं धनानि मरुत्वान्नो भवत्विन्द्र ऊती ॥१३॥

sá jāmībbhir yāt samájati mīlḥé 'jāmibhir vā puruhūtá  
 évaiḥ | apām tokásya tánayasya jeshé ma° || 11 || sá vajra-  
 bhṛid dasyuhó bhīmá ugrāḥ sahásracetaḥ śatánītha rībhva |  
 camrīśó ná śávaṣa páñcajanyo ma° || 12 || tásya vajrah  
 krandati smát svarshá divó ná tveshó raváthaḥ śīmivān |  
 tāṃ sacante sanáyas tāṃ dhánāni ma° || 13 ||

In the hours of distress mighty brave men depend on His leadership for protection and wealth. In the midst of dim darkness of frustration, He is the source of light and encouragement. May this resplendent God, associated with vital principles, be our protection. 8

With His left hand He subdues the malignant and with His right hand He accepts the proffered selfless deeds. Pleased with invocations, He becomes the giver of riches to His worshippers. May this resplendent God, associated with vital principles, be our protection. 9

He alone with His accompaniments is the benefactor. He is immediately recognized by all enlightened persons through the movements of His aura of glory. By His enduring energy He is victor over the unruly elements. May this resplendent Lord, associated with vital principles be our protection. 10

Invoked by His own kinsmen, He proceeds quickly to fight for those who trust Him and those devoted friends who are engaged in conflicts. He helps brave soldiers and their families. May this resplendent Lord, associated with vital principles, be our protection. 11

He is the inflicter of punitive justice on robbers. For them He is fearful and fierce. He is cognizant of all things. He is mighty and praised by all. He is like spiritual elixir, exhilarates all the five classes of beings with his concentrated vigour. May this resplendent God, associated with vital principles, be our protection. 12

His punitive justice is very effective. He is as brilliant as the luminary of heaven, and is the source of all benefits. He is the promoter of beneficent acts. He is the Lord of all treasures. May He, associated with vital principles, be our protection. 13

यस्याजस्रं शर्वसा मानमुक्थं परिभुजद्रोदसी विश्वतः सीम् ।  
 स पारिषत्क्रतुभिर्मन्दसानो मरुत्वान्नो भवत्विन्द्र ऊती ॥१४॥  
 न यस्य देवा देवता न मर्ता आपश्च न शर्वसो अन्तमापुः ।  
 स प्ररिक्ता त्वक्षसा क्षमो दिवश्च मरुत्वान्नो भवत्विन्द्र ऊती ॥१५॥

yāsyājasraṃ

śāvasā mānam ukthām paribhujād ródasī viśvātaḥ sīm | sā  
 pārishat krátubhir mandasānó ma° ॥ 14 ॥ ná yāsyā devā de-  
 vāta ná mārta āpaṣ canā śāvaso āntam apūḥ | sā praríkvā  
 tvākshasā kshmo divaś ca ma° ॥ 15 ॥

॥१६॥

रोहिच्छयावा सुमदैशुर्ललामीद्युक्षा राय ऋज्राश्वस्य ।  
 वृषण्वन्तं विभ्रती धूर्पु रथं मन्द्रा चिकेत नाहुषीषु विशु ॥१६॥  
 एतस्यत्त इन्द्र वृष्ण उक्थं वार्षागिरा अभि गृणन्ति राधः ।  
 ऋज्राश्वः प्रष्टिभिरम्बरीषः सहदेवो भयमानः सुराधाः ॥१७॥  
 दम्यूञ्जिम्यैश्च पुरुहूत एवैहत्वा पृथिव्यां शर्वा नि बर्हीत ।  
 सनत्क्षेत्रं सखिभिः श्वित्न्येभिः सनत्सूर्यं सनदपः सुवज्रः ॥१८॥  
 विश्वाहेन्द्रो अधिवक्ता नो अस्वपरिहृताः सनुयाम वाजम् ।  
 तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥१९॥

rohīc chyāvā sumādaṅsur lalanūr dyukshā rāyā ṛjrá-  
 śvasya | vṛṣhaṇvantam bībhratī dhūrshū rātham mandrá ei-  
 keta náhushīshu vikshú ॥ 16 ॥ etát tyát ta indra vṛṣha  
 ukthām vārshagirá abhí grīṇanti rádhaḥ | ṛjrásvaḥ práshti-  
 bhir ambaríshaḥ sahádevo bhāyamānaḥ surádhāḥ ॥ 17 ॥ dá-  
 syūñ ehīmyūñś ca puruhūtā évair hatvá pṛthivyām śārva  
 ní barhīt | sánat kshétraṃ sákhībhiḥ śvitnyébhiḥ sánat sūr-  
 yaṃ sánad apāḥ suvájraḥ ॥ 18 ॥ viśvāhéndro adhivaktá no  
 astv áparihṛitaḥ sanuyāma vājam | tán no — ॥ 19 ॥

He, with His excellent strength, cherishes earth and heaven eternally and absolutely. May He, delighted by our acts, convey us beyond misery. May the resplendent Lord, associated with vital principles, be our protection. 14

Neither the knowledge of divine and learned persons, nor their endeavours reach the limit of strength of that beneficent divinity. He surpasses earth and heaven by His subtle skill and strength. May the resplendent Lord associated with vital principles, be our protection. 15

The black and red beams, yoked to the cosmic chariot of the sun are self-radiant, full of the spectrum of colours, and celestial in appearance. This is fixed on a mighty axle for the attainment of bliss, as if these well-directed beams move on season-forming paths. They move with a speed for the benefit of mankind. 16

O resplendent sun, when you move on with the aura of glory directed with season-forming beams along with the constellations, you give rise to the five seasons: rain, summer, autumn, winter and spring. For this you are complimented with appropriate praises. 17

The much-invoked resplendent sun, along with vital principles, uprooted the mischief caused by parasites and aggressive infections after encounter and laid them low with his enduring action. He, then, with his white brilliant rays acted on the fields and, thereon the solar energy operated in conjunction with water. 18

May the resplendent Lord be our guide day by day and may we surrender totally to Him, and enjoy food. May the loving, venerable, indivisible, mighty God and the natural bounties of ocean, earth and heaven grant us favours. 19



( १०१ ) एकोत्तशततमं सूक्तम्

(१-१६) एकादशर्चस्यास्य मृतम्याङ्गिरसः कुत्स ऋषिः । इन्द्रो देवता । (१-७) प्रथमादित्तमर्चा  
जगती, (८-११) अष्टम्यादिचतसृणाञ्च त्रिष्टुप् छन्दसी ॥

॥ १.८ ॥

प्र मन्दिने॑ पि॒तुमर्द॑र्चता॒ वचो॑ यः कृ॒ष्णग॑र्भा॒ निरह॑न्नुजि॒श्वना॑ ।  
 अ॒व॒स्यवो॑ वृष॑णं॒ वज्र॑दक्षिणं॒ म॒रुत्व॑न्तं स॒ख्याय॑ हवामहे ॥१॥  
 यो व्यै॑सं जाह॒षाणे॑न॒ म॒न्युना॑ यः श॒म्बरं॑ यो अहु॒न्पिप्रु॑मव्रतम् ।  
 इन्द्रो॑ यः शु॒ष्णम॒शुषं॑ न्यावृ॒णञ्च॑रुत्व॑न्तं स॒ख्याय॑ हवामहे ॥२॥  
 यस्य॑ द्यावा॒पृथि॒वी पौंस्य॑ मह्यस्य॒ व्रते॑ वरु॒णो यस्य॑ सूर्यः ।  
 यस्येन्द्र॑स्य सिन्ध॒वः सश्र॑ति॒ व्रतं॑ म॒रुत्व॑न्तं स॒ख्याय॑ हवामहे ॥३॥  
 यो अश्व॑नां॒ यो गवा॑ गोपतिर्व॒शी य आ॑रितः कर्म॑णिकर्म॑णि स्थिरः ।  
 वीळो॑श्चिदिन्द्रो॒ यो अ॑सुन्वतो॒ वधो॑ म॒रुत्व॑न्तं स॒ख्याय॑ हवामहे ॥४॥  
 यो विश्व॑स्य जग॑तः प्रा॒णत॑स्पतिर्यो ब्र॒ह्मणे॑ प्रथ॒मो गा अ॑विन्दत् ।  
 इन्द्रो॑ यो दस्यू॑रध॒रौ अ॒वाति॑रन्म॒रुत्व॑न्तं स॒ख्याय॑ हवामहे ॥५॥  
 यः शूरे॑भिर्हव्यो॒ यश्च॑ भीरु॒भिर्यो॑ धाव॒द्भिर्ह॑व्यते॒ यश्च॑ जि॒ग्युभिः॑ ।  
 इन्द्रं॑ यं विश्वा॒ भुव॑नाभि सै॒द्धुर्म॑रुत्व॑न्तं स॒ख्याय॑ हवामहे ॥६॥

101

Prā mandīne pitumāḍ arcatā vāco yāḥ kṛiṣṇāgarbhā  
 nirāhann riṣiṣvanā | avasyāvo vṛiṣhaṇam vājradakṣhiṇam  
 marūtvantam sakhyāya havāmahe || 1 || yó vyāṁsam jāhri-  
 shāṇéna manyúnā yāḥ śāmbaram yó āhan píprum avratām |  
 índro yāḥ śuṣhaṇam aśuṣham ny āvṛiṇaṇ ma° || 2 || yāsya  
 dyāvāprithivī paūnsyam mahād yāsya vraté vāruṇo yāsya  
 sūryaḥ | yāsyéndrasya sīndhavaḥ sāṣcati vratām ma° || 3 ||  
 yó āśvānām yó gāvām gópatir vaśi yā āritāḥ kārmani-kar-  
 mani sthirāḥ | vīlōṣ eid índro yó āsunvato vadhó ma° || 4 ||  
 yó viśvasya jāgataḥ prāṇatās pátir yó brahmāṇe prathamó  
 gā ávindat | índro yó dāsyūñir ādharāñ avátiran ma° || 5 || yāḥ  
 śúrebhir hávyo yaś ca bhīrúbhir yó dhāvadbhir hūyáte  
 yaś ca jigyúbhiḥ | índram yām viśvā bhúvanābhī samdadhúr  
 ma° || 6 ||

## 101

Adore Him with offerings, and devotional songs,—Him, who is blissful, who straightaway destroys the strongholds of evil hidden in dark caves of ignorance. Desirous of protection, we invoke Him to become our friend,—Him, who is showerer of benefits, and who, associated with vital principles, holds punitive justice in his right hand. 1

We invoke for friendship, the resplendent God, who aided by cosmic, vital principles, and with triumphant wrath, subjugates the irresponsible, disrespectful, and the unrighteous ego and also destroys ignoble men. 2

We invoke for friendship, the resplendent God, who aided by cosmic, vital principles, manifests His great creative power in heaven and earth. The sun and oceans obey His eternal laws and the rivers follow His direction, flowing along their assigned courses. 3

We invoke for friendship, the resplendent God, who aided by cosmic, vital principles, is lord and master of wisdom and strength; who controls everyone, who is constantly present in every sacred act, who is widely cherished, and who is destroyer of obstinate abstainers from worshipful acts and those who do not offer oblations. 4

We invoke for friendship, the resplendent God, who aided by cosmic, vital principles, is the Lord of all that moves or breathes, who for the first time restored knowledge to seekers, and who annihilates and humbles low-minded offenders. 5

We invoke for friendship the resplendent God, who aided by cosmic vital principles is remembered by the timid as well as the brave, by the vanquished as well as the victorious, and to whom in times of distress all men turn for support. 6

॥२३॥

रुद्राणामेति प्रदिशा विचक्षणो रुद्रेभिर्येषां तनुते पृथु ज्रयः ।  
 इन्द्रं मनीषा अभ्यर्चति श्रुतं मरुत्वन्तं सख्याय हवामहे ॥७॥  
 यद्वा मरुत्वः परमे सधस्थे यद्वावमे वृजने मादयासे ।  
 अत आ याह्यध्वरं नो अच्छा त्वाया हविश्चकृमा सत्यराधः ॥८॥  
 त्वायेन्द्र सोमं सुषुमा सुदक्ष त्वाया हविश्चकृमा ब्रह्मवाहः ।  
 अथा नियुत्वः सर्गणो मरुद्भिरस्मिन्यज्ञे बर्हिषि मादयस्व ॥९॥

rudrāṇām eti pradīśā vicakṣhaṇó rudrébhir yóshā tanute  
 prithú jráyah | índram manīshā abhy āreati śrutām ma° ||  
 7 || yād vā marutvah paramé sadhásthe yād vāvamé vṛijāne  
 mādayāse | āta á yahy adhvarām no áchā tvāyá haviṣ ca-  
 kṛimā satyarādhaḥ || 8 || tvāyendra sómaṁ sushuma suda-  
 ksha tvāyá haviṣ cakṛimā brahmavāhaḥ | ádhā niyutvah  
 sāgaṇo marúdbhir asmín yajñé barhīshi mādayasva || 9 ||

मादयस्व हरिभिर्ये ते इन्द्र वि ष्यस्व शिप्रे वि सृजस्व धेने ।  
 आ त्वा सुशिप्र हरयो वहन्तूशन्हुव्यानि प्रति नो जुषस्व ॥१०॥  
 मरुत्स्तोत्रस्य वृजनस्य गोपा वयमिन्द्रेण सनुयाम वाजम् ।  
 तन्नो मित्रो वरुणो मामहन्तामर्दितिः सिन्धुः पृथिवी उत द्यौः ॥११॥

mādayasva hāribhir yé ta indra ví shyasva śīpre ví sṛija-  
 sva dhéne | á tvā suśipra hārayo vahantūśān havyāni prāti  
 no juṣhasva || 10 || marútstotrasya vṛijānasya gopá vayāni  
 indreṇa sanuyāma vājam | tān no — || 11 ||

We invoke for friendship, the resplendent God, who aided by cosmic vital principles, proceeds to the abodes of vital cosmic forces, and there with the aid of the dawn illuminates the horizon. He the far-renowned God is extolled with thoughtful hymns by all devotees.

O resplendent God, associated with vital cosmic principles, whether you are pleased to reside in the loftiest mansion or lowly dwellings, come to the place of our work and worship. O Lord, of imperishable wealth, we dedicate our love and devotion to you. 8

O mighty resplendent God, for you we sing our devotional prayers. Desiring communion with you, we chant devotional hymns and offer reverential homage. May you, associated with vital principles, come to our sacred place of worship and rejoice. 9

O resplendent God, may you be delighted with the effects of your vigorous accomplishments and speak to us. Let your jaws of justice be effective; may your words of blessings be conveyed to us. O God, with splendid crown, may your speedy benevolence bring you to us. O gracious God, accept our loving devotion. 10

May we, while being protected by you, O destroyer of evil, make a common objective with vital principles and sing your glory. May we receive sustenance from the resplendent Lord and may this loving, venerable, indivisible, mighty God and natural bounties of ocean, earth, heaven grant our prayers. 11

( १०२ ) द्युत्तमशान्तमे सक्तम

(१-११) एकादशर्वस्यास्य सक्तस्याद्भिरसः कुत्स ऋषिः । इन्द्रो देवता । (१-१०) प्रथमादि-  
दशर्चा जगती, (११) एकादश्याश्च त्रिष्टुप् छन्दसी ॥

॥ १.४ ॥

इमां ते धियं प्र भरे महो महीमस्य स्तोत्रे धिषणा यत् आनजे ।  
 तमुत्सवे च प्रसवे च सासहिमिन्द्रं देवासः शर्वसामदन्ननु ॥१॥  
 अस्य श्रवो नयः सप्त बिभ्रति द्यावाक्षामा पृथिवी दर्शतं वपुः ।  
 अस्मे सूर्याचन्द्रमसाभिचक्षे श्रद्धे कामिन्द्र चरतो वितर्तुरम् ॥२॥  
 तं स्मा रथं मघवन्प्रावं सातये जैत्रं यं ते अनुमदाम संगमे ।  
 आज्ञा न इन्द्र मनसा पुरुषदुत त्वायद्यो मघवज्जम् यच्छ नः ॥३॥

102

Imāṃ te dhīyaṃ prā bhare mahó mahīm asyā stotrē  
 dhishāṇa yāt ta ānajā | tāṃ utsavē ca prasavē ca sāsahīm  
 indraṃ devāsaḥ śāvasāmadann ānu || 1 || asyā śrāvo nadyāḥ  
 saptā bibhṛati dyāvakshāmā pṛithivī darśatām vāpuḥ | asmē  
 sūryācandramāsābhicākshe śraddhē kām indra carato vitar-  
 turām || 2 || tāṃ smā rātham maghavanṇ prāva satāye jāi-  
 traṃ yām te anumādāma saṅgamē | ajā na indra mānasa  
 puruṣṭuta tvāyādbhyo maghavañ chārma yacha nah || 3 ||

वयं जयेम त्वया युजा वृत्तमस्माकभंशमुदेवा भरेभरे ।  
 असभ्यमिन्द्र वरिवः सुगं कृधि प्र शत्रूणां मघवन्वृण्यो रुज ॥१॥  
 नाना हि त्वा हवमाना जना इमे धनानां धर्तस्वसा विपन्यवः ।  
 अस्माकं स्मा रथमा तिष्ठ सातये जैत्रं हीन्द्र निभृतं मनस्त्व ॥२॥

vayāṃ jayema tvāya yujā vṛitam asmākaṃ āṇṣaṇ ūd āvā  
 bhāre-bhare | asmābhyam indra vārivaḥ sugāṃ kṛidhi prā  
 śātrūṇāṃ maghavan vṛiṣṇya ruja || 4 || nānā hī tvā hāva-  
 manā jāna ime dhānanām dhartar āvasa vipanyāvah | asmā-  
 kaṃ smā rātham ā tishṭha satāye jāitram hindra nibhṛitam  
 mānas tāva || 5 ||



## 102

For you, O mighty resplendent Lord, I compose and offer my excellent hymns ; may I become worthy of your compassion through my sincere devotion to you. The enlightened devotess exhilarate the victorious Lord through the strength of their prayers to obtain riches and prosperity. 1

The seven oceans bear His glory far and wide. The heaven, sky and earth display His charming form. The sun and moon alternately revolve along in their assigned courses so that we may behold the supreme Lord and have faith in Him. 2

O bounteous resplendent Lord, we praise you heartily. May you grant us that same aura of glory, the victory chariot for our victory as the one in which you move, fighting against the evil forces. O bounteous Lord, grant us shelter as we love you intensely. 3

O resplendent Lord, may we, with your aid win all our adversaries. Encourage us in every fight and protect us. Make us worthy of obtaining riches in an easy way and grant us strength so that we may weaken the vigour of our enemy. 4

Possessor of large treasures, O resplendent Lord, those who invoke you for their protection are of diverse groups. Come with your aura of glory to bring us all the benefits. You have intensely resolute mind for victory. 5

॥२१॥ गोजिता वाह अमितक्रतुः सिमः कर्मन्कर्मञ्छतमतिः खजंकरः ।  
 अकल्प इन्द्रः प्रतिमानमोजसाथा जना वि ह्वयन्ते सिषासवः ॥६॥  
 उत्ते शतान्मघवन्नुच्च भूयस उत्सहसाद्रिरिचे कृष्टिषु श्रवः ।  
 अमात्रं त्वा धिषणा तित्विषे मध्यधा वृत्राणि जिघ्रसे पुरंदर ॥७॥  
 त्रिविष्टिधातु प्रतिमानमोजसस्तिष्ठो भूर्मानृपते त्रीणि रोचना ।  
 अतीदं विश्वं भुवनं ववश्चिथाशत्रुरिन्द्र जनुषा सनादसि ॥८॥

gojitā bāhū āmitakratuḥ simāḥ kārman-karmañ chatām-  
 ūtiḥ khajamkarāḥ | akalpā indrah pratimānam ōjasāthā jina  
 vī hvayante sishāsavaḥ || 6 || ūt te satān maghavanu ūc ca  
 bhūyasa ūt sahasrād ririce kṛiṣṭiṣhu śravaḥ | amātrām tva  
 dhishāna titvishe mahy ādha vṛitrāṇi jighnase purandara  
 || 7 || trivisṭidhātu pratimānam ōjasas tisthō bhūmir nṛipate  
 trīṇi rocanā | ātidam viśvam bhūvanam vavakshithāsatrūr  
 indra janūshā sanād asi || 8 ||

त्वां देवेषु प्रथमं हवामहे त्वं बभूथ पृतनासु सासहिः ।  
 सेमं नः कारुमुपमन्युमुद्विदमिन्द्रः कृणोतु प्रसवे रथं पुरः ॥९॥  
 त्वं जिगेथ न धना रुरोधितार्भेष्वजा मघवन्महत्सु च ।  
 त्वामुग्रमवसे सं शिशीमस्यथा न इन्द्र हवनेषु चोदय ॥१०॥  
 विश्वाहेन्द्रो अधिवक्ता नो अस्त्वपरिहृताः सनुयाम वाजम् ।  
 तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥११॥

tvām devēṣu prathamāni ha-  
 vāmahe tvām babhūtha prītanāsu sāsahī | sēmām naḥ kā-  
 rūm upamanyūm ndbhīdam indrah kṛiṇotu prasavē rātham  
 purāḥ || 9 || tvām jigetha nā dhānā rurodhithārbheshv ājā  
 maghavan mahātsu ca | tvām ugrām āvase sām śiśimasy  
 āthā na indra hāvaneshu codaya || 10 || viśvāhēndro — ||  
 11 ||

His arms may win treasures. His power is boundless. He is best in every action. His protective powers are endless. He inspires us to struggle against evils. None may rival the resplendent Lord in mighty strength. Therefore, the devotees desiring prosperity call on Him on all occasions. 6

O bounteous Lord, your glory exceeds a hundred, more than a hundred, more than a thousand, amid all divinities. You are boundless. Our praises reveal your endless glory. May you destroy the evil forces, O the destroyer of strongholds of evils. 7

O resplendent Lord, the protector of men, with your three-fold elements you are governing the three earths and three realms of light. From eternity you are without a rival. [Three elements—tranquility, activity and inertia; three earths—*bhuh*, *bhuvah*, and *svah* ; three lights—*tapas*, *ṛta* and *satya*. 8

We invoke you first among all other divine powers ; assuredly you can subdue all evil forces. May you, O resplendent Lord, infuse your divine spirit in the hearts of your devotees and may you come with your invincible and formidable aura of glory to establish supremacy over evils. 9

You always conquer and do not keep the benefits with you. O bounteous mighty Lord, we invoke you to help and protect us in all our conflicts, be they small or big. May you inspire us to continue fighting evil forces. 10

May resplendent Lord be always on our side to protect us, and may we unimperilled obtain riches in all contests. May loving, venerable, indivisible, and sustainer of earth, heaven and ocean grant our prayers. 11

( १०३ ) व्युत्पन्नगतनमं सूक्तम्

(१-८) अष्टचंग्यास्य सूक्तस्याङ्गिरसः कृत्स्न ऋषिः । इन्द्रो देवता । धिष्ठिप छन्दः ॥

॥१६॥

तत्त इन्द्रियं परमं पराचरधारयन्त कवयः पुरेदम् ।  
 क्षमेदमन्यद्विव्यन्यदस्य समी पृथ्यते समनेयं केतुः ॥१॥  
 स धारयत्पृथिवीं प्रप्रथच्च वज्रेण हत्वा निरपः संमर्ज ।  
 अहन्नहिमभिनद्रौहिणं व्यहन्यंसं मघवा शचीभिः ॥२॥  
 स जातृभर्मा श्रद्धधानं औजः पुरौ विभिन्दन्नचरद्वि दासीः ।  
 विद्वान्वज्रिन्दस्येवे हेतिमस्यार्यं सहो वर्धया युष्मभिन्द्र ॥३॥

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Tāt ta indriyām paramām parācair ādhārayanta kavā-  
 yaḥ purédām | kshamédām anyād divy ānyād asya sām ī  
 prīcyate samanēva ketūḥ || 1 || sā dhārayat prithivīm paprá-  
 thac ca vājrena hatvá nír apāḥ sasarja | áhann áhim ábhi-  
 nad rauhinām vy áhan vyāṁsam maghávā śácibhiḥ || 2 || sā  
 jātúbharmā śraddádhāna ójaḥ púro vibhindánn acarad ví  
 dásīḥ | vidvān vajrin dāsyaive hetīm asyāryam sāho var-  
 dhayā dyumnám indra || 3 ||

तदृचुपे मानुषेमा युगानि कीर्तेन्यं मघवा नाम विभ्रत् ।  
 उपप्रयन्दस्युहत्याय वज्री यद्ध सूनुः श्रवसे नाम दुधे ॥१॥  
 तदस्येदं पश्यता भृरिं पुष्टं श्रदिन्द्रस्य धत्तन वीर्यीय ।  
 स गा अविन्दुत्सो अविन्दुदध्वान्त्स औषधीः सो अपः स वनानि ॥२॥

tād ūcūshe mánushemā yugāni  
 kīrtényam maghávā náma bíbhrat | upaprayán dasyuhátyāya  
 vajrí yād dha sūnúḥ śrávase náma dadhé || 4 || tād asyedām  
 paśyatā bhūri pushtām śrād índrasya dhattana víryāya |  
 sā gā avindat só avindad áśvān sā óshadhīḥ só apāḥ sā  
 vānāni || 5 ||

Prudent sages have formerly been possessed of your supreme light, which they still continue to possess. One light of this shines upon the earth, the other in heaven, and both are in combination with each other like a flag in battle. 1

He upholds the earth and spreads it widely. He having struck the devil of ignorance with His adamant determination, invigorates the spirit of enlightenment. He destroys the serpentine darkness, puts an end to the fierce demon and through his prowess, annihilates the vices, as they appear in repulsive forms. 2

Armed with adamant determination and confidence in His prowess, He, the all-wise, resplendent Lord moves on—shattering the strongholds of law-breakers. May He, accepting our praises, impose His punitive justice against undisciplined law-breakers and increase the strength and glory of virtuous men. 3

He, the bounteous God, possessing glorious fame, instructs those human races which deserve it. He, the thunderer goes close to the law-breakers to destroy them, and thus obtains the title, “renowned for victorious prowess”. 4

Behold the abundant wealth of the resplendent Lord and have confidence in His prowess. He recovers the lost cattle of wisdom, the horses of vigour and the plants, forests, and waters. 5



॥ १. ७ ॥ भृ॒गि॒कर्म॑णे वृष॒भाय॑ वृष्णे॑ स॒त्यशु॑ष्माय सु॒नवाम॑ सोम॒म् ।  
 य आ॒द॒त्या परि॑पन्थी॒व शू॒रोऽय॑ञ्चनो वि॒भज॑न्नेति वेदः ॥६॥  
 तदिन्द्र॑ प्रे॒वं वी॒र्यं च॑क॒र्थ यत्स॑सन्तं वज्रेणावो॒धयोऽहि॑म् ।  
 अनु॑ त्वा प॒त्नीर्हृ॑षितं व॒र्यश्च॑ वि॒श्वे दे॒वासो॑ अमद॒न्ननु॑ त्वा ॥७॥  
 शु॒ष्णं पि॒पुं क॒र्यवे॑ वृ॒त्रमिन्द्र॑ यदाव॒धीर्वि॑ पुरः श॒म्बर॑स्य ।  
 तन्नो॑ मि॒त्रो वरु॑णो मामहन्ता॒मदि॑तिः सिन्धुः पृथि॒वी उ॒त द्यौः ॥८॥

bhṛīrikarmaṇe vṛishabhāya vṛiṣṇe satyāśuśhmāya su-  
 navāma sōmam | yā ādṛītyā paripanthīva śūrō 'yajvano vi-  
 bhājann ēti vedaḥ ॥ 6 ॥ tād indra prēva vīryaṁ cakārtha  
 yat sasāntam vājreṇābodhayō 'him | ānu tvā pātnīr hṛishi-  
 tāṁ vāyaś ca viśve devāso amadann ann tvā ॥ 7 ॥ śuśhṇam  
 pipuṁ kūyavam vṛitrām indra yadāvadhīr vi pūraḥ śam-  
 barasya | tān no — ॥ 8 ॥ 17 ॥

( १०४ ) चतुस्तमस्तमसं मुक्तम्

( १-० ) नवचेम्यास्य मुक्तम्याङ्गिस्तः कृन्त क्रपिः । इन्द्रो देवता । विपुष उन्द्रः ॥

॥ १. ८ ॥ योनि॑ष्ट इन्द्र॒ निष॑दे॒ अका॑रि॒ तमा॑ नि षी॒द स्वानो॑ नावी॑ ।  
 विमु॒च्या व॒र्योऽव॑सायाश्चान्दोषा॑ वस्तोर्व॒हीय॑सः प्र॒पित्वे॑ ॥१॥  
 ओ त्वे॑ न॒र इन्द्र॑मृत॒ये गु॑र्तुं चि॒त्तान्त्स॒द्यो अ॒र्ध्वनो॑ जगम्यात् ।  
 दे॒वासो॑ म॒न्युं दा॑सस्य श्र॒म्नन्ते॑ न आ व॒क्षन्त्सु॒विताय॑ वर्ण॒म् ॥२॥  
 अव॑ त्मना॑ भर॒ते के॒तवे॒दा अव॑ त्मना॑ भर॒ते फे॒नमु॑द॒न् ।  
 क्षी॒रेण॑ स्नातः॒ कुर्य॑वस्य॒ योषे॑ ह॒ते ते स्या॑तां प्रव॒णे शि॒फायाः॑ ॥३॥

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Yónish ṭa indra nisháde akāri tám ā ní shīda svānó  
 nārva | vimúeya váyo 'vasáyāśvān doshá vāstor vāhīyasah  
 prapitvā ॥ 1 ॥ ó tyé nára índram útāye gur nú cit tān sa-  
 dyó ádhvano jagamyāt | devāso manyūṁ dāsasya śamnan  
 té na ā vakshan suvitāya vārṇam ॥ 2 ॥ āva tmānā bharate  
 kētavedā āva tmānā bharate phēnam udān | kshīrēṇa sna-  
 taḥ kūyavasya yōshe haté té syātām pravaṇē śīphayaḥ ॥ 3 ॥

To Him, who is the performer of all deeds, the possessor and giver of strength, the truly powerful Lord, we offer devotional prayers. He a highwayman, snatches wealth from the godless exploiters and gives it to honest devotees. 6

O resplendent Lord, performer of glorious deeds, when you unsheath dark shrouds to destroy them with your adamant determination, the vital divine powers greet you, and all other virtues extol you. 7

O resplendent Lord, as you destroy low-mindedness, ego, devilish ignorance, and demolish the strongholds of disrespectful tendencies, so may you, associated with vital principles, be our protection. 8

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O resplendent Lord, the altar of the innermost core of our heart has been made for you, as if, to sit upon it. May you hasten to appear during our morning and evening worship. May you be as eager as a horse, slackening his reins as he returns to his stable. 1

These persons have come to the resplendent Lord, to solicit His protection. May the Lord guide them along the right path. May the divines repress the fury of demons, and may they bring the venerable Lord to us for the success of sacred deeds. 2

Knowing the secret of possessing wealth, the demon of vagrancy earns riches and carries it off to himself. Let both his wives—greed and lethargy—bathe in the deep sea. O resplendent Lord, may he with his wives—greed and lethargy—be drowned in the depth of that river of luxury. 3

युयोप नाभिरुपरस्यायोः प्र पूर्वाभिस्तिरते राष्टि शरः ।  
 अजसी कुलिशी वीरपत्नी पयो हिन्याना उदभिर्भरन्ते ॥४॥  
 प्रति यस्या नीथादर्शि दस्योराको नाच्छा सदनं जानती गात ।  
 अध स्मा नो मघवञ्चकृतादिन्मा नो मघेव निष्पपी परा दाः ॥५॥

yuyópa nábhīr úparasyayóḥ prá púrvābhis tirate rāṣṭī  
 śūraḥ | añjasī kulīśī vīrapatnī páyo hinvánā udābhir bha-  
 rante || 4 || prāti yāt syā nīthādarśi dāsyor óko nácha sādā-  
 nam janatī gāt | ádha sma no maghavañ carkṛitād ín mā no  
 maghēva nishshapī pára dah || 5 ||

॥२०॥

स त्वं न इन्द्र सूर्ये सो अप्सवनागास्त्य आ भज जीवशसे ।  
 मान्तरां भुजमा रीरिषो नः श्रद्धितं ते महत इन्द्रियाय ॥६॥  
 अधा मन्ये श्रुते अस्मा अधायि वृषा चोदस्व महते धनय ।  
 मा नो अकृते पुरुहूत योनाविन्द्र क्षुध्व्यो वय आसुतिं दाः ॥७॥  
 मा नो वधीरिन्द्र मा परा दा मा नः प्रिया भोजनानि प्र मोषीः ।  
 आण्डा मा नो मघवञ्चकृ निर्मेन्मा नः पात्रा भेत्सहजानुषाणि ॥८॥  
 अर्वाडेहि सोमकामं त्वाहुरयं सुतस्तस्य पित्रा मदाय ।  
 उरुव्यचा जठर आ वृषस्व पितेव नः शृणुहि ह्यमानः ॥९॥

sá tvām na indra sūrye só apsv ānāgāstvá á bhaja jī-  
 vaśaṁśe | mántarām bhújaun á rīrīsho naḥ śrāddhitam te  
 mahatā indriyāya || 6 || ádha manye śrūt te asma adhayi  
 vṛīṣā codasva mahatē dhānaya | mā no ákṛite puruhūta  
 yónav indra kshúdhryadbhīyo váya asutīm dah || 7 || mā no  
 vadhīr indra mā pára da mā naḥ priyā bhójanani prá mo-  
 shīḥ | andā mā no maghavañ chakra nír bhen mā naḥ pá-  
 trā bhet sahājanushāni || 8 || arvāñ éhi sómakāmanam tvahur  
 ayām sutás tāsya piba mādāya | uruvyāca jāṭhāra á vṛīṣa-  
 sva pitēva naḥ śṛiṇuhi hūyāmānaḥ || 9 ||

The abiding-place of the vagrant remains hidden in the midst of waters of luxury. The vagrancy of the person is further enhanced by channel-waters of attachment, malice and passion which please and sustain him in the first instance. 4

As the track that leads to the dwelling place of law-breakers is discovered by us, and also, in the same way as a cow knows the way to her stall, O bounteous Lord, may you defend us from repeated violence of unruly persons. Do not cast us away, like a libertine casting away treasure. 5

O resplendent God, may you excite in us reverence for the sun, for the waters and for those living beings which are exempt from sin and as such are worthy of praise. May you not injure our offspring, while yet in the womb, for our trust is in your mighty power. 6

O resplendent Lord, may I have complete trust in you, for you are adored by all. I meditate on you with reverence. May you lead us on to great riches, and consign us not to the house of the destitutes. You grant us food and drink, when hungry. 7

Harm us not, O resplendent God. Abandon us not. Deprive us not of the enjoyments that delight us. O bounteous and supreme Lord, may our unborn offsprings meet with no injury, and may our kids also be spared who are just crawling along. 8

O resplendent Lord, favour us with your presence, as you are famous for loving acceptance of devotional offerings. They are here for us. May you accept them liberally, just as a person, with distending stomach, when offered a favourite drink, enjoys it to the full and consumes in plenty. May you, when invoked, hear us as a father listening to the words of his son. 9

( १०५ ) पञ्चोत्तरगतनमं सूक्तम्

(१-१०) एकानविंशत्युच्यन्त्यास्य सूक्तस्याप्यस्मिन् आङ्गिरसः कुन्तो वा ऋषिः । विश्वे देवा  
देवताः । (१-५, ९-१८) प्रथमादिसप्तर्चा नवम्यादिदशानाञ्च पङ्क्तिः, (८) अष्टम्या  
यवमय्या महावृहती, (१०) एकानविंशत्याश्च त्रिष्टुप छन्दांसि ॥

॥२०॥

चन्द्रमा अप्सवः॑न्तरा सु॒पर्णो॑ धावते दि॒वि ।  
न वो॑ हिरण्यनेमयः पदं विन्दन्ति विद्युतो वित्तं मे अस्य रोदसी ॥१॥  
अर्थमि॒द्वा उ॑ अर्थिन॒ आ जा॒या यु॒वते॑ पतिम् ।  
तु॒ज्जाते॑ वृ॒ष्ण्यं पयः॑ परि॒दाय॑ रसं दुहे वित्तं मे अस्य रोदसी ॥२॥  
मा पु॒ दे॒वा अ॒दः स्व॑र्गं पादि दि॒वस्प॑रि ।  
मा सोम्यस्य॑ शंभुवः शू॒ते भूम॑ कदा॒ चन॑ वित्तं मे अस्य रोदसी ॥३॥

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Candramā apsv āntār ā suparṇo dbavate divi | nā vo  
hiranyanemayah padam vīdanti vidyuto vittam me asya  
rodasi || 1 || ārtham id vā u arthīna ā jayā yuvate pātim | tuñ-  
jāte vṛṣṇyam pāyah paridāya rāsam duhe vittam° || 2 || mō  
shū deva adāḥ svār āva padī divās pāri | mā somyāsyā  
sambhūvah śūne bhuma kāda canā vittam° || 3 ||

य॒ज्ञं पृ॒च्छा॒म्य॒वमं॑ स तद्भू॒तो वि॑ वोचति ।  
कं ऋ॒तं पू॒र्व्यं ग॒तं क॒स्तद्धि॑भर्ति नू॒तनो॑ वित्तं मे अस्य रोदसी ॥४॥  
अ॒मी ये दे॒वाः स्थ॑ने त्रि॒ष्वा रो॑चने दि॒वः ।  
क॒द्वे ऋ॒तं क॒दन्तं॑ कं प्र॒त्ना व॑ आहु॒तिर्वित्तं॑ मे अस्य रोदसी ॥५॥  
॥२१॥ क॒द्वे ऋ॒तस्य॑ ध॒र्णमि॑ क॒द्वरण॑स्य चक्ष॒णम् ।  
क॒दर्य॑म्णो म॒हस्प॑थार्ति क्रामे॒म दृ॒ढ्यो वित्तं॑ मे अस्य रोदसी ॥६॥

yajñam pri-  
chamy avamam sā tād dūtō vī vocati | kvā ritam pūrvyam  
gatam kās tād bibharti nūtano vi° || 4 || amī yē devā sthāna  
trishv ā rocanē divāḥ | kād va ritam kād ānṛitaḥ kvā pra-  
tnā va āhutir vi° || 5 ||

kād va ritasya dharnasī kād vāruṇasya cākṣhaṇam | kād  
aryamṇō mahās pathāti krāmema dūḍhyō vi° || 6 ||



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The graceful moon moves with speed in the interspace, while the sun with beauteous wings rides above in the celestial region. The lightning with its golden flash is not aware of your extensive realm. Why this, may I know, O earth and heaven? 1

Those who are worthy of wealth do obtain it. A wife clings to her husband, and the two intertwine in embrace give and receive the bliss of love. And from their union progeny is born, Why this, may I know, O earth and heaven? 2

Never may that light, O cosmic powers, fall from its station in the sky. May we never live in a place, which is without spiritual joy. Why this, may I know, O earth and heaven? 3

I am enquiring from the cosmic prowess around me. As envoy, may it tell me, where the ancient benevolent law-giver is and who the new dispenser is. Why this, may I know, O earth and heaven? 4

O divine powers, you are present in the three-dimensional space of universe, glowing with splendour. Where is your eternal law and where does it fall? Where is my ancient devotional offering to you? May I know, O earth and heaven? 5

Where is your adherence to eternal truth? Where is the attentive eye of the Lord of justice? Which is the path of the glorious law-maker, by following which we overcome the malevolent? May I know why this, O earth and heaven? 6

अहं सो अस्मि यः पुग मुते वदामि कानि चित् ।  
 तं मा व्यन्त्याभ्योऽवृको न तृष्णजं मृगं वित्तं मे अस्य रोदसी ॥७॥  
 सं मा तपन्त्यभितः सपत्नीरिव पशवः ।  
 मृषो न शिक्षा व्यदन्ति माध्यः स्तोतारं ते शतक्रतो वित्तं मे अस्य रोदसी ॥८॥  
 अमी ये सप्त रश्मयस्तत्रा मे नाभिरानता ।  
 त्रितस्तद्वेदाप्यः स जामित्वाय रेभति वित्तं मे अस्य रोदसी ॥९॥  
 अमी ये पञ्चोक्षणो मध्ये तस्थुर्महो दिवः ।  
 देवत्रा नु प्रवाच्यं सध्रीचीना नि वावृत्तुर्वित्तं मे अस्य रोदसी ॥१०॥

ahām só

asmi yāḥ purā suto vādāni kāni cit | tām ma vyanti ādhyo  
 vṛiko nā trīṣṇajam mṛgaṁ vi° || 7 || sām ma tapanty abhī-  
 taḥ sapātnīr iva paśavaḥ | mūśho nā śiṣṇā vy ādanti mā-  
 dhyā stotāraṁ te śatakrato vi° || 8 || amī ye sapta rasmā-  
 yas tātra me nābhīr ātata | tritās tād vedāptyāḥ sā jāmi-  
 tvāya rebhati vi° || 9 || amī ye pañcokṣhaṇo mādhye tasthūr  
 mahó divāḥ | devatrā nū pravācyam sadhrīcinā ní vāvṛitur  
 vi° || 10 ||

॥२२॥

सुपर्णा एत आसते मध्य आरोधने दिवः ।  
 ते संधन्ति पथा वृकं तरन्तं यक्ष्मतीरपो वित्तं मे अस्य रोदसी ॥११॥  
 नव्यं तदुक्थ्यं हितं देवासः सुप्रवाचनम् ।  
 ऋतमर्षन्ति सिन्धवः सत्यं तानान् सूर्यो वित्तं मे अस्य रोदसी ॥१२॥  
 अग्ने तव त्यदुक्थ्यं देवेष्वस्त्याप्यम् ।  
 स नः सत्तो मनुष्वदा देवान्यग्नि विदुष्टरो वित्तं मे अस्य रोदसी ॥१३॥

suparnā etā āsate mādhyā ārōdhane divāḥ | té sedhanti  
 pathó vṛikaṁ tārantam yāhvātīr apó vi° || 11 || nāvyaṁ tād  
 ukthyām hitām dēvasaḥ supravācanām | ṛitām arshanti sīn-  
 dhavaḥ satyām tatana sūryo vi° || 12 || āgne tāva tyād  
 ukthyām devēśhv asty āpyam | sā naḥ sattó manushvāḥ ā  
 devān yakshi viduṣṭaro vi° || 13 ||

I am the same person who in olden days recited many sacred hymns, and yet worries and sorrows consume me as a wolf devours the thirsty deer. May I know why this, O earth and heaven? 7

O embodiment of total selfless actions, my ribs are painning me like the rival co-wives from all sides, or like the rats gnawing at the weaver's thread. May I know why this, O earth and heaven? 8

My centre of gravity is there, where those seven rays are emerging from. This is known to the sun, the creator of the triple concept of time,—of past, present and future, and the offspring of waters. Is that why they pray to the divine sun with affectionate feeling? May I know why this, O earth and heaven? 9

May the five givers of benefits who abide in the centre of the vast heavens, having heard my sacred prayers return to me simultaneously—fire on earth, wind in interspace, sun in heaven, moon among constellations and lightning in clouds. May I know why this, O earth and heaven? 10

High in the mid-ascent of heaven, those birds of beauteous pinions sit—the rays of sun. They drive the wolf of darkness from the path as the sun crosses the restless floods. May I know why this, O earth and heaven? 11

O divine powers, this new hymn is worth chanting, and is for you. "The waters would flow, is the divine law. The light of the sun would extend, is the divine truth." May I know why this, O earth and heaven? 12

O cosmic fire, your commendable relationship is with the divine powers. May you, O all-knowing Lord, bring those powers to benevolent deeds of men. May I know why this, O earth and heaven? 13

सत्तो होता मनुष्वदा देवौ अच्छा विदुष्टरः ।

अग्निर्हव्या सुषुदति देवो देवेषु मेधिरो वित्तं मे अस्य रोदसी ॥१४॥

ब्रह्मा कृणोति वरुणो गातुविदं तमीमहे ।

व्यूर्णोति हृदा मतिं नव्यो जायतामृतं वित्तं मे अस्य रोदसी ॥१५॥

sattó hótā manushvād á

devāñ áchá vidúshṭarah | agnír havyā sushūdati devó de-  
vėshu médhiro vi° || 14 || bráhmā kṛiṇoti várūṇo gātuvídaṃ  
tām imahe | vy ūrṇoti hṛidā matim nāvyo jāyatām ṛitām  
vi° || 15 ||

॥२३॥

असौ यः पन्था आदित्यो दिवि प्रवाच्यं कृतः ।

न स देवा अतिक्रमे तं मर्तासो न पश्यथ वित्तं मे अस्य रोदसी ॥१६॥

त्रितः कूपेऽवहितो देवान्हवत उतये ।

तच्छ्रवा बृहस्पतिः कृष्वन्नहरणादुरु वित्तं मे अस्य रोदसी ॥१७॥

अरुणो मा सकृदृकः पथा यन्तं ददर्श हि ।

उज्जिहीते निचाय्या तष्टेव पृष्ट्यामयी वित्तं मे अस्य रोदसी ॥१८॥

एनाङ्गुषेण वयमिन्द्रवन्तोऽमि प्याम वृजने सर्ववीराः ।

तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत यौः ॥१९॥

asaú yáḥ pánthā ādityó divi pravácyaṃ kṛitāḥ | ná sá  
devā atikráme tām martāso ná paśyatha vi° || 16 || tritāḥ  
kúpe 'vahito devāñ havata útāye | tác chuṣṛāva bṛihaspá-  
tiḥ kṛiṇváñn añbhūraṇād urú vi° || 17 || aruṇó mā sakṛíd vṛi-  
kaḥ pathā yántaṃ dadárṣa hí | új jihite nicáyyā táshteva  
pṛishtyāmayí vi° || 18 || enāṅgūshėṇa vayām índravanto 'bhí  
shyāma vṛijāne sārvaVirāḥ || tán no — || 19 ||

O fire-divine, most active among all divine powers, come, like an honoured guest participating in the fire ritual; may you carry these oblations to the surroundings in air, water and land. May I know why this, O earth and heaven? 14

The cosmic ocean becomes our preserver. We depend on him for our welfare. He fills our heart with joy. New life is born out of it. Let my sacred worship generate new virtues in my heart. May I know why this, O earth and heaven? 15

The divine sun assuredly charts out that path in celestial regions which is not to be transgressed even by cosmic powers, not to speak of you, O mortals, who cannot even see it. May I know why this, O earth and heaven? 16

Bound at three places—knowledge, action, faith—and entrapped in dark ignorance, the helpless man has been praying to the divine powers for protection. Ultimately the great Lord would hear his voice and indicate to him the path of liberation. May I know why this, O earth and heaven? 17

So often, while I am on my way, the wolf of temptations happens to see me. He tries to lift me up as a carpenter does with an aching backbone. May you know why this, O earth and heaven? 18

Through this hymn, may we aided by the resplendent Lord, and all our brave brethern, conquer in our struggles. May the venerable, friendly, and sustainer God and the Lord of eternal earth, heaven, and ocean grant our prayers. 19



[ अथ षोडशोऽनुवाकः ॥ ]

( १०६ ) पङ्क्त्यष्टतमं सूक्तम्

(१-५) ममचम्याम्य मृन्नम्याद्विग्मः कुत्स ऋषिः । विश्वे देवा देवताः । (१-६) प्रथमादिपङ्क्तां जगती, (७) सप्तम्याश्च विष्णु छन्दसी ॥

॥२४॥

इन्द्रं मित्रं वरुणमग्निमुतये मारुतं शश्रौ अदितिं हवामहे ।  
 रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥१॥  
 त आदित्या आ गता सर्वतातये भूत देवा वृत्रतूर्येषु शंभुवः ।  
 रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥२॥  
 अवन्तु नः पितरः सुप्रवाचना उत देवी देवपुत्रे क्रतावृधा ।  
 रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥३॥  
 नराशंसं वाजिनं वाजयन्निह क्षयद्दीरं पृषणं सुधैरीमहे ।  
 रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥४॥  
 बृहस्पते सदमित्रः सुगं कृधि शं योर्यत्ते मनुर्हितं तदीमहे ।  
 रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥५॥

106.

Índram mitráṃ várūṇam agním utáye mārutaṇi śárdho  
 áditim havāmahe | rátham ná durgád vasavaḥ sudānavo ví-  
 śvasmān no áṁhaso nish pipartana || 1 || tá ádityā á gata  
 sarvátātaye bhūtá deva vṛitratúryeshu śambhúvaḥ || rátham  
 — || 2 || ávantu naḥ pitáraḥ supravācaná utá deví devápu-  
 tre rītāvṛidhā | rátham — || 3 || nārāśaṁsaṃ vājinaṃ vājáyann  
 ihá kshayádvīraṃ puśháṇaṃ sumnaír imabe | rátham — || 4 ||  
 bṛihaspate sádama in naḥ sugám kṛidhi śaṁ yór yát te má-  
 nurhitam tát imabe | rátham — || 5 ||

इन्द्रं कुत्सो वृत्रहणं शचीपतिं काटे निबाल्ह ऋषिरह्वदुतये ।  
 रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥६॥  
 देवेनो देव्यदितिनि पातु देवस्त्राता त्रायतामप्रयुच्छन् ।  
 तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥७॥

índram kútso vṛitra-  
 hāṇam śácipátim katé nibálha rīshir ahvad utáye | rátham  
 — || 6 || devaír no devy áditir ní pátu devás trātá tráya-  
 tāṃ áprayuehan | tán no — || 7 ||

## 106

We invoke for our preservation the head of state, the people in charge of social welfare, justice, militia and the preceptors. May these bountiful people save us from all distress just a chariot is rescued from a difficult ravine. 1

O preceptors, come to our sacred works and help us to remove poverty and provide us peace and hapiness, and save us from distress just as a chariot is rescued from a difficult ravine. 2

May our praiseworthy elders and also the daughters of the learned men and ladies, the preservers of old traditional virtues, protect us just as a chariot is rescued from a difficult ravine. 3

At this sacred rite we solicit Him who is the purifier and preserver of brave men. We praise them who give us nourishment. May the brave leaders, with a reputation, save us from distress just as a chariot is rescued from a difficult ravine. 4

O head of the state, make our paths easy. We solicit you for the gift of the twin faculties (one of providing comforts and the other of obviating perils) which are fully beneficial to men. May you protect us from distress just as a chariot is rescued from a difficult ravine. 5

The poor individual is sunk in the well of ignorance. He has been repeatedly praying for deliverance. May the supreme God save him from distress just a chariot is rescued from a difficult ravine. 6

May the goddess of knowledge, along with other teachers and the learned, be vigilant for our protection. May the gracious, venerable, and eternal sustainer of all grant our prayers. 7

( १०७ ) ममोत्तमशानतमं सूक्तम्

( १-३ ) नृचम्याम्य सूक्तम्याङ्गिरसः कुन्म ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥ २५ ॥

यज्ञो देवानां प्रत्येति सुम्नमादित्यासो भवता मृळयन्तः ।  
 आ वोऽर्वाचीं सुमतिर्ववृत्त्यादृंहोश्चिद्या वरिवोवित्तरासत ॥१॥  
 उपे ना देवा अवसा गमन्त्वङ्गिरसां सामभिः स्तूयमानाः ।  
 इन्द्र इन्द्रियैर्मरुतो मरुद्भिरादित्यैर्नो अदितिः शर्म यंसत ॥२॥  
 तन्न इन्द्रस्तद्वरुणस्तदग्निस्तदर्यमा तत्सविता चनो धात ।  
 तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥३॥

107

Yajño devānam prāty eti sumnām ādityāso bhāvata  
 mṛīlayāntaḥ | ā vo 'rvācī sumatīr vavṛityād aṇhōṣ eid yā  
 varivovittarāsāt || 1 || ūpa no devā āvasā gamantv āṅgirasāṃ  
 sāmabhi stūyāmānaḥ | indra indriyaīr marūto marūdbhir  
 adityaīr no āditiḥ śarma yaṁsat || 2 || tān na indras tād vā-  
 ruṇas tād agnīś tād ariyamā tāt savitā cāno dhāt | tān no  
 — || 3 ||

( १०८ ) अष्टोत्तमशानतमं सूक्तम्

( १-२३ ) त्रयोदशचम्याम्य सूक्तम्याङ्गिरसः कुन्म ऋषिः । इन्द्राग्नी देवते । त्रिष्टुप् छन्दः ॥

॥ २६ ॥

य इन्द्राग्नी चित्रतमो रथो वामभि विश्वानि भुवनानि चष्टे ।  
 तेना यातं सरथं तस्थिवांसाथा सोमस्य पिबतं सुतस्य ॥१॥  
 यावद्दिदं भुवनं विश्वमस्त्युरुव्यचा वरिमता गभीरम् ।  
 तावौ अयं पातये सोमो अस्त्वरमिन्द्राग्नी मनसे युवभ्याम् ॥२॥

108

Yā indragñi citrātamo rātho vām abhi vīśvāni bhūva-  
 nāni cāśhte | tēnā yātaṃ sarāthaṃ tasthivāṁsāthā sōmasya  
 pibatam sutāsya || 1 || yāvad idām bhūvanam vīśvam āsty  
 uruvyācā varimātā gabhīrām | tāvān ayām pātave sōmo astv  
 āram indragñi mānase yuvābhyām || 2 ||

## 107

May our selfless actions furnish our learned leaders with the spirit of benevolence. O preceptors, may you be gracious to us. And may your good intentions be directed towards us so as to be an abundant source of help in removing afflictions of the poor. 1

May the learned persons, who have been declared meritorious in their training in science, come to us with their help. May the head of the state with his resplendence and authority, and the soldiers, armed with their weapons, and the preceptors, with their super-knowledge, give us felicity. 2

May the giver of the high code of conduct bestow upon us full satisfaction and delight. May the gracious, venerable, eternal God and the Lord of ocean, earth and heaven grant us our prayers. 3

## 108

O resplendent self and supreme mind, sitting in the chariot of your body, you perceive all the worlds. May both of you come seated in this chariot and enjoy the essence extracted from the environments. 1

The entire environmental world is vast and profound in depth. O resplendent self and mind-supreme, for your enjoyment the elixir of pleasures is extracted to your liking. May it be sufficient to quench your desires. 2

चक्राथे हि सध्र्यङ्नाम भद्रं सध्रीचीना वृत्रहणा उत स्थः ।  
 ताविन्द्राग्नी सध्र्यञ्चा निषद्या वृष्णः सोमस्य वृष्णा वृषेथाम् ॥३॥  
 समिद्धेष्वग्निप्यानजाना यतसृचा वहिरु निस्तिराणा ।  
 तीव्रैः सोमैः परिपिक्तेभिरवागेन्द्राग्नी सोमनसाय यातम् ॥४॥  
 यानीन्द्राग्नी चक्रधुर्वीर्याणि यानि रूपाण्युत वृष्ण्यानि ।  
 या वाँ प्रत्नानि सख्या शिवानि तेभिः सोमस्य पिवतं सुतस्य ॥५॥

cakrāthe hī sadhryāñ  
 nāma bhiadrām sadhricinā vṛtrahaṇā utā sthaḥ | tāv indrāgnī  
 sadhryāñcā nishādyā vṛṣṇaḥ sōmasya vṛṣhaṇā vṛshethām  
 || 3 || sāmiddheshv agnīshv ānajanā yatāsruçā barhīr u ti-  
 stirāṇā | tivrāḥ sōmaiḥ pāriśiktebhir arvāg ēndrāgnī sau-  
 manasāya yātam || 4 || yānīndrāgnī cakrāthur vīryāṇi yāni  
 rūpāṇy utā vṛṣṇyāni | yā vām pratnāni sakhyā śivāni tē-  
 bhiḥ sōmasya pibatam sūtasya || 5 ||

॥२॥ यद्व्रवं प्रथमं वाँ वृणानोऽयं सोमो अमुर्गेनो विहव्यः ।  
 तां सत्यां श्रद्धामभ्या हि यातमथा सोमस्य पिवतं सुतस्य ॥६॥  
 यदिन्द्राग्नी मदथः स्वे दुरोणे यद्रह्मणि राजनि वा यजत्रा ।  
 अतः परि वृष्णावा हि यातमथा सोमस्य पिवतं सुतस्य ॥७॥  
 यदिन्द्राग्नी यदृषु तुर्वशेषु यद्रुह्युष्वनुषु पूरुषु स्थः ।  
 अतः परि वृष्णावा हि यातमथा सोमस्य पिवतं सुतस्य ॥८॥  
 यदिन्द्राग्नी अवमस्यां पृथिव्यां मध्यमस्यां परमस्यामुत स्थः ।  
 अतः परि वृष्णावा हि यातमथा सोमस्य पिवतं सुतस्य ॥९॥

yād ābravam prathamam vām vṛṇāno 'yām sōmo āsu-  
 rair no vihāvyaḥ | tāṁ satyām śraddhām abhy ā hī yātām  
 āthā sōmasya pibatam sūtasya || 6 || yād indrāgnī mādathaḥ  
 svē duroṇē yād brahmāṇi rājani vā yajatrā | ātaḥ pāri vṛ-  
 ṣhaṇāv ā hī yatām āthā sōmasya pibatam sūtasya || 7 || yād  
 indrāgnī yādushu turvāṣeshu yād druhyūshy ānushu pūrū-  
 shu sthāḥ | ātaḥ — || 8 || yād indrāgnī avamāsyām pṛithivyām  
 madhyamāsyām paramāsyām utā sthāḥ | ātaḥ — || 9 ||



O resplendent self and mind, both of you have made your names blessed in having slain the demon of ignorance. Both of you continue to be allies. May both of you sit together and enjoy the elixir of worldly pleasures and make yourself strong. 3

O resplendent self and mind, the fires are kindled for the sacred rituals ; the clarified butter is being poured with the raised ladle. The grassmats have been spread for you. May you come now for more enjoyment having accepted further stimulated elixir of pleasures. 4

O resplendent self and the mind-supreme, whatever heroic exploits you have achieved, whatever forms you have adopted, whatever benefits you have provided and whatever friendship you have contacted, come with them all for the sake of enjoying the elixir of worldly pleasures. 5

Both of you come and witness the truthful sincerity and enjoy the elixir of worldly pleasures. I affirm that this elixir of pleasure is extracted by the sense-organs solely to be dedicated to you. 6

O resplendent self and mind, if you have ever been delighted with the offerings in your own dwelling or in that of a learned devotee, or in that of a king, come here from wherever you may be and cherish the elixir in your own true form and nowhere else. 7

O resplendent self and mind, whether you are among the non-violent or the violent, aliens or allies, and also fully-contented, O showerers of blessings, come here from wherever you may be and cherish the elixir in your true form and nowhere else. 8

O resplendent self and mind, whether you are in the lower or middle or upper regions of the inner world, O showerers of blessings, come here from wherever you may be and cherish the elixir in your own true form and nowhere else. 9

यदिन्द्राग्नी परमस्यां पृथिव्यां मध्यमस्यामवमस्यामुत स्यः ।  
 अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥१०॥  
 यदिन्द्राग्नी दिवि श्रो यत्पृथिव्यां यत्पर्वतेष्वोषधीष्वप्सु ।  
 अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥११॥  
 यदिन्द्राग्नी उदिता सूर्यस्य मध्ये दिवः स्वधया मादयेथे ।  
 अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥१२॥  
 एवेन्द्राग्नी पपिवांसा सुतस्य विश्वास्मभ्यं सं जयतं धनानि ।  
 तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥१३॥

yád in-

drāgnī paramāsyām prithivyām madhyamāsyām avamāsyām  
 utā sthāh | ātaḥ — || 10 || yád indrāgnī divī śthó yát prithi-  
 vyām yát párvateshv ōśadhīshv apsú | ātaḥ — || 11 || yád  
 indrāgnī úditā sūryasya mádhyc divāḥ svadhāyā madāye-  
 the | ātaḥ — || 12 || evēndrāgnī papivānsā sutāsyā víśvāsmā-  
 bhyam sám jayataṁ dhānāni | tán no — || 13 ||

( १०९ ) नवोत्तरशततमं सूक्तम्

( १-८ ) अष्टर्वस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । इन्द्राग्नी देवते । त्रिष्टुप् छन्दः ॥

॥२८॥

वि ह्यख्यं मनसा वस्य इच्छन्निन्द्राग्नी ज्ञास उत वा सजातान् ।  
 नान्या युवत्प्रमतिरस्ति मह्यं स वा धियं वाजयन्तीमतक्षम् ॥१॥  
 अश्रवं हि भूरिदावतरा वा विजामातुस्त वा घा स्यालात् ।  
 अथा सोमस्य प्रयती युवभ्यामिन्द्राग्नी स्तोमं जनयामि नव्यम् ॥२॥

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Ví hy ákhyam mánasā vāsyā ichānn indrāgnī jñāsā utā  
 vā sajātān | nānyā yuvāt prāmatir asti máhyam sā vān-  
 dhīyam vājayāntīm ataksham || 1 || āśravam hí bhūridāvata-  
 tarā vām víjāmātur utā vā ghā syālat | áthā sómasya prá-  
 yatī yuvábhyām indrāgnī stómam janayāmi nāvyaṁ || 2 ||

O resplendent self and mind, whether you are in the upper, middle, or lower regions of the inner world, O showerers of benefits, come here from wherever you may be and cherish the elixir in your own true form and nowhere else. 10

O resplendent self and mind, whether you are in heaven or upon earth, in the mountains, in the herbs, or in the waters, you, showerers of benefits, come here from wherever you may be and cherish the elixir in your true form and nowhere else. 11

O resplendent self and mind, on the rising of the sun and also in the midst of the sky, you may be exhilarated by your own splendour, yet may you come here from wherever you may be, and cherish the elixir in your own true form and nowhere else. 12

Thus, O resplendent self and mind, having cherished the spiritual joy, may you now be the possessor of all kinds of wealth and wisdom. May the friendly, venerable and indivisible Lord and His bounteous creation, including the ocean, the earth and the celestial regions, grant us our wishes. 13

### 109

O resplendent self and mind, for wealth and wisdom, I look upon you as my own kinsmen and relations. No other providence but you alone are with me. So I am glorifying you through these devotional verses. 1

O resplendent self and mind, I have heard that you are much more affectionate and loving than a son-in-law or a brother-in-law. I offer to both of you the spiritual elixir of my devotion and address you with a newly composed tune. 2

मा च्छेद्म रश्मीरिति नार्धमानाः पितॄणां शक्तीरनुयच्छमानाः ।  
 इन्द्राग्निभ्यां कं वृषणो मदन्ति ता ह्यद्रीं धिषणाया उपस्थे ॥३॥  
 युवाभ्यां देवी धिषणा मदयेन्द्राग्नी सोममुशती सुनोति ।  
 तार्वश्विना भद्रहस्ता सुपाणी आ धावतं मधुना पृक्कमुप्सु ॥४॥  
 युवामिन्द्राग्नी वसुनो विभागे तवस्तमा शुश्रव वृत्रहत्ये ।  
 तावासया बर्हिषि यज्ञे अस्मिन् चर्षणी मादयेथां सुतस्य ॥५॥

mā chedma raśmīr iti nādhamānāḥ pitṛiṇām śaktīr anu-  
 yāchamānāḥ | indrāgnībhyām kaṁ vṛṣhaṇo madanti tā hy  
 ādri dhishāṇāyā upāsthe || 3 || yuvābhyām devī dhishāṇā mā-  
 dāyēndrāgni sōmam uśatī sunoti | tāv aśvinā bhadraḥastā  
 supāṇi ā dhāvatam mādhunā pṛiṅktām apsu || 4 || yuvām in-  
 drāgni vāsuno vibhāgē tavāstamā śuśrava vṛitrahātye | tāv  
 āsādyā barhīshi yajñē asmīn prā carshaṇī mādayethām su-  
 tāśya || 5 ||

॥२९॥

प्र चर्षणिभ्यः पृतनाहवेषु प्र पृथिव्या रिरिचाथे दिवश्च ।  
 प्र सिन्धुभ्यः प्र गिरिभ्यो महित्वा प्रेन्द्राग्नी विश्वा भुवनात्यन्या ॥६॥  
 आ भरतं शिक्षतं वज्रबाहू अस्माँ इन्द्राग्नी अवतं शचीभिः ।  
 इमे नु ते रश्मयः सूर्यस्य येभिः सपित्वं पितरो न आसन् ॥७॥  
 पुरंदरा शिक्षतं वज्रहस्तास्माँ इन्द्राग्नी अवतं भरेषु ।  
 तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥८॥

prā carshaṇībhyāḥ pṛitanāhāveshu prā prithivyā riri-  
 cāthe divāś ca | prā sīndhubhyaḥ prā girībhyo mahitvā  
 prēndrāgni vīśvā bhūvanāty anyā || 6 || ā bharataṁ śikṣha-  
 taṁ vajrabāhū asmāñ indrāgni avataṁ śacībhiḥ | imé nú té  
 raśmāyaḥ sūryasya yēbhiḥ sapitvām pitāro na āsan || 7 ||  
 pūraṇdarā śikṣhataṁ vajrahastāsmāñ indrāgni avataṁ bhā-  
 reshū | tān no — || 8 ||

Those who pray—"Never may we break the link of posterity", and who wish—"May the descendants be endowed with the vigour of their forefathers" attain happiness by the grace of the resplendent self and mind and may these two, destroyers of evil, be nearby to hear this adoration. 3

For the delight of both of you, O resplendent self and mind, the spiritual elixir has been preserved. O vital twins (the in-breath and out-breath), you have handsome arms to give and graceful hands to receive ; may both of you come speedily and mix the sweetness of the elixir with our noble actions. 4

O resplendent self and mind, we have heard at the merit allotments that both of you are most vigorous in the destruction of the demon of ignorance ; come therefore, and be seated in our hearts and enjoy the exciting spiritual experiences. 5

O resplendent self and mind, when the call for the battle against evil is given, both of you surpass all men. And you are vaster than the earth, the sky, the rivers, and the mountains ; and you exceed all other existing regions. 6

O resplendent self and mind, with adamant arms, may both of you grant us wealth, instruct us and protect us with your wisdom. May those rays of wisdom, by which, our ancestors attained together heavenly bliss, shine upon us. 7

O resplendent self and mind, destroyers of the strongholds of evil, instruct us and protect us in our struggles with adamant hands. May the friendly, venerable and indivisible Lord and His bounteous creation, including the ocean, the earth and the celestial regions grant us our wishes. 8



( ११० ) दशोत्तरशतनमं मृतम्

(१-२) नवर्चस्यास्य सूक्तस्याङ्गिरसः कुन्त ऋषिः । ऋभवो देवताः । (१-४, ६-८) प्रथमादिचतुर्कचां पञ्चादितृचस्य च जगती, (१.०) पञ्चमीनवम्योश्च त्रिष्टुप् छन्दसी ॥

॥३०॥

त॒तं मे॒ अप॒स्तु॒दु ता॒यते पुनः॒ स्वादि॒ष्टा धी॒तिरु॒च॒थाय॑ शस्यते ।  
 अ॒यं संमु॒द्र इ॒ह वि॒श्वदे॒व्यः स्वाहा॑कृतस्य॒ ससु॑ तृ॒णुत॑ ऋभवः ॥१॥  
 आ॒भो॒ग॒यं प्र य॒दिच्छ॑न्त॒ ऐत॑नापाकाः प्रा॒ञ्चो म॒म के चि॒दा॒पर्यः॑ ।  
 सौ॒ध॒न्व॒नास॑श्चरितस्य॒ भू॒मना॑गच्छत॒ सवि॒तुर्दा॑शुषो॒ गृह॑म् ॥२॥  
 तत्स॑वि॒ता वो॑ऽमृत॒त्वमा॑सुवद॒गोह्यं॑ यच्छृ॒वय॑न्त॒ ऐत॑न ।  
 त्वं चि॒च्च॒म॒सम॑सुरस्य॒ भक्ष॑णमेकं॒ सन्त॑मकृ॒णुता॑ चतु॒र्वय॑म् ॥३॥

110

Tatām me āpas tād u tāyate pūnaḥ svādishṭha dhītīr  
 ucāthāya śasyate | ayām samudrā ihā visvādevyaḥ svāhā-  
 kṛitasya sām u triṇuta ṛibhavaḥ || 1 || ābhogāyam prā yād  
 ichānta aītanāpākāḥ prāñco māma ké cid āpāyaḥ | saūdhan-  
 vanāsaḥ caritāsya bhūmánāgachata savitūr dāśuṣho gri-  
 hām || 2 || tát savitā vo 'mṛitatvām āsuvaḥ āgohyaṁ yāc chra-  
 vāyanta aītana | tyām cic camasām āsurasya bhākṣhaṇam  
 ēkaṁ sāntam akṛiṇutā caturvayam || 3 ||

वि॒ष्टी श॒मी तर॑णित्वेन॒ वा॒घतो॒ मर्ता॑सः॒ सन्तो॑ अमृत॒त्वमा॑नशुः ।  
 सौ॒ध॒न्व॒ना ऋ॒भवः॑ सू॒रच॑क्षसः॒ रा॒वत्सरे॑ सम॒पृच॑यन्त॒ धी॒तिभिः॑ ॥४॥  
 क्षे॒त्रमि॒व वि॒ म॒मुस्ते॒जेने॑न॒ एकं॑ पा॒त्रमृ॒भवो॒ जेह॑मानम् ।  
 उप॑स्तुता उप॒मं नाध॑माना॒ अम॑र्त्येषु॒ श्रव॑ इच्छ॒मानाः॑ ॥५॥

visṭvī śāmī tara-  
 nitvēna vāghāto mārṭasaḥ sānto amṛitatvām ānaśuḥ | sau-  
 dhanvanā ṛibhávaḥ sūracakṣasaḥ samvatsarē sām aprī-  
 cyanta dhītībhiḥ || 4 || kṣhētram iva ví mamus téjanenañ  
 ēkaṁ pātram ṛibhāvo jēhamānam | upastutā upamām nā-  
 dhamanā amartyeshu śrāva ichāmānāḥ || 5 ||

## 110

O wise men, the selfless deeds I have performed ; I shall perform again and again. The melodious hymns are chanted to celebrate the divine powers. The ocean of the spiritual joy of our devotion is ready for all divines. May they cherish this to their entire satisfaction when offered with the syllables "*svaha*" (a conventional exclamation uttered at the time of offering an oblation). 1

O wise men, you have been worthy of reverence amongst my ancestors, but you are still immature ; you are desirous of enjoying the fruits of actions and, therefore, you have come out (for austerity). O the sons of spiritual archers, please follow the high code of conduct and move to the abode of the bounteous creator. 2

When you, with firm faith which could not be concealed, proclaim your devotion, the divine creator bestows immortality upon you. The ladle for the food of the vital breaths (the revealed knowledge) is one, yet the creator has filled it with the fourfold (has divided in the four sections), — R̥k (poems), Yajuh (prose), Saman songs) and Atharva (codes). 3

They, though mortals, by constantly performing sacred work and worship, acquired immortality. The wise men, sons of spiritual archers, bright as the sun, acquired in a year's time all types of devotional melodies. 4

The wise men, applauded by the associates, anxious for renown amongst the immortals and desirous of acquiring exemplary glory, started with self-evaluations, as a surveyor measures a field with a rod, or the contents are measured with the help of a vessel repeatedly filled up. 5

॥३१॥ आ मनीषामन्तरिक्षस्य नृभ्यः सुचेवं घृतं जुह्वाम विद्वान् ।  
 तरणित्वा ये पितुरस्य सश्चिर ऋभवो वाजमरुहन्द्गवो रजः ॥६॥  
 ऋभुर्न इन्द्रः शर्वसा नवीयानृभुवर्जैर्भिवसुर्भिवसुर्दुदिः ।  
 युष्माकं देवा अवसाहनि प्रियेऽभि तिष्ठेम पृत्सुतीरसुन्वताम् ॥७॥  
 निश्चर्मण ऋभवो गामपिंशत सं वत्सेनासृजता मातरं पुनः ।  
 सौधन्वनासः स्वपस्यया नरो जिह्री युवाना पितराकृणोतन ॥८॥  
 वाजैभिर्नो वाजसातावविड्बृभुमौ इन्द्र चित्रमा दर्शि राधः ।  
 तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥९॥

á manīshām antārikshasya nṛibhyaḥ sruceva ghrītām ju-  
 havāma vidmānā | taranitvā yé pitúr asya saścirā ṛibhāvo  
 vājam aruhan divó rájah ॥ 6 ॥ ṛibhúr na índraḥ śávasā ná-  
 víyān ṛibhúr vājebhir vásubhir vásur dadīḥ | yushmākaṁ  
 devā ávasāhani priyè 'bhí tishṭhema pṛitsutír ásunvatām  
 ॥ 7 ॥ nīṣ cārmaṇa ṛibhavo gām apiṁśata 'sām vatsénāsrijatā  
 mātāram pūnaḥ | saúdhانvanāsah svapasyáyā naro jívri yú-  
 vanā pitārākṛiṇotana ॥ 8 ॥ vājebhir no vājasātāv avidīḥy  
 ṛibhumān indra citrām á darshi rádhah | tán no — ॥ 9 ॥

( १११ ) एकादशोत्तरशततमं सूक्तम्

(१-५) पञ्चर्वन्ध्याम्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । ऋभवो देवताः । (१-४) प्रथमादिचतुर्ध्रुवा-  
 जगती, (५) पञ्चम्याश्च त्रिष्टुप् छन्दसी ॥

॥३२॥ तक्षत्रथं सुवृत्तं विद्वानापसस्तक्षन्हरी इन्द्रवाहा वृषण्वसू ।  
 तक्षन्पितृभ्यामृभवो युवद्वयस्तक्षन्वत्साय मातरं सचाभुवम् ॥१॥

111

Tákshan rátham suvrítam vidmanāpasas tákshan hārī  
 indravābā vṛiṣhaṇvasū | tákshan pitṛibhyām ṛibhāvo yúvad  
 váyas tákshan vatsāya mātāram sacābhúvam ॥ 1 ॥

As clarified butter in ladles, we through our knowledge would dedicate our hymns to the spiritual architects of the inner realm. These wise men, due to their promptness, have, as it were, come nearer to the sun, the sustainer of the universe, and have ascended to great heights. 6

The most excellent realized seer, rejuvenated with strength, is our protection like our resplendent head. May he, possessed of vigour and wealth, bestow prosperity on us. O God, may we, the one under your care, on a happy day, overcome the hosts of the faithless ones. 7

O realized seers, you provide an attractive skin (i.e. poetry) to the cow of knowledge, and you bring back the son (i.e. virtue) to the mother (i.e. knowledge) and O spiritual archers, you give fresh youth to the old and traditional. 8

O the realized resplendent self, provide us with food and nourishment in our struggles, and bestow upon us wonderful riches. May the friendly, venerable and indivisible Lord and His bounteous creation, including the ocean, the earth and the celestial regions, grant us our wishes. 9

## 111

The realized architects of the inner realm, possessed of skill, construct a well-designed chariot, and also build the horse-engines, worthy to be attached to the spiritual chariot of the resplendent self, and they provide the elders with youthful age and also give to the calf its attachment to its mother. 1

आ नो यज्ञाय तक्षत ऋभुमद्वयः कृत्वे दक्षाय सुप्रजावतीभिषम् ।  
 यथा क्षयाम सर्ववीरया विशा तन्नः शर्धाय धासथा खिन्द्रियम् ॥२॥  
 आ तक्षत सातिमस्मभ्यमृभवः सातिं रथाय सातिमर्वते नरः ।  
 सातिं नो जैत्रीं सं महेत विश्वहाजामिमजोमिं पृतनासु सक्षणिम् ॥३॥  
 ऋभुक्षणमिन्द्रमा हुव ऊतयं ऋभून्वाजान्मरुतः सोमपीतये ।  
 उभा मित्रावरुणा नूनमश्विना ते नो हिन्वन्तु सातये धिये जिषे ॥४॥  
 ऋभुर्भराय सं शिशातु सातिं समर्यजिद्वाजो अस्मौ अविष्टु ।  
 तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥५॥

ā no ya-

jñāya takshata ṛibhumād vāyah krátve dákshāya suprajā-  
 vatīm iśham | yáthā ksháyāma sáravārayā viṣā tán naḥ  
 śárdhāya dhāsathā sv indriyām || 2 || ā takshata sātīm asmā-  
 bhyam ṛibhavaḥ sātīm rāthāya sātīm árvate naraḥ | sā-  
 tīm no jātrīm sām maheta viśvāhā jāmīm ájānim pṛita-  
 nāsu sakshānim || 3 || ṛibhukshānam indram ā huva ūtāya  
 ṛibhūn vājān marútaḥ sómapītaye | ubhā mitrávaruṇā nū-  
 nām aśvinā té no hinvantu sātāye dhiyé jishé || 4 || ṛibhūr  
 bhārāya sām śiśātu sātīm samaryajíd vājō asmāñ avishṭu |  
 tán no — || 5 ||

( ११२ ) द्वादशोत्तरशततमं सूक्तम्

(१-२५) पञ्चविंशत्युचन्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । (१) प्रथमर्चः प्रथमपादन्य द्वावापृथिव्यौ,  
 द्वितीयपादस्याग्निरुत्तरार्धस्य (२-२५) द्वितीयादिचतुर्दशतीनाञ्चाश्विनौ देवताः । (१-२३) प्रथमादि-  
 त्रयोविंशतीनां जगती, (२४-२५) चतुर्विंशीपञ्चविंशयोश्च त्रिष्टुप् छन्दसी ॥

॥३३॥

ईले द्यावापृथिवी पूर्वचित्तयेऽग्निं घर्मं सुरुचं यामन्निष्टये ।  
 याभिर्भरे कारमंशाय जिन्वथस्ताभिरू पु ऊतिभिरश्विना गतम् ॥१॥

112,

Īle dyāvāpṛithivī pūrvācittaye 'gnīm gharinām surūcam  
 yāmann ishtāye | yābhir bhāre kārām ānsāya jīnvathas tā-  
 bhir ū shū ūtibhir aśvinā gatam || 1 ||



Bestow on us for our selfless noble actions the life of the realized resplendent self, and for the performance of noble actions and for our strength such food and nourishment as may provide us with good progeny. May we live long along with our vigorous descendants. May we have all strength in our sense-organs for our prosperity. 2

O realized architects of the inner realm, bestow sustenance upon us, upon our body chariot, upon our horse-like senses. Let everyone daily acknowledge our victorious wealth and may we triumph in our battle of life, over our foes, whether strangers or kinsmen. 3

I invoke for protection the inner self, with its perpetual companion, the architect of the inner realm, the mighty realized soul. I invite wisdom, vigour, vitality, cosmic light, cosmic plasma and the twin faculties to share my spiritual joy. May they direct us to wealth, wisdom and victory. 4

May the realized seer furnish us with ample wisdom to conquer all evils. May the enlightened and victorious self bring us victory in our struggle. May the friendly, the venerable and indivisible Lord, along with His bounties including the oceans, the earth and the celestial regions, grant us our wishes. 5

## 112

During the early hours, for preliminary meditation, I adore heaven and earth, fire and pleasant sunshine. O twin divines, may you come willingly with those aids which inspire men to conquer in the battle of life. 1

युवोर्दानाय सुभरा असुश्रतो रथमा तस्थुर्वचसं न मन्तवे ।  
 याभिर्धियोऽवंधः कर्मन्निष्ठये ताभिरू पु ऊतिभिरश्विना गंतम् ॥२॥  
 युवं तासां दिव्यस्य प्रशासने विशां क्षयथो अमृतस्य मज्मना ।  
 याभिर्धेनुमुखं पिवन्थो नग ताभिरू पु ऊतिभिरश्विना गंतम् ॥३॥  
 याभिः परिज्मा तनयस्य मज्मना द्विमाता तूर्पु तरणिर्विभूषति ।  
 याभिस्त्रिमन्तुरभवद्विचक्षणस्ताभिरू पु ऊतिभिरश्विना गंतम् ॥४॥  
 याभी रेभं निवृतं मितमद्य उद्वन्दन्मैरयतं स्वर्दृशे ।  
 याभिः कण्वं प्र सिषामन्तमावतं ताभिरू पु ऊतिभिरश्विना गंतम् ॥५॥

yuvór danāya su-  
 bhārā asaścāto rātham ā tasthur vacasāṃ nā mántave | yā-  
 bhir dhīyó 'vathah kármann ishtāye tábhir — || 2 || yuvāṃ  
 tāsāṃ divyāsyā prasāsane viśāṃ kshayatho amṛitasya maj-  
 mánā | yābhir dhenúm asvām pínvatho narā tábhir — || 3 ||  
 yābhiḥ párijmā tánayasya majmánā dvimātā tūrshú tarāṇir  
 vibhúshati | yābhis trimántur ábhavad vicakṣanās tábhir  
 — || 4 || yābhī rebhām nívrītaṃ sitām adbhīyá úd vānda-  
 nam árayataṃ svār dṛiṣé | yābhiḥ káṇvam prá síshāsant-  
 am ávataṃ tábhir — || 5 ||

॥३४॥ याभिरन्तकं जसमानमार्गेण भुज्युं याभिरव्यथिभिर्जिजिन्वथुः ।  
 याभिः कर्कन्धुं वय्यं च जिन्वथस्ताभिरू पु ऊतिभिरश्विना गंतम् ॥६॥  
 याभिः शुचन्ति धनमां मुपमदं तप्तं घर्ममोम्यावन्तमत्रये ।  
 याभिः पृथिग्गुं पुरुकुत्समावतं ताभिरू पु ऊतिभिरश्विना गंतम् ॥७॥

yābhir ántakam jāsamanam āraṇe bhujyūṃ yābhir avya-  
 thibhir jijnváthuh | yābhiḥ karkándhum vayyām ca jínva-  
 thas tábhir — || 6 || yābhiḥ śucantīm dhanasām sushamsá-  
 dam taptām gharṇām omyávantaṃ átraye | yābhiḥ pṛiṣni-  
 gum purukútsam ávataṃ tábhir — || 7 ||

Wherewith you defend the noble thoughts and help in efforts for attaining our objectives, with those aids, O twin divines, may you come willingly here. 2

By the vigour infused out of the celestial nectar, you have been able to rule over all men. Wherewith the poor milch-cows are made to furnish plentiful milk—with those aids O twin divines, may you come willingly here. 3

The circumambient swift-moving wind is the father and the two upper and lower pieces of attrition of wood are the mother, and the child produced is the fire, which in its turn further is strengthened by the wind. Wherewith the priest performing the three kinds of the fire-ritual (with oblations of food materials, butter or medicinal herbs), or the three-functional devotee, through knowledge, actions and worship attained his objectives—with those aids, O twin divines, may you come willingly here. 4

Wherewith you have been lifting up the submerged priests who are cast (in the well of ignorance), and also worshippers to behold the divine light, and by which you protect an academic intellectual, longing to see the light—with those aids, O twin-divines, may you come willingly here. 5

By which you rescue a servant of mankind, about to be destroyed, from the traps of the wicked, by which you preserve a rescuer on a mission, suddenly caught into difficulties and by which you relieve craftsmen and men belonging to a common fellowship—with those aids, O twin-divines, may you come willingly here. 6

By which you provide habitation to rich, liberal and holy, and you render the scorching heat pleasurable to a sage, who is free from three kinds of miseries, and by which you preserve a space-pilot and arsenal-master—with those aids, O twin-divines, may you come willingly here. 7

याभिः शचीभिर्वृषणा परावृजं प्रान्धं श्रोणं चक्षंस एतवे कृथः ।  
 याभिर्वर्तिकां ग्रमिनाममुञ्चतं ताभिरू पु ऊतिभिरश्विना गतम् ॥८॥  
 याभिः सिन्धुं मधुमन्तमसश्चतं वसिष्ठं याभिरजरावजिन्वतम् ।  
 याभिः कुत्सं श्रुतर्यं नर्यमावतं ताभिरू पु ऊतिभिरश्विना गतम् ॥९॥  
 याभिर्विष्पलीं धनसामध्वर्यं सहस्रमीळ्ह आजावजिन्वतम् ।  
 याभिर्विशमश्व्यं प्रेणिमावतं ताभिरू पु ऊतिभिरश्विना गतम् ॥१०॥

yábhīḥ śácibhir

vrishanā parāvṛjāṃ prāndhām śroṇām cakshasa étave kri-  
 thāḥ | yábhīr vartikām grastām āmuñcatam tábhir — || 8 ||  
 yábhīḥ sindhum mādhumantam āsaṣcatam vāsishṭham yá-  
 bhir ajarāv ājinvatam | yábhīḥ kútsam śrutáryam náryam  
 ávatam tábhir — || 9 || yábhīr viṣpálam dhanasām athar-  
 vyām sahasramīlha ājāv ājinvatam | yábhīr vāṣam aṣvyām  
 preṇīm ávatam tábhir — || 10 ||

॥११॥

याभिः सुदान् औशिजाय वृणिजे दीर्घश्रवसे मधु कोशो अक्षरत् ।  
 कक्षीवन्तं स्तोतारं याभिरावतं ताभिरू पु ऊतिभिरश्विना गतम् ॥११॥  
 याभी रसां क्षोदसोद्वः पिपिन्वथुरनश्च याभी रथमावतं जिषे ।  
 याभिस्त्रिशोकं उस्त्रिया उदाजत ताभिरू पु ऊतिभिरश्विना गतम् ॥१२॥  
 याभिः सूर्यं परियाथः परावति मन्धातारं क्षैत्रपत्येष्वावतम् ।  
 याभिर्विप्रं प्र भरद्वाजमावतं ताभिरू पु ऊतिभिरश्विना गतम् ॥१३॥

yábhīḥ sudānū auṣijāya vaṇije dīrghaśravase mādhu  
 kōṣo áksharat | kakshívantam stotáram yábhīr ávatam tá-  
 bhir — || 11 || yábhī rasām kshódasodnáḥ pipinváthur ana-  
 svām yábhī rátham ávatam jishé | yábhīḥ triśoka usríyā  
 udájata tábhir — || 12 || yábhīḥ sūryam pariyathāḥ parāvāti  
 mandhātāram kshaítrapatyeshv ávatam | yábhīr vípram prá-  
 bharádvaJam ávatam tábhir — || 13 ||

By which bounteous and virtuous actions, O showerers of blessings, you provide shelter to a banished and eyes to a blind, ears to a deaf and limbs to a lame, and by which you set free a quail bird seized by a wolf — with those aids, O twin-divines, may you come willingly here. 8

By which you cause sweet rivers to flow ; by which you, who are exempt from decay, and gratify the most celebrated, by which you protect a generous, well-versed in the Vedic lore, and best amongst leaders —with those aids, O twin-divines, may you come willingly here. 9

By which you enable an opulent stationary army,—even when it is unable, —to march in battles where thousands of benefits are to be gained and by which you protect vigorous, inspiring and charming youths — with those aids, O twin-divines, may you come willingly here. 10

O bounteous donors, by which clouds shed sweet rain water for the sake of a rich merchant, and by which you protect an industrious devotee—with those aids, O twin-divines, may you come willingly here. 11

By which, you fill a dry river-bed with forcefully flowing water, by which you drive a chariot to victory without exertion to horses and by which persons involved in all the three types of anxiety are recovered—with those aids, O twin-divines, may you come hither. 12

By which you encompass the sun, when far off (to extricate him from total eclipse) ; by which you defend an aeronautical architect in the discharge of his essential duties, and by which you protect a farsighted who is in charge of food stores—with those aids, O twin-divines, may you come willingly here. 13



याभिर्महामतिथिग्वं कशोजुवं दिवोदासं शम्बरहत्य आवतम् ।  
 याभिः पूर्भिद्ये त्रसदस्युमावेतं ताभिरु पु ऊतिभिरश्विना गतम् ॥१४॥  
 याभिर्वृत्रं विपिपानमुपस्तुतं कलिं याभिर्वित्तजानिं दुवस्यथः ।  
 याभिर्व्यश्वमुत पृथिमावेतं ताभिरु पु ऊतिभिरश्विना गतम् ॥१५॥

yābhir mahām atithi-  
 gvam kaśojūvam divodāsam śanbarahātya āvatam | yābhiḥ  
 pūrbhīdye trasādasyum āvatam tābhir — || 14 || yābhir vam-  
 rām vipipānam upastutam kalim yābhir vittajāniṁ duvas-  
 yāthah | yābhir vyāshvam utā prīthim āvatam tābhir — ||  
 15 ||

॥३६॥

याभिर्नरा शयवे याभिरत्रये याभिः पुरा मनवे गातुमीषथुः ।  
 याभिः शारीराजतं स्यूमरश्मये ताभिरु पु ऊतिभिरश्विना गतम् ॥१६॥  
 याभिः पठर्वा जठरस्य मज्मनाग्निर्नादीदिक्षित इद्धो अज्मन्ना ।  
 याभिः शर्यातमवथो महाधने ताभिरु पु ऊतिभिरश्विना गतम् ॥१७॥  
 याभिरङ्गिरो मनसा निरप्यथोऽग्रं गच्छथो विवरे गोअर्णसः ।  
 याभिर्मनु शूरमिषा समावेतं ताभिरु पु ऊतिभिरश्विना गतम् ॥१८॥  
 याभिः पत्नीर्विमदाय न्यूहथुरा घ वा याभिरुणीराशिक्षनम् ।  
 याभिः सुदासं ऊहथुः सुदेव्यं ताभिरु पु ऊतिभिरश्विना गतम् ॥१९॥

yābhir narā śayāve yābhir ātraye yābhiḥ purā mānave  
 gātum īśāthuh | yābhiḥ śārīr ājatam syūmarasmaye tābhir  
 — || 16 || yābhiḥ pātharvā jātharasya majmānāgnīr nādīdec  
 citā iddhó ajman ā | yābhiḥ śāryātam āvatho mahādhané  
 tābhir — || 17 || yābhir āngiro mānasā niranyāthó 'gram gā-  
 ethatho vivaré góarnasah | yābhir mānam śūram īśā sam-  
 āvatam tābhir -- || 18 || yābhiḥ pātnīr vimadāya nyūhā-  
 thur ā gha va yābhi aruṇīr āśikshatam | yābhiḥ sudāsa  
 ūhāthuh sudevyām tābhir — || 19 ||

By which you defend mighty and hospitable persons, and water-impellers and also the devotees of the learned in a battle, having destroyed the devil, and by which you protect them from the horrors of the aliens—with those aids, O twin-divines, may you come here. 14

By which you preserve such persons as are not of much significance, and yet very popular in social amusements, and by which you help married astronomers, and also such persons of extensive knowledge, yet deprived of vigour—with those aids, O twin-divines, may you come willingly here. 15

By which, you bless persons, who are exempt from three types of miseries, and show them a way for their liberation; by which you urge cavaliers to attack with arrows upon the foes of justice—with those aids, O twin-divines, may you come willingly here. 16

By which cadets shine with strength of form in battles, like a blazing fire piled up with fuel; by which you defend the adepts in war—with those aids, O twin-divines, may you come willingly here. 17

By which, with contented mind, you delight in praise and thence proceed to vital stages to restore shrouded wisdom; and further, wherewith you sustain brave seekers with sustenance—with those aids, O twin-divines, may you come willingly here. 18

Wherewith you help men addicted to drinks and men with forsaken wives, and wherewith for their delight, you help celebrate maidens, and thereby confer excellent wealth to deserving and learned persons—with those aids, O twin-divines, may you come willingly here. 19

॥३७॥

याभिः शंताती भवथो ददाशुषे भुज्यु याभिर्ग्रथो याभिर्गिगुम् ।  
 ओम्यावतीं सुभरांमृतस्तुभं ताभिरू पु ऊतिभिरश्विना गतम् ॥२०॥  
 याभिः कृशानुमसने दुवस्यथो जवे याभिर्यूनो अर्वन्तमावतम् ।  
 मधु प्रियं भरथो यत्सरद्वयस्ताभिरू पु ऊतिभिरश्विना गतम् ॥२१॥  
 याभिर्नरं गोषुयुधं नृषाह्ये क्षेत्रस्य साता तनयस्य जिन्वथः ।  
 याभी रथौ अवथो याभिरर्वतस्ताभिरू पु ऊतिभिरश्विना गतम् ॥२२॥

yābhiḥ śāntāti bhāvatho  
 dadāśuṣhe bhujyūṃ yābhir āvatho yābhir ādhrigum | om-yā-  
 vatīm subhārām ṛitastūbham tābhir — || 20 || ॐ ||

yābhiḥ kṛśānum āsane duvasyātho javé yābhir yūno  
 ārvantam āvatam | mādhu priyām bharatho yāt sarāḍbhyas  
 tābhir — || 21 || yābhir nāraṃ goṣhuyūdham nṛishāhye kshé-  
 trasya sātā tánayasya jīnvathah | yābhī rāthau āvatho yā-  
 bhir ārvatas tābhir — || 22 ||

याभिः कुत्समार्जुनेयं शतक्रतु प्र तुर्वीति प्र च दभीतिमावतम् ।  
 याभिर्ध्वसन्ति पुरुषन्तिमावतं ताभिरू पु ऊतिभिरश्विना गतम् ॥२३॥  
 अग्रस्वतीमश्विना वाचमस्मे कृतं नो दत्ता वृषणा मनीषाम् ।  
 अद्युत्येऽवसे नि ह्ये वां वृधे च नो भवतं वार्जसातौ ॥२४॥  
 युभिरक्तुभिः परि पातमस्मानरिष्टेभिरश्विना सौभगेभिः ।  
 तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥२५॥

yābhiḥ kútsam ārjuneyām śa-  
 takratū prā turvítim prā ca dabhítim āvatam | yābhir dhva-  
 sántim purushántim āvatam tābhir — || 23 || āpnasvatīm  
 aṣvinā vācam asmé kritām no dasrā vṛishāṇa manīṣām |  
 adyūtyé 'vase ní hvaye vaṃ vṛidhé ca no bhavataṃ vāja-  
 sātan || 24 || dyúbhir aktúbhiḥ pári patam asmán árishtebhir  
 aṣvinā saubhāgebbhiḥ | tán no — || 25 ||

Wherewith you bring bliss to him who offers homage, wherewith you protect a rescuer's on a noble mission, and mobile men and wherewith you provide nourishing food to upholders of truth—with those aids, O twin-divines, may you willingly come here. 20

Wherewith you defend weak men in battle, and help the speedy young horses, and wherewith you deliver delicious honey to bees—with those aids, O twin-divines, may you willingly come here. 21

Wherewith you protect leaders contending for wealth and wisdom ; wherewith you assist them in the acquisition of their share of produce from fields and preserve their chariot and their energy—with those aids, O twin-divines, may you willingly come here. 22

Wherewith you protect all intelligent and dynamic devotees and protect them from a suppresser, a murderer, and one who creates differences among men—with those aids O twin-divines, may you willingly come here. 23

O twin-divines, showerers of benefits, subduers of our evil desires and invigorators of our understanding, may you sanctify our words with works. We invoke you both for our protection in the last watch of our life's night. May you be with us for increase in the provision of food. 24

O twin-divines, may you cherish us both by day and by night with undiminished blessings ; may friend, venerable and indivisible Lord with His bounties including the oceans, the earth and the celestial regions, grant us our wishes. 25

( ११३ ) त्रयोदशोत्तरपाततमं सूक्तम्

(१-२०) विशात्पृषस्यान्य सूक्तन्याङ्गित्सः कुत्स ऋषिः । (१, २-२०) प्रथमर्चः पूर्वार्चस्ये द्वितीयाधे-  
कोनविंशतीनाञ्च उषाः, (१) प्रथमाया उत्तरार्चस्य च रात्रिर्देवते । त्रिष्टुप् छन्दः ॥

११॥

इदं श्रेष्ठं ज्योतिषां ज्योतिरागाश्चित्रः प्रकेतो अंजनिष्ठ विश्वा ।  
 यथा प्रसूता सवितुः सवार्यै एवा रात्र्युषसे योनिमारैक् ॥१॥  
 रुशद्वत्सा रुशती श्वेत्यागादारैर्गु कृष्णा सदनान्यस्याः ।  
 समानबन्धू अमृते अनूची द्यावा वर्णा चरत आमिनान्ते ॥२॥  
 समानो अध्वा स्वस्वोरनन्तस्तमन्यान्या चरतो देवशिष्टे ।  
 न मेथेते न तस्थतुः सुमेके नक्तोषासा समनसा विरूपे ॥३॥  
 भास्वती नेत्री सूनृतानामचेति चित्रा वि दुरो न आवः ।  
 प्राप्या जगद्भु नो रायो अख्यदुषा अजीगर्भुवनानि विश्वा ॥४॥  
 जिह्मयेर्षु चरितवे मघोन्याभोगय इष्टये राय उ त्वम् ।  
 दध्नं पश्यच्च उर्विया विचक्ष उषा अजीगर्भुवनानि विश्वा ॥५॥

113

Idāṃ śrēṣṭhāṃ jyōtiṣhāṃ jyōtir āgāc citrāḥ praketo  
 ajanishṭa vībhva | yāthā prāsūtā savitūḥ savāryai evā rātry  
 ushāse yōnim araik || 1 || rūśadvatsa rūśatī śvetyāgād āraig  
 n kṛiṣṇā sādānāny asyaḥ | samānābandhū amṛite anucī  
 dyāvā vārṇaṃ carata āmināṇe || 2 || samāno ādhva svāsrar  
 anantās tām anyānyā carato devāsisṭe | nā methete nā  
 tathatūḥ sumēke nāktoshāsa sāmānasa vīrūpe || 3 || bhāsvatī  
 netrī sūnṛitanām āceti citrā vī dūro na āvaḥ | prāpyā jā-  
 gad vy ū no rāyō akhyad ushā ajigar bhūvanāni vīśva || 4 ||  
 jīhmayē cāritave maghōny ābhogāya iṣṭāye rāyā u tvam |  
 dābhrām pāśyadbhya urviyā vicāksha ushā || 5 ||

॥२॥

क्षत्राय त्वं श्रवसे त्वं महीया इष्टये त्वमर्थमिव त्वमित्यै ।  
 विसदृशा जीविताभिप्रचक्ष उषा अजीगर्भुवनानि विश्वा ॥६॥

kshatrāya tvam śrāvase tvam mahīyā iṣṭāye tvam ār-  
 tham iva tvam ityai | vīsadrīṣa jīvitābhipracāksha ushā —  
 || 6 ||



## 113

This most excellent light amid all lights has arrived ; the wonderful, the far-extending, the manifest has been born. As the night is born for the sun's uprising, so she has yielded a birthplace for the dawn. 1

The white shining dawn, the parent of the bright sun, has arrived ; to her the dark one (night) has resigned her dwelling. Both of them, the night and dawn, friendly to each other, immortal, following each other, and mutually effacing each other's complexion, traverse the heaven. 2

The path of these sisters is common and unending. Guided by the radiant sun, they travel alternately,—though different in hues, yet one-minded. Night and dawn, giving birth to all things, clash not, neither do they stand still. 3

Bright guide of benevolent actions, she is seen by us. This tinted dawn, having illuminated the world, has unfolded the portals of our door and makes our riches manifest. She swallows as it were all the regions to be given back again.

The magnificent dawn awakens persons who have been sleeping—some to enjoyment, others devotion, and some others to wealth. She enables those who are almost lightless to see distinctly. The dawn has swallowed as it were all the regions to be given back again. 5

She awakens some to acquire wealth, others to earn food, and a few to achieve greatness ; she prompts some to sacrifices ; some to pursue their own professions, and others to activities—and thus inspires all men to their various means of maintaining life. The dawn swallows as it were all regions to be given back again. 6

एषा दिवो दुहिता प्रत्यदरि व्युच्छन्ती युवतिः शुक्रवासाः ।  
 विश्वस्येशाना पार्थिवस्य वस्व उषो अद्येह सुभगे व्युच्छ ॥७॥  
 परायतीनामन्वेति पार्थ आयतीनां प्रथमा शश्वतीनाम् ।  
 व्युच्छन्ती जीवमुदीरयन्त्युषा मृतं कं च न बोधयन्ती ॥८॥  
 उषो यदग्निं समिधे चकर्थ वि यदावश्वससा सूर्यस्य ।  
 यन्मानुषान्यक्ष्यमाणौ अजीगस्तद्देवेषु चकृषे भद्रमग्नः ॥९॥  
 कियत्या यत्समया भवति या व्यूषुर्याश्च नूनं व्युच्छान् ।  
 अनु पूर्वाः कृपते वावशाना प्रदीधाना जोषमन्याभिरिति ॥१०॥

eshā divó duhitā prāty adarṣi vyuchāntī yuvatīḥ śu-  
 krāvasāḥ | vīsvasyeśānā pāṛthivasya vāsva úsho adyéhā su-  
 bhage vy úcha || 7 || parāyatīnām ānv eti pātha ayatīnām  
 prathamā śaśvatīnām | vyuchāntī jīvām udirāyanty ushā  
 mṛitām kām canā bodhāyanti || 8 || úsho yád agnīm samí-  
 dhe cakārtha ví yád āvaṣ cakshasā sūryasya | yān mānu-  
 shān yakshyāmāṇān ājīgas tād devēshu cakṛishe bhadram  
 āpnaḥ || 9 || kíyāty á yāt samáyā bhāvati yā vyūshúr yāṣ  
 ca nūnām vyuchān | ānu pūrvāḥ kṛipate vāvaśānā pradī-  
 dhyānā jósham anyābhir eti || 10 ||

॥१॥

ईयुष्टे ये पूर्वतरामपश्यन्व्युच्छन्तीमुषसं मर्त्यासः ।  
 अस्माभिर्ह नु प्रतिचक्ष्याभूदो ते यन्ति ये अपरीषु पश्यान् ॥११॥  
 यावयद्वेषा ऋतपा ऋतेजाः सुम्नावरीं सूनृता ईरयन्ती ।  
 सुमङ्गलीर्विभ्रती देववीतिमिहाद्योषः श्रेष्ठतमा व्युच्छ ॥१२॥

īyúsh tē yē pūrvatarām āpaśyan vyuchāntīm ushāsam  
 mārtyasah | asmābhir u nū praticākshyābhūd ó té yanti yē  
 aparīshu pāśyān || 11 || yāvayāddveshā ṛitapā ṛitejāḥ sumnā-  
 vārī sūnrītā irāyanti | sumāṅgalīr bībhṛatī devāvītim ihā-  
 dyóshah śrēṣṭhātāmā vy úcha || 12 ||

The young maid, white-robed, the daughter of the celestial regions, the maiden with all earthly treasures, is beheld coming forward, dissipating the darkness, May you, auspicious dawn, shine upon us here and now. 7

Following the path of the mornings that have departed, she is the first of endless mornings to come hereafter. At her rising, she urges forth the living beings and awakens them from slumber, even them who lay like dead. 8

O divine light, inasmuch as you have caused the sacred fire to be kindled, inasmuch as you have awakened men to perform selfless deeds, you have performed the benevolent acts and have done good service to the enlightened ones. 9

For how long a period is it that they should be together—dawns that have shone in the past, and dawns to shine hereafter? For how long a period would dawns continue to stay? And for how long a period would they rise, still desirous to bring us light? The dawns pursue the functions of their predecessors and go forth shining gloriously with the other dawns. 10

Gone are the men, who in the days before us have been looking on the rising of earlier dawns. We, the living, now behold her brightness, and they are coming who shall see her hereafter. 11

May the beings, hostile to acts of devotion, withdraw : for the dawn is the protectress of sacred rites, the guardian of law, the giver of bliss, the awakener of pleasant voices, auspicious, inspiring, the bearer of homage for the divines. May the-bright dawn shine on us here and now. 12

शश्वत्पु॒रोषा व्यु॒वास दे॒व्यथो अ॒द्येदं व्या॒वो म॒घोनीं ।  
 अथो व्यु॒च्छादु॒त्तराँ अनु द्यू॒नज॒रामृ॒ता च॒रति स्व॒धाभिः ॥१३॥  
 व्य॒ञ्जिभिर्दिव आ॒तास्वद्यौ॒दप कृ॒ष्णां नि॒र्णिजं दे॒व्यावः ।  
 प्र॒बो॒धय॑न्त्य॒रुणेभि॒रश्वै॒रोषा या॒ति सु॒युजा रथे॑न ॥१४॥  
 आव॑हन्ती पो॒ष्या वा॒र्याणि चि॒त्रं के॒तुं कृ॒णुते चे॒किताना॑ ।  
 ई॒युषी॑णामु॒पमा शश्व॑तीनां वि॒भाती॑नां प्रथ॒मोषा व्य॑श्नेत् ॥१५॥

śaṣvat puróshā vy  
 ūvāsa devy átho adyédām vy āvo maghóni | átho vy ūchād  
 úttarañ ānu dyún ajárāmṛtā carati svadhābhiḥ || 13 || vy  
 āñjibhir divá átāsv adyaud āpa kṛishṇām nirñijam devy  
 āvaḥ | prabodháyanty aruṇébhīr āśvair óshā yati snyújā  
 ráthena || 14 || avāhanti póshya váryāṇi citráṁ ketúm kṛi-  
 nute cékitānā | iyúshinām upamā śaṣvatinām vibhātīnām  
 prathamóshā vy āśvait || 15 ||

॥४॥

उदी॒र्ध्व जी॒वो असु॑र्न आ॒गादप॑ प्रा॒गात्तम॑ आ ज्योति॒रिति॑ ।  
 आ॒रैक्प॑न्थां या॒तवे सूर्या॑याग॒न्म यत्र॑ प्रति॒रन्त आयुः॑ ॥१६॥  
 स्यू॒मना वा॒च उदि॑यति॒ वह्निः स्तवा॑नो रे॒भ उ॒षसो वि॒भातीः ।  
 अ॒द्या तदु॑च्छ गृ॒णते म॑घो॒न्यस्मे आयु॑र्नि दि॒दीहि प्र॒जावत् ॥१७॥  
 या गो॑मतीरु॒षसः सर्व॑वीरा व्यु॒च्छन्ति दा॒शुषे म॒र्त्याय॑ ।  
 वा॒योर्विव॑ सूनृ॒तानामु॒दुर्के ता अ॑श्व॒दा अ॑श्व॒वत्सोम॑सु॒त्वा ॥१८॥

úd irdhvaṁ jīvo ásur na āgād āpa prágāt táma á jyótir  
 eti | áraik pánthām yátave sūryāyáganma yātra pratirānta  
 āyuh || 16 || syūmanā vācā úd iyarti váhni stāvāno rebhā  
 ushāso vibhātīḥ | adyā tád ucha gṛiṇatē maghony asmé  
 āyur ní didiḥi prajāvat || 17 || yā gómatir ushāsaḥ sārva-  
 virā vyuchānti dāśuṣhe mārtyāya | vāyór iva sūnṛitānām  
 udarké tá aśvadā aśnavat somasútvā || 18 ||

The divine dawn, the source of aesthetic wealth has been shining from days eternal. She still shows her light today. So will the immortal dawn shine and move on and on. Exempt from decay or death she goes on as ever in her splendour. 13

The divine dawn on the horizon shines in splendour: She throws off her veil of darkness and, awakening the world, comes at it were, on her well-harnessed chariot with purple horses. 14

Bringing with her life-sustaining blessings, and giving life to the lifeless, she imparts her brilliant lustre to the world. The dawn of today has appeared as the last one of the countless mornings that have gone by, but she is the first among the brilliant dawns that are to come. 15

Arise; inspiring life is revived again; darkness has passed away; the brilliant light is approaching. Dawn has opened a path for the sun to travel ; we arrive at a stage where we start a fresh life. 16

The divine poet, singing the praises of the refulgent mornings, repeats the well-knit words of the sacred lore. So shine today, O dawn, the possessor of affluence, on him who adores; confer on us the gift of life and offspring. 17

May not only the mortal men, but also horses, cattle and progeny prosper in the light shed by dawns. May those persons who offer libations of herbal extracts and recite hymns of praises become like the wind, worthy of favour of dawns. 18



माता देवानामदितेरनीकं यज्ञस्य केतुर्वृहती वि भहि ।  
 प्रशस्तिकृद्ब्रह्मणे नो व्युच्छा नो जने जनय विश्ववारे ॥१९॥  
 यच्चित्रमग्र उषसो वहन्तीजानाय शशमानाय भद्रम् ।  
 तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥२०॥

mātā devānām  
 āditer ānikam yajñāsya ketūr brīhatī ví bhāhi | prasastikṛd  
 brāhmaṇe no vy ūchá no jāne janaya viśvavāre || 19 || yāc  
 citrām āpna uśhāso vāhantījānāya śaśamanāya bhadram |  
 tām no — || 20 || 4 ||

( ११४ ) चतुर्वर्गोत्तरपाततमं सूक्तम्

(१-११) एकदशार्कस्यास्य सूक्तस्याङ्गिरसः कुलं ऋषिः । रुद्रो देवता । (१-९) प्रयमादि-  
 मयर्षा वगती, (१०-११) दशम्येकादशयोश्च विष्णुः छन्दसी ॥

॥१॥

इमा रुद्राय तवसे कपर्दिने क्षयद्वीराय प्र भ्रमामहे मतीः ।  
 यथा शमसंक्षिपदे चतुष्पदे विश्वं पुष्टं ग्रामे अस्मिन्नानतुरम् ॥१॥  
 मूळा नो रुद्रोत नो मयस्कृधि क्षयद्वीराय नमसा विधेम ते ।  
 यच्छं च योश्च मनुरायेजे पिता तदश्याम तव रुद्र प्रणीतिषु ॥२॥  
 अश्याम ते सुमतिं देवयज्यया क्षयद्वीरस्य तव रुद्र मीढुः ।  
 सुम्नायज्जिह्विशो अस्माकमा चरारिष्टवीरा जुह्वाम ते हविः ॥३॥

114

Imā rudrāya tavāse kapardīne kshayādvīrāya prā bha-  
 rāmahe matīḥ | yāthā śāni āsad dvipāde cātushpade viś-  
 vam puṣṭām grāme asmiṇṇ anāturām || 1 || mṛīḥ no ru-  
 drotā no māyas kṛdhi kshayādvīrāya nāmasā vidhema te  
 yāc chām ca yōṣ ca mánur āyejé pitā tād aśyāma tāva  
 rudra prāṇītishu || 2 || aśyāma te sumatīm devayajyāyā ksha-  
 yādvīrasya tāva rudra mīdhvah | sumnayānu id viśo asmiṇ-  
 kam ā carārīṣṭavīrā juhavāma te havīḥ || 3 ||

O mother of divine powers, the life-force of the earth, and the ensign of sacrificial works, may you shine forth exalted. May you rise up, bestowing reward on our devotion. O, the universally respected maid, make us eminent among the people. 19

Whatever splendid wealth the dawns bring with them, may it be a blessing to the man who offers praise and worship. May friend, venerable and indivisible Lord with His bounties, including oceans, the earth, and celestial regions, grant us our wishes. 20

## 114

We offer these praises to the divine healer, with braided splendours and protector of brave heroes, in order that health and strength may be enjoyed and the bipeds and quadrupeds and all beings around us are nourished and become exempt from disease. 1

O divine healer, may you be gracious to us. Grant us happiness and freedom from disease; we offer our salutations to you, O ruler of valiant men. Come to our families, bringing them bliss, and may we obtain that sound health and peace which our ancestors bestow upon us, having obtained them from you. 2

O bounteous divine healer, bestower of happiness and protector of heroes, may we, through your worship, obtain your splendid wisdom. May you favour us with your kindness by making our posterity happy. May our invincible brave men be always safe. May we perform selfless deeds to gratify you. 3

त्वेषं वयं रुद्रं यज्ञसाधं वङ्कुं कविमवसे नि ह्वयामहे ।  
 आरे अस्मदैव्यं हेळो अस्यतु सुमतिमिद्वयमस्या वृणीमहे ॥४॥  
 दिवो वराहमरुषं कपर्दिनं त्वेषं रूपं नमसा नि ह्वयामहे ।  
 हस्ते बिभ्रद्रेषजा वार्याणि शर्म वर्म च्छर्दिस्सभ्यं यंसत् ॥५॥

tveshām va-  
 yām rudrām yajñasādham vaṅkūm kavīm āvase nī hvayā-  
 mahe | āre asmād aśvīyam hēlo asyatu sumatīm id vayām  
 asyā vṛṇīmahe || 4 || divó varāhām arushām kapardīnam  
 tveshām rūpām nāmasā nī hvayāmahe | hāste bībhrad bhe-  
 shajā vāryāni śarma vārma chardīr asmābhyam yaṁsat || 5 ||

॥६॥ इदं पित्रे मरुतामुच्यते वचः स्वादोः स्वादीयो रुद्राय वर्धनम् ।  
 रास्वा च नो अमृत मर्तभोजनं तमने तोकाय तनयाय मृळ ॥६॥  
 मा नो महान्तमुत मा नो अर्भकं मा न उक्षन्तमुत मा न उक्षितम् ।  
 मा नो वधीः पितरं मोत मातरं मा नः प्रियास्तन्वो रुद्र रीरिषः ॥७॥  
 मा नस्तोकेतनये मा न आयौ मा नो गोषु मा नो अश्वेषु रीरिषः ।  
 वीरान्मा नो रुद्र भामितो वधीर्हविष्मन्तः सदमित्वा हवामहे ॥८॥  
 उप ते स्तोमान्पशुपा इवाकरं रास्वा पितर्मरुतां सुन्नमसे ।  
 भद्रा हि ते सुमतिर्भूयत्तमाथा वयमव इते वृणीमहे ॥९॥

idām pitré marútām ucyate vācaḥ svādóḥ svādīyo ru-  
 drāya vārdhanam | rāsvā ca no amṛita martabhójanam  
 tmāne tokāya tánayāya mṛiḷa || 6 || mā no mahāntam utá  
 mā no arbhakām mā na úkshantam utá mā na ukshitām |  
 mā no vadhīḥ pitāram móta mātāram mā naḥ priyās tanvó  
 rudra rīrishah || 7 || mā nas toké tánaye mā na āyaú mā  
 no góshu mā no áśveshu rīrishah | vīrān mā no rudra bhā-  
 mitó vadhīr havīshmantaḥ sādham ít tvā havāmahe || 8 || úpa  
 te stómān paṣupā ivākaram rāsvā pitar marutām sumnām  
 asmé | bhadrā hí te sumatír mṛīlayáttamāthā vayām āva ít  
 te vṛṇīmahe || 9 ||

We invoke for our preservation the inspirer, the wise and impetuous divine healer; may he remove far from us, the antipathies of natural powers; verily, we aspire for His favours. 4

We invoke Him (the divine healer) from heaven with reverence; Him who is stout as a cloud, as if with braided purple splendours. He is radiant and dazzling. May He be possessed of disease-preventing medicaments, and may He grant us health, protection and a secure home. 5

Thus praise, sweeter than the sweets and congratulatory, is addressed to the divine healer, the father of healing elements. May you grant us; O divine healer, the nourishment sufficient for mortals. May you be gracious to me and my children. 6

O divine healer, may you not injure those amongst us who are old or young; harm not the one who is growing or who is fully-grown. Kill not father or mother, not afflict our personal bodies to which we are so dearly attached. 7

O divine healer, may you not inflict injury on our offspring, or other males, nor on our cows, nor on our horses. Inflamed with anger, may you not kill our valiant men. We invoke you and pay you our homage of oblations for granting these favours. 8

O the father of the healing elements, like a herdsman we offer you praises. May you bestow happiness upon us; we adore you. Your auspicious benevolence is the source of successive delights to us, so verily do we solicit your saving help. 9



आरे ते गोघ्नमुत पूरुषघ्नं क्षयंहीर सुघ्नमस्मे ते अस्तु ।  
 मूळा च नो अधि च ब्रूहि देवाघा च नः शर्म यच्छ द्विवर्हीः ॥१०॥  
 अवोचाम नमो अस्मा अवस्यवः शृणोतु नो हवै रुद्रो मरुत्वान् ।  
 तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥११॥

āre te goghnām utā pūrushaghnām kshā-  
 yadvira sumnām asmé te astu | mṛilā ca no ādhi ca brūhi  
 devādhā ca naḥ śarma yacha dvibārhāḥ ॥ 10 ॥ āvocāma  
 nāmo asmā avasyāvaḥ śṛiṇótu no hāvam rudró marútvān |  
 tán no — ॥ 11 ॥

( ११५ ) पञ्चदशोत्तरशततमं सूक्तम्

(१-६) षड्वचस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । सूर्यो देवता । त्रिष्टुप् छन्दः ॥

॥७॥ चित्रं देवानासुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।  
 आप्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगत्स्तस्थुषश्च ॥१॥  
 सूर्यो देवीमुषसं रोचमानां मर्यो न योषामभ्येति पश्चात् ।  
 यत्रा नरो देवयन्तो युगानि वितन्वते प्रति भद्राय भद्रम् ॥२॥  
 भद्रा अश्वा हरितः सूर्यस्य चित्रा एतग्वा अनुमाद्यासः ।  
 नमस्यन्तो दिव आ पृष्ठमस्थुः परि द्यावापृथिवी यन्ति सद्यः ॥३॥  
 तत्सूर्यस्य देवत्वं तन्महित्वं मध्या कर्तोर्विततं सं जभार ।  
 यदेदयुक्त हरितः सधस्थादाद्रात्री वासस्तनुते सिमसै ॥४॥

115

Citrām devānām úd agād ānikam cākshur mitrásya vá-  
 runasyāgnēḥ | āprā dyāvāprithivī āntāriksham sūrya ātmā  
 jāgatas tasthúshaḥ ca ॥ 1 ॥ sūryo devīm ushāsam rōcamā-  
 nām māryo ná yóshām abhy éti paścāt | yātrā náro deva-  
 yānto yugāni vitanvatē prāti bhadráya bhadram ॥ 2 ॥ bha-  
 drā āsvā harītaḥ sūryasya citrá étagvā anumādyāsaḥ | na-  
 masyānto divā ā priśṭhām asthuh pári dyāvāprithivī yanti  
 sadyāḥ ॥ 3 ॥ tát sūryasya devatvām tán mahitvām madhyā  
 kártor vítatam sám jabhāra | yadéd áyukta harītaḥ sadhá-  
 sthād ād rátri vāsas tanute simásmai ॥ 4 ॥



O Lord of heroes, may the cow-killing or man-slaying divine weapons of destruction be kept far away from us. May the felicity granted by you be ours; may you, the owner of mighty two realms (mundane and spiritual), be gracious to us in granting prosperity. 10

Desirous of protection, we say, reverence be to Him; may the mighty divine healer and the healing elements accept our invocations; may friendly, venerable, and indivisible Lord, with His bounties including oceans, the earth and celestial regions, grant us our wishes. 11

## 115

Yonder has arisen with wonderful divine effulgence the eye of our light, life and energy. He has filled the celestial regions, the earth and the interspace with his glory. This sun is the soul of all that moves or is immovable. 1

The sun follows the divine and brilliant dawns, in the same way, as a young man follows a maiden. For the sake of good rewards, pious persons, aspiring to be divine, perform ceremonies according to seasonal times. 2

The sun ascends the summit of the sky, as if driven by the well-limbed swift horses yoked to it, traversing along a road in the interspace, and circumambulates earth and heaven. Our reverence to the blissful glory of the rays. 3

Such is the divinity, such is the majesty of the radiant sun that, when he sets, he withdraws into himself the diffused light (which has been shed upon the unfinished task). When he withdraws the beams from his aura of glory, as if unyoking the coursers from the chariot, the night extends the veiling darkness over all. 4

तान्मित्रस्य वरुणस्य॥भवन्न सूर्यो रूपं कृणुते द्यौरुपस्थे ।  
 अनन्तमन्यद्गुह्यस्य पातः कृष्णमन्यद्भग्नः स भ्रंशन्ति ॥५॥  
 अथा देवा उदित सूर्यस्य निगंहसः पिपृता निगवद्यात् ।  
 तन्नो मित्रो वरुणो मामहन्तामादितः सिन्धुः पृथिवी उत योः ॥६॥

tan mitrasya

várunasyabhicáksho sūryo rupam kṛiṇute dyor upasthe  
 anantam anyād rusad asya pajah kṛishnam anyād dharita-  
 sām bhraṇanti || 5 adya deva ūdita sūryasya nīr anhasa-  
 pipṛita nīr avadyāt tan no || 6

[ अथ सप्तशतं ब्रह्म ]

[ ११६ ] वाङ्मोक्षप्रदानम मुनयः

(१) वाङ्मोक्षप्रदानम मुनयो यज्ञा देवतमम कर्त्तव्यं नृभिः । आश्रितो देवतः । विष्णुः उच्यते

॥८॥ नासत्याभ्यां बर्हिर्गिव प्र वृद्धे स्तोमो इयम्यभ्रियेव वातः ।  
 यावभगाय विमदाय जाया मेनाजुवा न्यहन् रथेन ॥१॥  
 वीलुपन्मभिर्गुहेर्मभिषा देवानां वा जुतिर्भिः सासदाना ।  
 तद्रासभो नासत्या सहस्रमाज्ञा यमस्य प्रथने जिगाय ॥२॥  
 तुया ह भुज्युर्मभिर्नादमेघे रयिं न कश्चिन्ममृवौ अवाहाः ।  
 तमृहथुर्नोभिर्गत्सन्वतीभिर्गन्तर्गिप्रद्विर्गोदकाभिः ॥३॥

116

Nāsatyabhyam bārhiṇi va prā vṛiṇje stōman iyarmy  
 abhrīyeva vātaḥ | yav arbhagaya vimadaya jayam senajuva  
 nyuhātu muthena || 1 | vīlupātṁabhir aśuhēmabhir va devā-  
 nām va jutiḥbhiḥ sasadanā tad rasabho nasatya sahasram  
 ājā yamasya pradhane jigaya || 2 || tūya ha bhujyum asvi-  
 nodameghe rayīm no kaś cin mamṛivan āvalah | tam ulha-  
 thur naubhir atmanvatibhir antarikṣhaprūdibhir apodaka-  
 bhiḥ || 3

In the middle of the heavens, the radiant sun displays his form to enable us to see properly the light and life. His rays extend brilliant power on the one hand and, on the other, bring on the darkness of the night. 5

This day, O divine forces, with the rising of the sun, deliver us from heinous crimes and dishonour. May friendly, venerable and indivisible Lord with His bounties, including oceans, the earth and celestial regions, grant us our wishes. 6

## 116

Just as the wind drives on the clouds so do I recite these sacred hymns of praises, addressed to the determined fighters against lawlessness. We welcome them to our sacrificial rituals by trimming the sacred grass in their honour. They have been able to provide the ever-cheerful young person with a bride, having freed her from the clutches of molesting rivals. 1

These determined fighters against lawlessness, moving on rapid vehicles and encouraged by the wise men of society, have overcome thousands of miscreants of society in the maintenance of law and order introduced by the state. 2

O twin-divines, save us from the wicked and send the benevolent helping band of people forming a corps to the sea as a dying man parts with his riches. Whereas this helping corps is involved in difficulties, while fighting against pirates, you help us in rescuing them in your floating boats over the ocean and thus you help them in keeping out of waters. 3



ति॒स्रः क्ष॒प॒स्त्रिर॒हा॒ति॒व्रज॑द्भिर्नास॒त्या भु॒ज्युमू॑ह॒युः प॒त॒ङ्गैः ।  
 स॒मु॒द्रस्य॑ ध॒न्व॒न्ना॒द्रस्य॑ पा॒रे त्रि॒भी रथैः॑ श॒तप॑द्भिः ष॒ळ॒श्वैः ॥४॥  
 अ॒ना॒र॒म्भ॒णे तद॑वी॒रये॑थामनास्थाने अ॒ग्र॒भ॒णे स॒मु॒द्रे ।  
 यद॑भिन॒ा ऊ॒ह॒युर्भु॑ज्युमस्तै श॒तारि॑त्रां नाव॑मातस्थि॒वांस॑म् ॥५॥

tisrah kshāpas trir āhātivrājadbhir nāsatya bhu-  
 jyúm ūhathuḥ patamgaīḥ | samudrāsya dhānvann ādrāsya  
 pāre tribhī rāthaiḥ śatāpadbhiḥ śālaśvaih || 4 || anāram-  
 bhaṇé tād avīrayethām anāsthané agrabhāṇé samudré | yād  
 aśvinā ūhāthur bhujyúm āstam śatāritram nāvam atasthi-  
 vānsam || 5 ||

४५.॥

यम॑भिन॒ा द॒द॒युः श्वे॒तम॑श्च॒म॒घाश्वा॑य श॒श्वदि॒त्स्व॒स्ति ।  
 तद्वा॑ दा॒त्रं म॒हिं की॑र्ते॒न्य भू॒त्यै॒द्धो वा॒जी स॒दुमि॑द्ध॒व्यो अ॒र्यः ॥६॥  
 यु॒वं न॑रा स्तु॒वते प॑ज्जि॒याय॑ क॒क्षी॒र्वते अ॒रद॑तं पु॒रंधि॑म् ।  
 का॒रो॒तरा॑च्छ॒फाद॑श्च॒स्य वृ॒ष्णः श॒तं कु॑म्भौ अ॒सिञ्च॑तं सु॒रायाः ॥७॥  
 हि॒मेना॑ग्निं घ्न॑सम॒वार॑येथां पि॒तुम॑ती॒मूर्ज॑म॒स्मा अ॒धत्त॑म् ।  
 ऋ॒बी॒से अ॒त्रिम॑भिन॒ाव॑नीतमु॒न्न्यथुः॑ स॒र्वग॑णं स्व॒स्ति ॥८॥

yām aśvinā dadāthuḥ śvetām āśvam aghāśvāya śaśvad  
 it svastī | tād vām dātrām māhi kīrtēnyam bhūt paidvó  
 vājī sādām id dhāvyo aryāḥ || 6 || yuvām narā stuvaté pa-  
 jriyāya kakshīvate aradatam pūramdhiḥ | kārotarāc cha-  
 phād āśvasya vṛiṣṇaḥ śatām kumbhāñ asiñcatam sūrāyāḥ  
 || 7 || himēnāgnīm ghrañsām avārayethām pitumātīmūrjam  
 asmā adhattam | ribīse ātrim aśvināvanitam ún ninyathuḥ  
 sārvaṇam svastī || 8 ||

These fighters against lawlessness may take three nights and three days to reclaim the rescuing corps. In this reconnoitre, revolving cars having hundreds of wheels, drawn by three (i.e. several) pairs of motors, and the big boats may be involved. This triple operation involves the efforts made in the ocean and in sailing across waters and in driving on to the dry land. Finally they succeed in bringing back the corps out of water. 4

O twin-divines, thus by your valour you achieve success where apparently there is nothing to support, nothing to rest upon and nothing to cling to. And here, with the help of a hundred old ships, you are able to help the rescuing corps, and deliver it back to its own headquarters (as if brought back to the father's house). 5

O twin-divines, the armoured car, as if drawn by a motor resembling a white horse, which you have given to the infantry, whose armed vehicles (horses) are indestructible, may ever lead him to success. This precious gift of yours is always to be celebrated. This automobile of the infantry, the scatterer of the enemy, is always to be invoked. 6

O leaders, twin-divines, you gave to the field marshal, belonging to the stout and strong race, the skill of protection. You filled from the casks, designed after the hoofs of horse, hundreds of the containers of a nourishing drink. 7

O twin-divines, may you apply the fire-quenching cold devices to the blazing flames that encompass the civil population. May you supply to the civil area the food-supported strength. May you extricate the area, O twin-divines, from the darkness into which it has been thrown headlong and restore it to every kind of welfare. 8



परिवृतं नासत्यानुदेयामुचाबुधं चक्रयुजिह्वारम् ।  
 क्षत्रज्ञापो न पायनाय राये सहस्राय तृष्यते गोतमस्य ॥९॥  
 जुजुरुषो नासत्योत वरिं प्रामुञ्चते द्वापिमिव च्यवानात् ।  
 प्रातिरतं जह्रितस्यायुर्दसादित्यतिमकृणुत कृनीनाम् ॥१०॥

pārāvatām nāsatyānudethām uccā-  
 budhnam cakrathur jihmābāram | kshārann āpo ná pāyā-  
 nāya rāyē sahāsrāya trīshyate gótamasya || 9 || jujurúsho  
 nāsatyotá vavrim prāmuñcatam drāpim iva cyāvánāt | prā-  
 tiratam jahitasyāyur dasrād ít pātim akrīṇutam kaṇínām  
 || 10 ||

१०॥ तद्वा नरा शंस्यं राज्यं चाभिष्टिमन्नासत्या वरूथम् ।  
 यद्विद्वांसा निधिमिवापगूळमुद्दर्शितादुपयुर्वन्दनाय ॥११॥  
 तद्वा नरा सनये दंस उग्रमाविष्कृणोमि तन्यतुर्न वृष्टिम् ।  
 दृष्यद् ह यन्मज्जायर्वणो वामश्चत्य शीर्ष्णा प्र यदीमुवाच ॥१२॥  
 अजोहवीन्नासत्या कुरा वा महे यामन्पुरुभुजा पुरंधिः ।  
 श्रुतं तच्छालुरिव वधिमत्या हिरण्यहस्तमश्विनावदत्तम् ॥१३॥

tād vām narā śaṁsyam rādhyam cābhisṭimān nāsatyā  
 vārūtham | yād vidvāṁsā nidhīm ivāpagūlham úd darṣatād  
 ūpāthur vāndanāya || 11 || tād vām narā sanāye dāṁsa ugrām  
 āviśh kṛiṇomi tanyatūr ná vṛishṭim | dadhyān ha yān mādhy  
 ātharvaṇó vām āśyasya śīrshṇā prā yād im uvāca || 12 ||  
 ājohavīn nāsatyā karā vām mahé yāman purubhuṣā pūram-  
 dhiḥ | śrutām tād chāsaur iva vadhrimatyā hīraṇyahastam  
 aśvināv adattam || 13 ||

O fighters, against lawlessness, may you raise up wells and other water sources and may you make the base which has been turned upward as to give an appearance of a curved mouth, and thus revive the entire water system which has suffered a lot during war operations; may water be made available as a fine drink for the thirsty innocent civilians. 9

O twin-divines, destroyers of enemies, you have provided new youth and prosperity to the old famished nation, and thereby you have given longevity to the down-trodden country; and thereafter you have made the country lord of several bounteous prosperities. 10

O leaders of the virtuous, and fighters against lawlessness, glorious is that celebrated group of yours, worthy of adoration and to be invoked by us, through the help of which you always rescue the dedicated worshipper from difficulties like a concealed treasure from a place, visible from outside. 11

O leaders, twin-divines, I proclaim with a vehemence that an inflieter of punitive justice and the spiritual leader devoted to non-violence, becomes a preceptor of the mysteries of military science (figuratively meaning 'assuming the head of horse') to meet the emergency for the sake of happiness. 12

O twin-divines, fighters against lawlessness, accomplisners of desires and protectors of men, whenever an intelligent lady invokes you with a deep-felt request, her prayer is granted like a request made by a student to the teacher; you two divines, give to the lady the golden hand of assitance. 13

आ॒न्नो वृ॒कस्य॒ वर्तिकाम॑भीके यु॒वं नरा॑ नासत्यामुमुक्तम् ।  
 उ॒तो क॒विं पु॒रुभुजा॑ यु॒वं ह॒ कृ॒पमाणम॑कृणुतं वि॒चक्षे ॥१४॥  
 च॒रित्रं॑ हि वे॒रिवा॒च्छेदि॑ पर्ण॒माजा॑ खेलस्य॒ परित॑कम्यायाम् ।  
 स॒द्यो ज॒हामा॑र्यसीं वि॒श॒पला॑र्ये धने॒ हिते॑ स॒त्तैवे॒ प्रत्य॑धत्तम् ॥१५॥

āsnó vṛikasya vārtikām abhīke yu-  
 vām narā nāsatyāmumuktam | utó kavīm purubhujā yuvām  
 ha kṛipamāṇam akṛiṇutam vicákshhe || 14 || caritram hí vér  
 iváchedi parṇám ājā khelásya páritakmyāyām | sadyó jān-  
 ghām áyasīm viśpálāyai dhāne hité sártave práty adhat-  
 tam || 15 ||

॥१॥ श॒तं मे॒षान्वृ॒क्ये च॑क्ष॒दानमृ॒ज्राश्वं॑ तं पि॒तान्धं च॑कार ।  
 तस्मा॑ अ॒क्षी ना॑सत्या वि॒चक्ष॒ आध॑तं द॒स्त्रा भि॑षजाव॒नर्वन् ॥१६॥  
 आ वां रथं॑ दु॒हिता॒ सूर्य॑स्य का॒र्ष्मेवा॑तिष्ठ॒दर्वता॑ जय॒न्ती ।  
 वि॒श्वे दे॒वा अ॒न्वम॑न्यन्त॒ हृद्भिः॑ स॒मु श्रि॒या ना॑सत्या स॒चेथे ॥१७॥  
 यद॒यातं॑ दि॒वोदा॑साय॒ वर्ति॑र्भ॒रद्वाजा॑याश्चि॒ना ह॑र्यन्ता ।  
 रे॒वदु॑वाह स॒चनो॑ रथो॒ वां वृ॒षभ॑श्च शि॒शुमा॑रश्च यु॒क्ता ॥१८॥  
 रयिं॑ सु॒क्षत्रं॑ स्व॒पत्य॑मायुः सु॒वीर्यं॑ नासत्या व॒हन्ता ।  
 आ ज॒ह्नावीं॑ स॒र्मन॑सोप॒ वाजै॑स्त्रि॒रह्णो॑ भा॒गं द॑ध॒तीम॑यातम् ॥१९॥

ṣatām meshān vṛikyè cakshadānām ṛijrāśvam tām pi-  
 tāndhām cakāra | tasmā akshī nāsatyā vicáksha ádhattam  
 dasrā bhiśhajāv anarván || 16 || ā vām rátham duhitā sūrya-  
 sya kārshmevātishṭhad árvatā jáyanti | víśve devā ánv  
 amanyanta hṛidbhíh sám u śriyā nāsatyā sacethe || 17 ||  
 yád áyātam dívodāsāya vartír bharádvājāyāśvinā háyantā |  
 revád uvāha sacanó rátho vām vṛishabhāś ca śiṣumāraś  
 ca yuktá || 18 || rayīm sukshatráṇi svapatyām áyuḥ suvīr-  
 yam nāsatyā váhantā | ā jahnāvīm sámanasópa vájais trír  
 áhno bhāgām dádhātīm ayātam || 19 ||



O the leaders, fighters against lawlessness, you liberate the helpless girl from the clutches of the kidnapper, as if the quail from the mouth of a dog that has seized her. You, who are the benefactors of all, have given protection to the intellectuals and those who are engaged in the pursuit of knowledge. 14

The foot of an army commander is likely to be cut off like a wing of the bird in an encounter during the night. In such a case, may you provide an iron leg to the commander, so that his army may march under his command to attack the guarded treasure. 15

The innocent straightforward state employee gives hundreds of undue privileges to a party of the vested interests (as if giving a hundred sheep to the butcher to be cut to pieces); the protector of the state passes an order for rendering him blind. The state physicians and surgeons are called to give him back the eyes that were rendered sightless so that he might see again. 16

The daughter of the sun (dawn) ascends your car like a runner to a goal when you win the race with your swift horse. All the divine powers, supported you with eager eyes. This was victory for the truth. 17

O twin-divines, when, on invitation, you go to the dwellings of the devotees, dedicated to learning, and give them ample valuable presents, then your helping chariot contains food and treasure in abundance. Yoked to your chariot are valour and discretion. 18

O defenders of the truth, bearing strength and wealth with posterity, go to the loyal people to give them vigour-sustaining food and other three types of sustenance—clothes, medicines and equipment useful for domestic work. 19

परिविष्टं जाहुषं विश्वतः सीं सुगेभिर्नक्तमूहयु रजोभिः ।  
विभिन्दुना नासत्या रथेन वि पर्वतौ अजरयु अयातम ॥२०॥  
॥२१॥ एकस्या वस्तोरावतं रणाय वशमश्विना सनये सहस्रा ।  
निरहंतं दुच्छुना इन्द्रवन्ता पृथुश्रवसो वृषणावरांतीः ॥२१॥  
शरस्यं चिदार्चत्कस्यावतादा नीचादुष्वा चक्रथुः पातवै वाः ।  
शयवै चिन्नासत्या शर्चीभिर्जसुरये स्तुर्यं पिप्यथुर्गाम ॥२२॥

párivishtam jahushāni  
viśvātaḥ sīm sugēbhir náktam ūhathū rajobhiḥ vibhindūna  
nāsatyā rāthēna ví párvatāñ ajarayū ayatam 20

ékasyā vāstor āvatam rānāya vāsam aśvina sanaye sa  
hāsra | nīr ahataṁ duchúnā índravantā pṛithuśravaso vri  
shanāv ārātiḥ || 21 || śarāsya cid ārcatkasyavataḥ a nīcā  
necā cakrathuḥ pātave vāḥ | śayāve cin nāsatyā śacībhir  
jāsuraḥ staryam pipyathur gām || 22 ||

अवस्यते स्तुवते कृष्णियाय ऋजूयते नासत्या शर्चाभिः ।  
पशुं न नष्टमिव दर्शनाय विष्णाप्यै ददथुर्विश्वकाय ॥२३॥  
दश रात्रीरश्वेना नव द्यूनवनद्धं श्रद्धितमप्यन्तः ।  
विप्रुतं रेभमुदनि प्रवृत्तमुन्नियथुः सोममिव स्रुवण ॥२४॥  
प्र वां दंसस्यश्विनाववोचमस्य पतिः स्यां सुगवः सुवीरः ।  
उत पश्यन्नश्रुवन्दीर्घमायुरस्तमिवेज्जरिमाणं जगम्याम ॥२५॥

avasyatē stuvatē kṛ  
shniyāya rījūyatē nāsatyā śacībhiḥ | paśum nā naṣtam iva  
dārṣanāya viśnāpvam dadathur viśvakaya || 23 || daśa rā  
trir āśivenā nāva dyūn āvanaddham śnathitāḥ apsv āntāḥ |  
vīprutam rebhām udāni prāvriktam ūn ninyathuḥ sōmam  
iva sruvāna || 24 || prā vām dānsānsy aśvinav avocam aśyā  
pātiḥ syām sugāvaḥ suvīraḥ | utā pāsyann aśnuvān dir  
ghām āyur āstam ivēj jarimānam jagamyam || 25 ||



**Irresistible fighters against lawlessness, you march by night in your foe-overwhelming car, and march to the unfortified cities, surrounded by enemies through approachable roads, and at times you also march to inaccessible fortresses for victory. 20**

**O fighters, you preserve, brilliant leader so that he may obtain in a single day thousands of acceptable gifts. You are the showerer of the benefits and associated with the head of the state. You destroy the malignant and protect the granaries from the attack of enemies. 21**

**O fighters against lawlessness, you have been able to raise water from the lower level of the valley to the top for the thirsty sons of the loyal citizen, and by your powers you also give protection to the barren cows and enable them to yield plentiful milk for the exhausted and famished people. 22**

**O twin-divines, fighters against lawlessness, by your acts to the public you restore such children of the charming parents as are soliciting your protection, and as have been adoring you and are lovers of rectitude; you also give true guidance to the unruly younger elements of society. 23**

**Just as the extract of medicinal herbs is raised in the ladle for the fire oblation, similarly you raise a realized sage in distress from the deep well of ignorance, where he has been lying, bound with the strings of bondage for numberless nights and days, quite unattended and suffering in agony as if wounded and injured. 24**

**O twin-divines, I have very well described your achievements. May I become the master of my house, having abundant cattle and numerous progeny; may I retain my physical and intellectual vision and with that may I be enjoying a long life. And may I enter into an old age, as if, one entering into his own house. 25**

( ११७ ) समदशोत्तरशततमं सूक्तम्

(१-२५) पञ्चविंशत्युच्यन्त्यास्य सूक्तस्योशिनो देवतमसः कक्षीवान् ऋषिः ।

अश्विनी देवते । त्रिषुप् छन्दः ॥

- ॥१॥ मध्वः सोमस्याश्विना मदाय प्रत्नो होता विवासते वाम् ।  
 बर्हिष्मती रातिर्विश्रिता गीरिषा यातं नासत्योप वाजैः ॥१॥  
 यो वामश्विना मनसो जवीयान्नथः स्वश्वो विश आजिगाति ।  
 येन गच्छथः सुकृतो दुरोणं तेन नरा वर्तिरस्मभ्यं यातम् ॥२॥  
 ऋषिं नरावंहसः पाञ्चजन्यमृषीसादत्रिं मुञ्चथो गुणेन ।  
 मिनन्ता दस्योरशिवस्य माया अनुपूर्वं वृषणा चोदयन्ता ॥३॥  
 अश्वं न गूलहमश्विना दुरेवैर्ऋषिं नरा वृषणा रेभमप्सु ।  
 सं तं रिणीथो विप्रुतं दंसोभिर्न वा जूर्यन्ति पुर्व्या कृतानि ॥४॥  
 सुषुप्वांसं न निर्रतेरुपस्थे सूर्यं न दक्षा तमसि क्षियन्तम् ।  
 शुभे रुक्मं न दर्शते निखातमुदूपथुरश्विना वन्दनाय ॥५॥
- ॥१॥ तद्वा नरा शंस्यं पञ्चियेण कक्षीवता नासत्या परिष्मन् ।  
 शफादश्वस्य वाजिनो जनाय शतं कुम्भौ असिञ्चतं मधूनाम् ॥६॥

117.

Mādhvāḥ sómasyāśvinā mādāya pratnó hótā vivāsate  
 vām | barhiṣmatī rātīr viśritā gīr iśhā yātaṁ nāsatyópa  
 vājaiḥ || 1 || yó vām aśvinā mánaso jáviyān ráthāḥ svāsvo  
 víśa ājígāti | yéna gáchathāḥ sukṛito duronāṁ téna narā  
 vartír asnuābhyam yātam || 2 || řiřim narāv āñhasaḥ pāñ-  
 cajanyam řibísād átrim muñcatho gaṇéna | minántā dásyor  
 ářivasya māyā anupūrvām řriřhaṇā codāyantaḥ || 3 || ářvam  
 ná gūlhām aśvinā durévair řiřim narā řriřhaṇā rebhām  
 apsú | sáñ tām řiñitho víprutaṁ dánsohbir ná vāñ jūr-  
 yanti pūrvyā kṛitāni || 4 || sushupvānsam ná nířriter upásthe  
 sūryam ná dasrā tāmasi kshiyántam | řubhé rukmāñ ná  
 darsatām níkhātam úd ūpathur aśvinā vāndanāya || 5 ||

tād vām narā śānsyam pajriyeṇa kakshívatā nāsatyā  
 párijman | řaphád ářvasya vājino jánāya řatām kumbhāñ  
 asiñcatam nádhdhūnām || 6 ||

## 117

O twin-divines, may you be entertained by sweet drinks. We the loyal subjects adore you. And in that honour the former ritual of pouring the offering on the sacred grass is accomplished, and the hymn is ready for your laudation. Come, O fighters of truth, for the maintenance of law and order. 1

With that vehicle, O twin-divines, which moves with the speed of the mind, and which is drawn by good horses, and with which you proceed to the house of the virtuous, may you come to our house also. 2

O twin-divines, the leaders and showerers of benefits, you are able to rescue the eminent citizens consisting of seers, virtuous people and those very well respected by the five classes, and the foreigners, from the prison of the wicked with other co-prisoners. You destroy the enemies and baffle the devices of the malignant. 3

O leaders, showerers of benefits, you restore the realized sages, tortured by unassailable enemies, as if thrown into the water and wounded. You arrange for the healing of their wounds like curing a horse. One can never forget your previous achievements which never become old. 4

O twin divines, the destroyer of enemies, you extricate a worshipper cast into the well of ignorance in the same manner as one extricates from the depth of the earth a handsome and splendid ornament designed for embellishment, or like the sun who disappears in darkness but reappears again from there. 5

O leaders, fighters against lawlessness, your accomplishments are to be celebrated by the field marshal belonging to the race of the stout and the strong with the drinks filled in containers designed after the hoofs of the horses. 6



युवं नरा स्तुवते कृष्णि॒याय॑ विष्णा॒प्त्वं द॑दधुर्वि॒श्वका॑य ।  
घोषा॒यै चि॒त्पित॑रुषदे॒ दुरो॑णे पतिं॒ जूर्य॑न्त्या अ॒श्विनाव॑दत्तम् ॥७॥  
युवं श्यावा॑य रु॒द्राती॑मदत्तं॒ महः॑ क्षोण॒स्याश्वि॑ना क॒ष्वाय॑ ।  
प्र॒वाच्यं॑ तद॒वषणा॑ कृतं वां॒ यन्ना॑रि॒दाय॑ श्रवो॒ अ॒ध्यध॑त्तम् ॥८॥  
पुरु॒ वपा॑स्यश्वि॒ना द॑धाना॒ नि पे॒दवं॑ ऊ॒हयुरा॑शुम॒श्वम् ।  
स॒हस्र॑सां वा॒जिन॑मप्रतीतमहि॒हनं॑ श्रव॒स्यं॑ तरु॒त्रम् ॥९॥  
ए॒तानि॑ वां श्रव॒स्या सु॑दानु॒ ब्रह्मा॑ङ्गु॒षं स॑दनं॒ रोद॑स्योः ।  
यद्वा॒ प॒ज्रासो॑ अश्वि॒ना ह॑वन्ते या॒तमि॑षा च वि॒दुषे॑ च वाज॑म् ॥१०॥

yuvām narā stuvaté kṛṣṇṇiāya  
vishṇāpvaṁ dadathur viśvakāya | ghóshāyai cit pitṛisháde  
duroné pátiṁ jūryantyā aśvināv adattam || 7 || yuvām syā-  
vāya rūṣatīm adattam mahāḥ kshonāsyāśvinā kānvāya | pra-  
vācyam tād vṛishanā kṛitām vām yān nārshadāya śrávo  
adhyádhattam || 8 || purū vārpānsy aśvinā dādhanā ní pe-  
dáva ūhathur āśum āśvam | sahasrasām vājīnam āpratītam  
ahibānam śravasyām tárutram || 9 || etāni vām śravasyā su-  
dānū brāhmāṅgūśham sādanaṁ ródasyoh | yád vām pajrásō  
aśvinā hāvante yātām ishā ca vidúshe ca vājam || 10 ||

॥११॥ सु॒नोम॑नि॒नाश्वि॑ना गृ॒णाना॑ वाजं॒ वि॒प्राय॑ भुर॒णा र॑दन्ता ।  
अ॒ग॒स्त्ये ब्र॑ह्म॒णा वा॑वृ॒धाना॑ सं वि॒स्पलौ॑ नास॒त्यारि॑णीतम् ॥११॥  
कु॒ह या॑न्ता सु॒ष्टुतिं॑ का॒व्यस्य॑ दि॒वो न॑पाता वृष॒णा श॑युत्रा ।  
हि॒र॒ण्यस्ये॒व क॒लशं॑ नि॒खात॑मु॒दूप॑थु॒र्दश॑मे अ॒श्विना॑हन ॥१२॥  
यु॒वं च्य॑वानमश्वि॒ना ज॑रन्तं॒ पुन॑र्यु॒वानं॑ चक्र॒थुः श॑ची॒भिः ।  
यु॒वो रथं॑ दु॒हिता॑ सूर्यस्य॒ सह॑ श्रि॒या ना॑स॒त्यावृ॑णीत ॥१३॥

sūnór mānenāśvinā grīṇānā vājam viprāya bhuraṇā rá-  
dantā | agāstye brāhmaṇā vāvṛidhānā sām viśpálām nāsa-  
tyarīṇitam || 11 || kúha yāntā sushtutīm kāvyāsyā dívo na-  
pātā vṛishanā śayutrā | hiraṇyasyeva kalāṣam níkhātam úd  
ūpathur daśamé aśvināhan || 12 || yuvām cyāvānam aśvinā  
jārantam púnar yuvānam cakrathuḥ śácibhiḥ | yuvó rátham  
duhitā sūryasya sahā śriyā nāsatyāvṛīṇita || 13 ||

O you leaders, twin divines, you restore true guides and representatives of the public and charming youths. You bestow husbands to such talented unmarried maids with sweet voices as grow old and tarry in their father's dwelling. 7

O twin-divines, you give lovely brides to learned young men; you also give sight to an intellectual who is unable to see his way through darkness. O showerers of benefits, this graceful action of yours is also to be glorified by which you give hearing to the young group of leaders. 8

O twin-divines, assuming many forms, you give swift horses to the infantry, through which it could win thousands of treasures; the infantry which is powerful, irresistible, the destroyer of foes, an object of praise and one who carries across the dangers. 9

O twin-divines, the liberal givers, these achievements of yours are to be celebrated, and the resounding prayer propitiates you, while abiding in heaven and earth. When the learned friends invite you, may you come with food and grant strength to us. 10

O twin-divines, fighters for truth, glorified by the young and steady-minded persons, and the givers of food to the sages, you restore the town administration. 11

O twin-divines, the blessed sons of the heaven, showerers of benefits, is it not that, whenever you go to the residence of a poet to listen to the composition, you raise up on your way the needy sages from the poverty as if a buried vessel full of gold has been unearthed ? 12

O twin-divines, physicians, you render the old composer of songs young by your knowledge of medicine. The daughter of the sun, the dawn, O fighters for truth, invests your chariot with beauty. 13



युवं तुग्राय पूर्व्येभिरेवैः पुनर्मन्यावभवत्तं युवाना ।  
 युवं भुज्युमर्णसो निः समुद्राद्विभिरूहयुर्ऋभिरश्वैः ॥१४॥  
 अजोहवीदश्विना तौग्यो वां प्रोळ्हः समुद्रमव्यधिर्जगन्वान् ।  
 निष्टमूहयुः सुयुजा रथेन मनोजवसा वृषणा स्वस्ति ॥१५॥

yuvām ti

grāya pūrvyébhir évaiḥ punarmanyāv abhavatam yuvānā  
 yuvām bhujyūm āṛṇaso nīḥ samudrād víbhir ūbathur ṛijre  
 bhir āśvaiḥ ॥ 14 ॥ ájohavid aśvinā taugryó vām prólha  
 samudrán avyathír jaganvān | nīsh tām uhathuḥ suyúja ra  
 thena mánojavasā vṛishanā svastí ॥ 15 ॥

॥१६॥ अजोहवीदश्विना वर्तिका वामास्नो यत्सीममुञ्चत्तं वृकस्य ।  
 वि जयुषा ययथुः सान्वद्रेर्जातं विष्वाचो अहतं विषेण ॥१६॥  
 शतं मेषान्वृक्ये मामहानं तमः प्रणीतमश्विने पित्रा ।  
 आक्षी ऋज्राश्वे अश्विनावधत्तं ज्योतिरन्धाय चक्रथुर्विचक्षे ॥१७॥  
 शुनमन्धाय भरमह्वयत्सा वृकीरश्विना वृषणा नरेति ।  
 जारः कनीन इव चक्षदान ऋज्राश्वः शतमेकं च मेषान् ॥१८॥  
 मही वामूतिरश्विना मयोभूरुत स्रामं धिष्ण्या सं रिणीथः ।  
 अथा युवामिदह्वयत्पुरंधिरागच्छत्तं सीं वृषणावबोभिः ॥१९॥

ájohavid aśvinā vārtikā vām āsnó yāt sim āmuñcatan  
 vṛikasya | ví jayúshā yayathuḥ sánv ádrer jātām vishvácer  
 ahatam vishéna ॥ 16 ॥ śatām meshān vṛikyè māmahanān  
 tāmah prāṇitam āśivena pitrá | ākshí ṛijrásve aśvinav  
 adhattam jyótir andhāya cakrathur vicáksho ॥ 17 ॥ śunām  
 andhāya bháram ahvayat sá vṛikír aśvina vṛishanā náréti  
 jaráh kanína iva cakshadāná ṛijrásvaḥ śatām ékam ca me  
 shān ॥ 18 ॥ mahí vam ūtír aśvina mayobhúr utá sramām  
 dhiṣṇya sām rinithaḥ | átha yuvām íd ahvayat púramdhir  
 āgachatam sim vṛishanāv ávoblih ॥ 19 ॥

O redeemers (the twin-divines), the saviours from the wicked speak highly of you, always as ever. You again earn laurels, whenever you bring the benevolent helping corps from the tossing ocean—ships, equipped with rapid-driving propellers. 14

O twin-divines, showerers of benefits, a helping corps belonging to saviours glorifies you, when after rescue, it could cross the ocean and reach the place of safety, and when you provide a swift car, well-harnessed, to bring it to a safe place. 15

A helpless girl glorifies you when saved from the clutches of kidnappers, as if a quail is rescued from wolf. You carry the devotional prayer to the top of mountain in your triumphant chariot and slay crooked mischief-mongers with deadly poisonous weapons. 16

You restore eyes of a straightforward employee who gives hundreds of privileges to a party of vested interests (as if presenting sheep to a butcher to be cut to pieces). The indignant father of a state passes an order for rendering him blind. You give light to the blind so that he might see all things clearly again. 17

The vested interests appeal that the sense of blinds be restored, so that they may enjoy themselves and say : O twin-divines, showerers of benefits, leaders of the sacrifice, this straightforward employee, as a youthful gallant, has given me a hundred and one privileges for personal use. 18

O twin-divines, worthy of laudation and showerers of blessings, your powerful guidance is a source of happiness. You cure maimed and invalids. For this reason songstress calls upon you. May you come here for help. 19

अधेनुं दस्त्रा स्तर्यं॑ विषक्तामपिन्वते शयवे अश्विना गाम् ।  
 युवं शचीभिर्विमदाय जायां न्यूहथुः पुरुमित्रस्य योषाम् ॥२०॥  
 ॥२०॥ यवं वृकेणाश्विना वपन्तेषां दुहन्ता मनुषाय दस्त्रा ।  
 अभि दस्युं बकुरेणा धर्मन्तोरु ज्योतिश्चक्रथुरार्याय ॥२१॥  
 आथर्वणायाश्विना दधीचेऽश्व्यं शिरः प्रत्यैरयतम् ।  
 स वां मधु प्र वोचदतायन्त्वाष्ट्रं यदस्त्रावपिकक्ष्यं वाम् ॥२२॥

ādhenum dasrā  
 staryām vīshaktām āpinvatam śayāve aśvinā gām | yuvām  
 śācībhir vimadāya jāyām ny ūhathuḥ purumitrāsya yōsham  
 || 20 ||

yāvam vṛikenāśvinā vāpantēsham duhānta mānushāya  
 dasrā | abhī dāsyaum bākureṇa dhāmantorū jyōtiṣ cakrathur  
 āryāya || 21 || ātharvaṇāyāśvinā dadhīcē 'śvyam śiraḥ prāty  
 airayatam | sā vām mādhu prā vocad ṛitāyān tvāshṭrām  
 yād dasrāv apikakshyām vām || 22 ||

सदा कवी सुमतिमा चके वां विश्वा धियो अश्विना प्रावतं मे ।  
 अस्मे रयिं नासत्या बृहन्तमपत्यसाचं श्रुत्यै रराथाम् ॥२३॥  
 हिरण्यहस्तमश्विना रराणा पुत्रं नरा वध्रिमत्या अदत्तम् ।  
 त्रिधा ह श्यावमश्विना विकस्तमुज्जीवसं ऐरयतं सुदानू ॥२४॥  
 एतानि वामश्विना वीर्याणि प्र पूर्याण्यायवोऽवोचन् ।  
 ब्रह्म कृष्वन्तो वृषणा युवभ्यां सुवीरासो विदथमा वदेम ॥२५॥

sāda kavī sumatīm ā  
 cake vām vīśvā dhīyo aśvinā prāvatam me | asmē rayīm  
 nāsatya bṛihāntam apatyasācam śrūtyaṁ rarātham || 23 ||  
 hīraṇyāhastam aśvinā rārāṇā putrām nara vadhrimatyā  
 adattam | trīdhā ha śyāvam aśvinā vīkastam ūj jīvāsa aira-  
 yatam sudānū || 24 || etāni vām aśvinā vīryāṇi prā pūr-  
 vyāṇy āyāvo 'vocan | brāhma kṛiṇvānto vṛiṣhaṇā yuvā-  
 bhyām suvīrāso vidātham ā vadema || 25 ||



O destroyer of enemies, you fill the milkless, barren and emaciated cows, and exhausted people with milk. By your powers you bring the daughter of a friend of people to become the wife of a cheerful young man. 20

O twin-divines, after the ploughing, you cause barley to be sown (in fields) for the welfare of mankind. You milk the cows, having destroyed the aliens with a thunder bolt. You bestow great satisfaction upon cultivators. 21

O twin-divines, you inspire a leader dedicated to the principle of non-violence to become a teacher of the mysteries of military science. True to his promise (figuratively meaning putting the head of a horse on a man's body) he also reveals the science (of surgery), learned from his preceptor, and this knowledge becomes supplementary to you, as if a girdle of your waist. 22

O sapient twin-divines, and fighters for truth, I invoke you for the attainment of benevolent wisdom. May you protect all our mental faculties and grant abundant and excellent wealth along with offspring. 23

O liberal, bounteous twin-divines, you give the golden hand of assistance to an intelligent lady. You restore to life a virtuous person, seriously wounded at several places (physically in head, body and legs or spiritually in the mental complex). 24

O twin-divines, showerers of blessings, your accomplishments have been celebrated by our forefathers and we also offer you our adoration. May we always repeat your glory along with other associates in this synod. 25

( ११८ ) अष्टादशोत्तरातमं सूक्तम्

(१-११) एकादशर्चन्यास्य सूक्तस्योशिरो दर्शयामसः कक्षीवान् ऋषिः ।

अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥ १ ॥

आ वां रथो अश्विना श्येनपत्वा सुमृत्कीकः स्ववौ यात्ववाङ् ।  
 यो मर्त्यस्य मनसो जवीयान्त्रिवन्धुरो वृषणा वारतरंहाः ॥ १ ॥  
 त्रिवन्धुरेण त्रिवृता रथेन त्रिचक्रेण सुवृता यातमवाक् ।  
 पिन्वते गा जिन्वतमर्वतो नो वर्धयतमाश्विना वीरमस्मे ॥ २ ॥  
 प्रवद्यामना सुवृता रथेन दस्त्राविमं शृणुतं श्लोकमद्रेः ।  
 किमङ्ग वां प्रत्यवर्ति गमिष्ठाहुर्विप्रासो अश्विना पुराजाः ॥ ३ ॥  
 आ वौ श्येनासौ अश्विना वहन्तु रथे युक्तासं आशवः पतङ्गाः ।  
 ये असुरो दिव्यासो न गृध्रा अभि प्रयो नासत्या वहन्ति ॥ ४ ॥  
 आ वां रथं युवतिस्तिष्ठदत्र जुष्टी नरा दुहिता सूर्यस्य ।  
 परि वामश्चा वपुषः पतङ्गा वयो वहन्त्वरूपा अभीके ॥ ५ ॥

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Ā vāṃ rātho aśvinā syenāpatvā sumṛṭīkākḥ svāvāñ yātv  
 arvāñ | yó mārtyasya mánaso jāvíyān trivandhuró vṛishanā  
 vātarañhāḥ || 1 || trivandhureṇa trivṛitā rāthena tricakreṇa  
 suvṛitā yātam arvāk | pínvatam gā jínvatam árvato no  
 vardháyatam aśvinā vīrām asmé || 2 || pravādyāmanā su-  
 vṛitā rāthena dāsrāv imāṃ śṛiṇutam ślókam ādreḥ | kím  
 aṅgā vām prāty ávartim gāmishthāhúr víprāso aśvinā pu-  
 rājāḥ || 3 || ā vāṃ syenāso aśvinā vahantu ráthe yuktāsa  
 āśavah pataṅgāḥ | yé aptúro divyāso ná grīdhrā abhí práyo  
 nāsatyā váhanti || 4 || ā vāṃ rātham yuvatís tishthad átra  
 juṣṭvī narā duhitā sūryasya | pári vām āśvā vāpushaḥ pa-  
 taṅgā váyo vahantv arushā abhíke || 5 ||

॥ २ ॥

उहन्दनमैरतं दंसनाभिरुद्रेभं दस्त्रा वृषणा शचीभिः ।  
 निष्टौग्यं पारयथः समुद्रात्पुनश्चवानं चक्रयुयवानम् ॥ ६ ॥

úd vāndanam airatam dañsānābhīr úd rebhām dasrā  
 vṛishanā śácibhiḥ | nīṣṭha taugryām pārayathah samudrāt  
 pūnaś cyāvānam cakrathur yúvanam || 6 ||



O twin-divines, showerers of ben·fits, may your automatic, elegant and triply-chained rich chariot, swift as a hawk, quick as the mind of a man, rapid as the wind, come hither towards us. 1

O twin-divines, come to us with your triply chained, triply covered chariot, with triple wheels and well-constructed. Replenish our cows with milk, give spirit to our horses and augment our young posterity. 2

O twin-divines, destroyers of our foes, may you be here with your quick and well-designed movement. May you hear this praise from one who reveres you. Is it not so, that the ancient sages have been saying that you come to avert poverty with swiftness ? 3

O twin-divineś, and the fighters of truth, may your quick-moving prancing steeds, rapid as falcon, yoked to your chariot bear you hither. These horses are shining like the sun and like eagles move swiftly through space to convey you to the place of operation. 4

O leaders of the battle, youthful victory is seated along with both of you in your car as if the youthful daughter of the sun between you two. May your strong-bodied prancing fleet and shining horses bring you to the battle-field. 5

May you, the destroyer of foes and showerer of benefits, elevate the devotee by your skill and endeavour and raise the realized sage with your strength. You save the benevolent and rescue the intelligent across the sea and you also give new youth to an exhausted seer. 6

युवमत्रयेऽवनीताय तसमूर्जमोमानमश्विनावधत्तम् ।  
 युवं कष्वायापिरिसाय चक्षुः प्रत्यधत्तं सुष्टुतिं जुजुषाणा ॥७॥  
 युवं धेनुं शयवे नाधितायापिन्वतमश्विना पुर्व्यार्य ।  
 अमुञ्चतं वर्तिकांमंहसो निः प्रति जङ्घां विष्पलाया अधत्तम् ॥८॥  
 युवं श्वेतं पेदव इन्द्रजूतमहिहनेमश्विनादत्तमश्वम् ।  
 जोहूत्रमर्यो अभिभूतिमुग्रं सहस्रसां वृषणं वीद्धङ्गम् ॥९॥  
 ता वां नरा स्ववसे सुजाता हवामहे अश्विना नार्धमानाः ।  
 आ न उप वसुमता रथेन गिरो जुषाणा सुविताय यातम् ॥१०॥  
 आ श्येनस्य जवसा नूतनेनास्मे यातं नासत्या सजोषाः ।  
 हवे हि वामश्विना रातहव्यः शश्वत्तमाया उषसो व्युष्टौ ॥११॥

yuvám átrayé

'vanitāya taptām ūrjam omānam aśvināv adhattam | yuvám  
 kānvāyāpiriptāya cākshuh prāty adhattam sushtūtim juju-  
 shānā || 7 || yuvám dhenūm śayāve nādhitāyāpinvatam aśvinā  
 pūrvyāya | āmuñcatam vārtikām ānhaso nīḥ prāti jāṅghām  
 viṣpālāyā adhattam || 8 || yuvám śvetām pedāva indrajūtam  
 ahihānam aśvinādattam āśvam | johūtram aryó abhībhūtim  
 ugrām sahasrasām vṛṣhaṇam vīdvāṅgam || 9 || tā vām narā  
 sv āvase sujātā hāvāmahe aśvinā nādhamānāḥ | ā na ūpa  
 vāsumatā rāthena gīro jushānā suvitāya yātam || 10 || ā sye-  
 nāsya jāvasā nūtanenāsmé yātam nāsatya sajōshāḥ | hāve  
 hī vām aśvinā rātāhavyaḥ śasvattamāyā ushāso vyūshṭau  
 || 11 ||

( ११९ ) एकोनविंशत्युत्तरपाततमं सूक्तम्

(१-१०) वषावत्यात्य सूक्तस्यौशिजो देवतमसः कक्षीयान् अग्निः । अश्विनौ देवते । वगती छन्दः ॥

॥२०॥

आ वां रथं पुरुमायं मनोजुवं जीराश्वं युज्ञियं जीवसे हवे ।  
 सहस्रकेतुं वनिनं शतदंसुं श्रुष्टिवानं वरिवोधामभि प्रयः ॥१॥

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Ā vām rātham purumāyām manojīvam jirāśvam yajñi-  
 yam jivāse huve | sahasraketum vanīnam śatādvasum śru-  
 shṭivānam varivodhām abhī prāyah || 1 ||

You, solicitous of worthy praise, give relief to the civil population surrounded by the forces of the enemy and protect them from scorching heat and feed with food. And you give vision to a blind intellectual. 7

O twin-divines, you provide the cows belonging to old peaceful persons with milk, when they implore you for help. You also liberate innocent kidnapped girls from the clutches of kidnappers (as if a quail from the mouth of wolf) and you also give, as it were a new leg to a chief town administrator. 8

O twin-divines, you both give to our infantry brilliant, foe-trampling, foe-defying, loudly roaring, high-spirited, strong-bodied vigorous vehicles, capable of acquiring a thousand treasures in exploits. 9

O twin-divines, nobly born, leaders, we solicit your help and call you for our protection. May you come here in response to our prayers on your treasure-laden chariot for our well-being. 10

Come to us, auspicious fighters for truth; come with the fresh swift vigour of a hawk. Bearing an oblation, I invoke you, O twin-divines at the first break of ever-constant dawn. 11

With the desire of procuring food and the object of protecting my life, I invoke O twin-divines, your wonderful chariot, swift as mind, drawn by swift horses, worthy of veneration, equipped with thousands of banners, bearers of rain containing hundreds of types of wealth and conferring delight and riches. 1



ऊर्ध्वा धीतिः प्रत्यस्य प्रयामन्यधायि शस्मन्त्समयन्त आ दिशः ।  
 स्वदामि घर्मं प्रति यन्त्युतय आ वामूर्जानी रथमश्विनारुहत् ॥२॥  
 सं यन्मिथः पस्पृधानासो अग्मत शुभे मखा अमिता जायवो रणे ।  
 युवोरहं प्रवणे चेकिते रथो यदश्विना वहथः सुरिमा वरम् ॥३॥  
 युवं भुज्युं भुरमाणं विभिर्गतं स्वयुक्तिभिर्निवहन्ता पितृभ्य आ ।  
 यासिष्टं वर्तिवृषणा विजेन्यं दिवोदासाय महिं चेति वामवः ॥४॥  
 युवोरश्विना वपुषे युवायुजं रथं वाणीं येमतुरस्य शर्ध्यम् ।  
 आ वा पतित्वं सख्याय जग्मुषी योषावृणीत जेन्या युवां पती ॥५॥

ūrdhvā dhītīḥ  
 prāty asya prāyāmany ādhāyi śāsman sām ayanta ā dīśaḥ ।  
 svādāmi gharmām prāti yanty ūtāya ā vām ūrjānī rātham  
 aśvinārubat ॥ 2 ॥ sām yān mithāḥ pasprīdhānāso āgmata  
 śubhé makhā āmitā jāyāvo rāṇe | yuvór āha pravaṇé ce-  
 kite rátho yád aśvinā vāhathah sūrīm ā vāram ॥ 3 ॥ yuvām  
 bhujoyām bhurāmāṇam víbhir gatām sváyuktibhir nivāhantā  
 pitribhya ā | yāsishtām vartír vṛishanā vijenyām dívodā-  
 sāya máhi ceti vām āvah ॥ 4 ॥ yuvór aśvinā vāpushe yu-  
 vāyújam rátham vānī yematur asya śārdhyam | ā vām pa-  
 titvām sakhyāya jagmúshī yóshāvṛiṇīta jēnyā yuvām patī  
 ॥ 5 ॥

॥२॥

युवं रेभं परिषूतेरुष्यथो हिमेन घर्मं परितप्तमत्रये ।  
 युवं शयोरवसं पिप्यथुर्गवि प्र दीर्घेण वन्दनस्तार्यायुषा ॥६॥

yuvām rebhām páriśhūter urushyatho hiména gharmām  
 páritaptam átraye | yuvām śayór avasām pipyathur gāvi  
 prá dīrghēṇa vāndanās tāry āyushā ॥ 6 ॥

O twin-divines, whilst the chariot moves, our minds are elevated in praise, and then our hymns sweeten the oblation; the assistance comes from all directions and victory is assured as if the brilliant dawn ascends the car. 2

O twin-divines, when devout and unnumbered soldiers, victorious in battles and mutually contending for wealth, come together, your chariot is perceived on your downward course, in which you bear excellent wealth for the learned. 3

O showerers of benefits, you bring him back to his parents, the one who, borne by his own steeds, is about to perish, but who has been rescued with your self-harnessed horses and sent back to his distant dwelling. This is a great service which you render to people dedicated to learning. 4

O twin-divines, your admirable horses bear the chariot which you harness for the sake of honour, and the damsel (victory personified), who is the prize, comes through affection to you as if surrendering with such words, "I have accepted both of you as my Lord". 5

Both of you give protection to the group of realized sages from the violence around them. You counteracted the miseries of the civil population, as if quenching the scorching heat with snow. You produce milk in the cows belonging to peaceful persons (i.e. give them prosperity). 6



युवं वन्दनं निर्रितं जरण्या रथं न दत्त्वा कृणा समिन्वथः ।  
 क्षेत्रादा विप्रं जनथो विपन्यया प्र वामत्र विधते दंसना भुवत् ॥७॥  
 अर्गच्छतं कृपमाणं परावति पितुः स्वस्य त्यजसा निर्बाधितम् ।  
 स्वर्वतीरित ऊतीर्युवोरहं चित्रा अभीके अभवन्नभिष्टयः ॥८॥  
 उत स्या वां मधुमन्मक्षिकारपन्मदे सोमस्यौशिजो हुवन्यति ।  
 युवं दधीचो मन आ विवासथोऽथा शिरः प्रति वामश्वयं वदत् ॥९॥  
 युवं पेदवे पुरुवारमश्विना स्पृधां श्वेतं तरुतारं दुवस्यथः ।  
 शर्यैरभिद्युं पृतनासु दुष्टरं चर्कृत्यमिन्द्रमिव चर्षणीसहम् ॥१०॥

yuvām vāndanam  
 nīrṛitam jaranyāyā rātham ná dasrā karaṇā sām invathah |  
 kshétrād ā vipram janatho vipanyāyā prā vām ātra vi-  
 dhaté daṁsānā bhuvat || 7 || āgachatam kṛipamāṇam parā-  
 vāti pitūḥ svāsya tyājasā 'nibādhitam | svārvatīr itā ūtīr  
 yuvór āha citrá abhīke abhavann abhīśṭayah || 8 || utá syā  
 vām mādhuman mākshikārapan mādē sōmasyausijó hu-  
 vanyati | yuvām dadhicó māna ā vivāsathó 'thā śīrah prāti  
 vām āśvyam vadat || 9 || yuvām pedāve puruvāram aśvinā  
 sprīdhāni śvetām tarutāram duvasyathah | śaryair abhī-  
 dyum prītanāsu duṣṭāram carakṛītyam indram iva carsha-  
 nisāham || 10 ||

( १२० ) विशत्युत्तरशततमं सूक्तम्

(१-१२) द्वादशार्चस्यास्य सूक्तस्यौशिजो देवैतमसः कक्षीवान ऋषिः । अश्विनौ देवते । (१,१०-१२) प्रथमर्षः

वशम्यादितृचस्य च गायत्री, (२) द्वितीयायाः ककुप्, (३) तृतीयायाः काविराट्, (४) चतुर्थ्या

नष्टकपी, (५) पञ्चम्यास्तनुशिरा, (६) षष्ठ्या उष्णिह, (७) सप्तम्या विष्टारबृहती,

(८) अष्टम्याः कृति, (९) नवम्याश्च विराट् ऊर्वासि ॥

॥२२॥ का राधदोत्राश्विना वां को वां जोष उभयोः । कथा विद्यात्यप्रचेताः ॥१॥

Kā rādhad dhótrāśvinā vām kó vām jósha ubháyoḥ |  
 kathā vidhāty āpracetāḥ || 1 ||

O tactful destroyers of enemies, you restore health to worshippers, debilitated by old age, as if repairing a worn-out car, and you bring forth the genius from his very inception (as if blessed from very embryonic stage). May the achievements of both of you be exemplary for those who offer you homage at this place. 7

You always reward him who stands in support of you in the nation's service, and has been abandoned by his own father for serving the nation and joining you from afar. The prompt defence planning of both of you have been wonderfully applauded on account of its brilliance. 8

The honey-seeking bee also murmurs your praise. The poets invoke you in the rapturous joy of devotional prayers. You inspire the mind of the leader, dedicated to the principle of non-violence, to become a teacher of military science and (as if with the head of horses) he reveals the science of warfare to you. 9

O twin-divines, you give to the infantry the white horses (automobiles) desired by many, the breaker-through of combatants, shining, invincible as lightning and not to be won over by our enemies in battles or wars, and fit for work in all eventualities. 10

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O twin-divines, what praise would be acceptable to you ? And what, indeed, would be pleasing to you both ? How may an unintelligent person pay befitting homage to you ? 1

विद्वांसाविदुरः पृच्छेदविद्वानित्थापरो अचेताः । नू चिन्नु मर्ते अक्रौ ॥२॥

ता विद्वांसा हवामहे वां ता नो विद्वांसा मन्म वोचेतमथ ।

प्रार्चयमानो युवाकुः ॥३॥

वि पृच्छामि पाक्या३ न देवान्वषट्कृतस्याद्भुतस्य दक्षा ।

पातं च सहासो युवं च रभ्यसो नः ॥४॥

प्र या घोषे भृगवाणे न शोभे यया वाचा यजति पज्रियो वाम् ।

प्रेषयुर्न विद्वान् ॥५॥

vidvānsāv id dūrah prched  
āvidvan ithāparo acetāḥ | nū cin nú mārte ākrau || 2 || tā  
vidvānsa havāmahe vām tā no vidvānsā mánma vocetam  
adyā | prārcad dāyamāno yuvākuḥ || 3 || ví prichāmi pākyā  
ná devān vāshaṭkṛitasyādbhutasya dasrā | pātām ca sāhyaso  
yuvām ca rābhyaso naḥ || 4 || prā yā ghóshe bhrīgavāṇe ná  
śóbhe yáyā vācā yājati pajriyó vām | praishayúr ná vidvān  
|| 5 ||

॥२३॥

श्रुतं गायत्रं तर्कवानस्याहं चिद्धि रिरेभाश्चिना वाम् ।

आक्षी शुमस्पती दन् ॥६॥

युवं ह्यास्तं महो रन्युवं वा यन्निरततंसतम् ।

ता नो वसू सुगोपा स्यातं पातं नो वृकादघायोः ॥७॥

मा कस्मै धातमभ्यमित्रिणे नो माकुत्रा नो गृहेभ्यो धेनवो गुः ।

स्तनाभुजो अशिश्वीः ॥८॥

śrutām gāyatrām takavānasyāhām cid dhí rirēbhāṣvinā  
vām | ākshī śubhas pati dān || 6 || yuvām hy āstam mahó  
rān yuvām vā yān nirātataṁsatam | tā no vasū sugopā  
syātam pātām no vṛikād aghāyóḥ || 7 || mā kasmai dhātam  
abhy āmitrīṇe no mākútra no grīhēbhyo dhenāvo guḥ |  
stanābhújo āśiṣvīḥ || 8 ||

O learned twin-divines, the persons devoid of knowledge, and also those who are unintelligent, frequently inquire about the means of invoking the all-wise, for everyone other than the twin-divines, is unknowing, —none of the mortals has any answer. 2

We invoke you who know all things; may you, who are omniscient, declare to us today the praise that is acceptable. With an eagerness to be in your company, I praise you with reverence through these offerings. 3

I am not inviting those learned people who are still immature, but you, O redeemer, come and accept the wonderful and strength-giving elixir, along with the cooked offerings, and make us vigorous. 4

This hymn is being repeated by one belonging to the line of musicians and by mature devotees and by those adept in fire-rituals. May the person of creativity, needing nourishment, obtain it in abundance. 5

May you hear the song of a stumbling ignorant and, verily, O twin-divines, I glorify you, since it is only through you that the blindness of ignorance is removed. You are the protector of those who are honest and sincere. 6

You have been the giver of great riches, which again by your grace have been taken away by us. May you, the donors of dwellings, become our preserver and may you protect us from the felonous wicked. 7

O twin-divines, may you not hand us over to our adversaries. May our cows who nourish us with their udders never get stray from our houses and be separated from their calves. 8



दुह्रीयन्मित्रधितये युवाकु राये च नो मिमीतं वाजवत्यै ।  
 इषे च नो मिमीतं धेनुमत्यै ॥९॥  
 अश्विनोरसनं रथमनश्च वाजिनीवतोः । तेनाहं भूरिं चाकन ॥१०॥  
 अयं समह मा तनुह्याते जनां अनु । सोमपेयं सुखो रथः ॥११॥  
 अध स्वप्नस्य निर्विदेऽभुञ्जतश्च रेवतः । उभा ता बलिं नश्यतः ॥१२॥

duhīyān mitrádhitaye yuvāku rāyé  
 ca no mimitām vājavatyai | ishé ca no mimitām dhenumā-  
 tyai, || 9 || aśvīnor asanam rātham anaśvām vājīnīvatoh | tēnā-  
 hām bhūri cākana || 10 || ayām samaha mā tanūhyāte jānāñ  
 ānu | somapēyaṁ sukhó rāthah || 11 || ádha svāpnasya nīr  
 vidé 'bhuñjataṣ ca revātaḥ | ubhā tá hāsri nasyataḥ  
 || 12 ||

[ अथाष्टादशोऽनुवाकः ॥ ]

( १२१ ) एकविंशत्युत्तरपाततमं सूक्तम्

(१-१५) पञ्चदशार्चन्यास्य सूक्तस्यौशिजो देवतमसः कसीवान् ऋषिः ।

इन्द्रो विभे देवा वा देवताः । त्रिष्टुप् छन्दः ॥

॥२४॥ कदित्था नूँः पात्रं देवयतां श्रवद्भिरो अङ्गिरसां तुरण्यन् ।  
 प्र यदानद्विष आ हर्म्यस्योरु क्रसते अध्वरे यजत्रः ॥१॥  
 स्तम्भीद्ध यां स-धरुणं प्रुषायद्भुर्वाजाय द्रविणं नरो गोः ।  
 अनु स्वजां महिषश्चक्षत वां मेनामश्वस्य परि मातरं गोः ॥२॥

121

Kád itthā nrīñh pátram devayatām śrávad gíro āngi-  
 rasām turanyán | prá yád ānaḍ viṣa ā harmyásyorú krañ-  
 sate adhvaré yájatrah || 1 || stámbhīd dha dyām sá dharú-  
 nam prushāyad řibhūr vājāya dráviṇam náro góḥ | ānu  
 svajāṁ mahishás cakshata vrām ménām aśvasya pári mātá-  
 ram góḥ || 2 ||



Those who adore you obtain riches for the support of their needy friends. May you direct us to opulence with a plentiful supply of food ; may you direct us to food along with the wealth of kine. 9

I have obtained the self-driven car (self-propelled car without a horse) (the human body) of the food-bestowing twin-divines, and with the help of this I expect to procure wealth in abundance. 10

May this wealth-bearing car increase my prosperity and may this delightful car carry luxurious sweet drinks. 11

I am sorry for those who remain asleep and who do not share their wealth with others, For both of them quickly perish. 12

## 121

When will the resplendent divine and the granter of riches listen to the praises thus offered by the priests conversant with the fire-ritual, devoted to the divine forces ? When He perceives the priest engaged in the dedicated service, He expresses His satisfaction and pleasure. 1

He verily upholds the heaven; He is the brilliant leader of the group. He pours forth the flowing water across our fields for food. The mighty resplendent self manifests Himself for His own daughter, the dawn ; and He has been able to evolve from the horse's (from the sun's) mate (the earth), the heifer (the moon) (Here the earth is the mother of moon). 2

नक्षद्भवमरुणीः पूर्य राट् तुरो विशामङ्गिरसामनु द्यून् ।  
 तक्षद्भञ्जं नियुतं तस्तम्भहयां चतुष्पदे नर्याय द्विपादे ॥३॥  
 अस्य मदे स्वर्य दा ऋतायापीवृतमुखियाणामनीकम् ।  
 यद् प्रसर्गे त्रिककुम्भिवर्तदप द्रुहो मानुषस्य दुरो वः ॥४॥  
 तुभ्यं पयो यत्पितरावनीतां राधः सुरेतस्तुरणे भुरण्यू ।  
 शुचि यत्ते रेक्ण आयजन्त सर्वदुघायाः पय उस्त्रियायाः ॥५॥

nákshad dhávam aruṇīḥ pūrvyām rāt turó  
 viśám āṅgirasām ánu dyūn | tákshad vájraṁ náyutam tastám-  
 bhad dyām cáatushpade nárýaya dvipáde || 3 || asyá máde  
 svaryām dā rítáyápīvritam usríyāṇām ánīkam | yád dha  
 prasárge trikakúm nivártad ápa drúho mánushasya dúro  
 vah || 4 || túbhyam páyo yát pitárav ánītām rádhah suré-  
 tásturáne bhuranyū | śúci yát te rékṇa áyajanta sabardúghā-  
 yāḥ páya usríyāyāḥ || 5 || २१ ||

१२५॥

अद्य प्र जज्ञे तरणिर्ममत्तु प्र रौच्यस्या उषसो न सूरः ।  
 इन्द्रुर्येभिराष्ट स्वेदुहव्यैः सुवेण सिञ्चञ्जुरणभि धाम ॥६॥  
 स्विध्मा यद्वनधितिरपस्यात्सूरौ अध्वरे परि रोधना गोः ।  
 यद् प्रभासि कृत्व्याँ अनु द्यूननर्विशे पश्चिषे तुराय ॥७॥  
 अष्टा महो दिव आदो हरी इह द्युम्नासाहमभि योधान उत्सम् ।  
 हरिं यत्ते मन्दिनं दुक्षन्वुधे गोरभसमद्रिभिर्वाताप्यम् ॥८॥

ádha prá jajñe tarāṇir mamattu prá rocy asyá usháso  
 ná sūrah | índur yébhīr áshṭa svéduhavyaiḥ sruvéṇa siñcāñ  
 jarāṇābhī dhāma || 6 || svidhmá yád vanádhítir apasyát sūro  
 adhvaré pári ródhanā góḥ | yád dha prabhási krítvyāñ  
 ánu dyūn ánarviṣe paśviṣhe turáya || 7 || ashtá mahó divá  
 ádo hárī ihá dyumnāsāham abhī yodhaná útsam | hárīm  
 yát te mandínam dukshán vṛidhé górabhasam ádrībhīr vā-  
 tápyam || 8 ||

May He illuminating the purple dawn, listen to the invocation, and bestow daily the wealth upon priests conversant with fire-rituals. May He sharpen His fatal shaft. He supports heaven for the good of men, quadrupeds and bipeds. 3

Pleased with these devotional prayers, may you restore the celebrated herd of cattle carried away by wicked people to an unknown place. And when the keeper of the three worlds takes part in the struggle, He breaks open the doors of the enemies for restoration;— 4

—when the parents, quick in act, the protectors of the world (heaven and earth) bring nutritious and invigorating oblation to you, and when they offer you the precious milk of the milch-cow. 5

Now the resplendent Lord is manifested ; may He be the subduer of our foes and grant us happiness. He shines brightly like the sun of this dawn. May we all enjoy the excellent sweet drink, sprinkled upon the space of sacrifice with ladle. 6

While the array of clouds, shining along the rays of the sun, is on the verge of pouring rains, the resplendent sun, for the cosmic sacrificial act, removes the shroud of clouds. O resplendent sun, when you shine upon the days that are appropriated to the sacred rites, then success comes to the person in the cart, the driver of the cattle and the active shepherd. 7

The vigorous rays of yours are spreading all over the vast illuminating region and they are carrying away moisture from the shining water reservoir, with the help of the swift moving wind in the same manner as the sweet, invigorating and delightful songs are tuned by devotees. 8

त्वमायसं प्रति वर्तयो गोर्दिवो अश्मानमुपनीतमृभ्वा ।  
 कुत्साय यत्र पुरुहूत वन्वञ्छुष्णमनन्तैः परियासि वधैः ॥९॥  
 पुरा यत्सूरस्तमसो अपीतेस्तमद्विवः फलिगं हेतिमस्य ।  
 शुष्णस्य चित्परिहितं यदोजो दिवस्परि सुग्रथितं तदादः ॥१०॥

tvām āyasām prāti vartayo gōr divó āsmā-  
 nam úpanītam řibhvā | kútsāya yātra puruhūta vanvāñ  
 chūshñam anantaīḥ pariyāsi vadhaīḥ || 9 || purā yāt sūras  
 tāmaso āpītes tám adrivaḥ phaligām hetīm asya | śūshña-  
 sya cit párihitam yád ójo divás pári súgrathitam tád  
 ādah || 10 ||

॥२६॥ अनु त्वा मही पाजसी अचक्रे द्यावाक्षामा मदतामिन्द्र कर्मन् ।  
 त्वं वृत्रमाशयानं सिरासु महो वज्रेण सिष्वपो वराहम् ॥११॥  
 त्वमिन्द्र नर्यो यौ अवो नृन्तिष्ठा वातस्य सुयुजो वहिष्ठान् ।  
 यं ते काव्य उशना मन्दिनं दाद्व्रह्णं पार्यं ततक्ष वज्रम् ॥१२॥  
 त्वं सूरौ हरितौ रामयो नृभरञ्चक्रमेतशो नायमिन्द्र ।  
 प्रास्यं पारं नवतिं नाव्यानामपि कर्तमवर्तयोऽयं ज्यून ॥१३॥  
 त्वं नो अस्या इन्द्र दुर्हणायाः पाहि वज्रिवो दुरितादुभीके ।  
 प्र नो वाजान्रथ्येऽश्वबुध्यानिषे यन्धि श्रवसे सुनृतयै ॥१४॥

ānu tvā mahī pájasī acakré dyāvākshāmā madatām in-  
 dra kárman | tvām vřitrām āśāyānam sirāsu mahó vājreṇa  
 sishvapo varāhum || 11 || tvām indra náryo yāñ ávo nřín  
 tīshṭhā vātasya suyújo váhishtṭhān | yām te kāvyā usānā  
 mandīnam dād vřitrahānam páryam tataksha vājram || 12 ||  
 tvām sūro harīto rāmayo nřín bhārac cakrām étaṣo náyām  
 indra | prásyā parām navatīm nāvyañām ápi kartām avar-  
 tayó 'yajyūn || 13 || tvām no asyā indra durhāñāyāḥ pāhí  
 vajrivo duritād abhíke | prá no vājān rathyò āṣvabudhyān  
 ishe yandhi śrávase sūnřítāyai || 14 ||

When invoked, you, the swift destroyer of foes, send down your red-hot rays with speed, as if you are hurling your punitive justice upon the quick-moving darkness. 9

When the sun emerges out from its struggle against darkness, O the wielder of the iron missile, you break the cloud causing constant annoyance; and you sunder the well-fastened covering over which the pollution spreads on a large area. 10

Then the vast powerful and immovable earth and heaven animate you, O resplendent sun, to glorious deeds. And with your mighty iron missiles, you hurl down into the waters the destructive dark clouds spreading everywhere. 11

O splendid, radiant and resplendent sun, the friend of men, mount the horses whom you cherish, who are fleet as the wind, who are easily yoked and who bear the burdens well. May your rays be sufficiently activated for the destruction of the clouds, darkness and pollution in the same way as an iron missile is sharpened. 12

O glorious resplendent sun, may you stop your yellow horses, which drag the wheel of your chariot in the opposite direction,—the one of back-gear,—drive them away to the opposite bank of navigable rivers where the non-worshippers, the infidels, reside. 13

O resplendent Lord, with adamant determination, may you preserve us from this affliction that is so difficult to be destroyed, and from misfortune in conflicts; grant us riches and plentiful chariots and speedy horses for the sake of food, fame and happiness. 14



मा सा ते अ॒स॒त्सु॒म॒तिर्वि द॑स॒द्वाज॑प्रमहः स॒मिषो॑ वरन्त ।  
 आ नो॑ भज म॒घव॒न्नोष्य॑र्यो म॒हिष्ठास्ते स॒ध॒मादः॑ स्याम ॥१५॥

ma sā te asmāt su-  
 matīr ví dasad vājapramahaḥ sām īsho varanta | ā no bhaja  
 maghavan góshv aryó mánhishthās te sadhamādaḥ syāma  
 || 15 ||

O resplendent Lord, famous for affluence, never may your favour be withdrawn from us. May food ever sustain us. O bounteous Lord, may you make us possessors of cattle and may we, most assiduous in your adoration, be happy along with our family members. 15



# **NOTES**

**Book I**

**Hymns 1-121**

**प्रथमं मंडलम्  
सूक्तानि १-१२१**

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## NOTES ON BOOK 1

### Hymn-1

For verses 1, 2 and 9, see Nir. VII. 15; VII. 16, and III. 21 respectively.

**Agni, Adorable Lord**—From *agra*, (अग्र) first, and  $\sqrt{ni}$  (नी), to lead; one who is invoked first; the foremost leader; one of the attributes or names of the Supreme Lord (Rv. I. 164. 46; Yv. XXXII. I); the same as Brahman (SBr. I.4.2.11); the same as Atman (SBr. 1.2.3.2); the Vratapati (Lord of observances or pledges), of learned men (SBr. I.1.1.2.5); Agni is the foremost leader; he is led foremost in sacrifices; he makes everything, to which it inclines, a part of himself; he is a drying agent; it does not make wet; it does not moisten (स्पीलाष्ठीवि); according to Sakapuni (शाकपूणि), it is derived from three verbs, from going (takes *a* from  $\sqrt{g}$  to go), from shining (अञ्च्), or burning ( $\sqrt{d}$ ह्) and from leading ( $\sqrt{ni}$ ) (Nir. VII. 14.15). Dayananda derives *Agni* as अच्यते प्राप्यते सत्किंयते वा, वेदादिभिः शास्त्रैर्विद्वद्भिश्चेत्यग्निः परमेश्वरः i.e., that Supreme Lord is Agni who is venerable, adorable, is available everywhere, and respected by learned and glorified by divine texts and sacred lore.

In the realm of mental complex, Agni is one of the most brilliant and powerful master of the intelligent mind, whilst Chandra (चन्द्र) is at the back of *smṛti* (स्मृति) or *Prajna* (प्रज्ञा). Surya (सूर्य) inspires *satyam* (सत्यम्), Indra is invoked for understanding and manas; Vayu is the divine faculty regulating *suksma prana*; Mitra, Varuna, Aryaman and Bhaga are four masters of emotional mind or character; Brahmaspati of the *sahaituka cit* (सहैतुक चित्); Brahman of the *sahaituka sat*; (सहैतुक सत्) Agni of the *sahaituka tapas* (सहैतुक तपस्).

Agni in the material realm is the master of *tejas* (one of the five material principles). *Tejas* itself is of seven kinds; *chaya* (छाया) or negative luminosity, pertaining to the *anna kosa* (अन्न कोष); twilight or *dosa* (दोष), the basis of the *prana kosa* (प्राण-कोष) being *tejas*, modified by *chaya*; *tejas* proper, or simply clarity and effulgence, dry light, pertaining to the *manah kosa* (मनः कोष); *jyotis* or solar light, pertaining to the brilliance of the *viññana kosa* (विज्ञान कोष); *agni* or fiery light, pertaining to the *cit kosh*; *vidyut* or electrical illumination, which is basis of the *ananda kosa* (आनन्द कोष); and *prakasa*, the basis of the *sat kosa* (सत् कोष). (Aurobindo, Hymns to the Mystic Fire, P. 445) Aurobindo translates Agni as God-will.

**Ile, worship**—From √il, (इल) or √il (ईल) to adore, to love, to embrace, to praise, and even to desire or yearn for.

**Purohitam, the high priest**.—It is a compound word from *Purah* (पुर्), originally the genetive of *pur*, used adverbially, meaning in front of or *prior to*, and *hitam*, which may be regarded as the participial adjective from the √hi (हि) to cast down, throw down, plant, place, and hence *purohitam* may mean set or planted before. The Supreme Lord is *purohita*, because he has been sustaining the universe from the earliest times through the cosmic laws of gravitation, attraction, coalescence, separation etc. (*Daya*).

**Yajnasya, of cosmic activities**.—Yajna (यज्ञ), lit., organized activity of benevolence, is a well-known act of worship, according to etymologists; or it is an act of supplication (to gods); or it is sprinkled with the Yajus formulas. It has a large number of skins of black antelopes (*Aupamanyava*, in the *Nirukta* III. 19). Dayananda regards *yajna* as all the public acts of service and dedication, including education, charity, science and technology, the performance of the *agnihotra* and *asvamedha*, etc. It is a supreme act of selfless service. *Yajna* is synonymous with Visnu, the omnipresent Lord; it is again synonymous with *dharma* or duty and *yoga*. The word is derived from the √yaj (यज्). *Yajna* also refers to the cosmic creation, which is the supreme selfless act of our Lord, the Creator.

**Devam, the divine**.—The *Nirukta* (VII. 15) derives the word from √da (दा), to give gifts, from √dip (दिप्) to shine, and from √दृत्, to radiate; and hence *deva* is so called from making gifts, from being brilliant, from being radiant, and it means our Supreme Lord, because His sphere is heaven. *Deva* is also known as *devata*. (*Nir.* VII. 15). The word also stands for the shining celestial bodies, for learned persons and in respect, it is used for elders too.

According to Aurobindo, we have so often secondary and primary roots. He derives the word *yajna* from the primary √ya (य), which means to go quietly or persistently, etc. and from this root is derived the secondary √yaj (यज्), in which the force of the consonant *i* (इ) determines the meaning. Its essential nature is swiftness, decisiveness, rapid brilliance, and restlessness. It has, therefore, a frequentative and intensive force. It means to love habitually, and fervently, so to worship, to adore. It means to give freely, wholly or continuously; from these shades comes the meaning of sacrifice. It means to master thoroughly, habitually, with a continual repetition of the act of mastery. It means therefore, to rule, govern, order or possess.

That is why, *yajna* is Visnu, with sense of the Almighty Ruler, the Master of man's action, body, thought, the Supreme Lord, ruling from the higher faculty in man, the *parardha* (पराध) or Saccidananda.

Aurobindo derives *devam* from the secondary √div (दिव्), to flash, gleam, vibrate, play. On the basis of the consonant *d* we get √da (दा), to cut; √di (दि) to vibrate, √du (डु), to trouble, and from √di (दी), we get √dyu (द्यु) and √div (दिव्) or √div (दीव्) to vibrate shiningly, gleamy, scintillate or play. The Devas are those who play in light; their proper home is in *vijnanam*, *maharloka*, *karana jagat*, where matter is *jyotirmaya* and all things luminous.

**Rtvijam**, the one working through eternal laws. The word may be variously derived; *rtu+ij*, (ऋतु+इज्) meaning one who sacrifices seasonably: it may be derived from *rt* (truth) + *vij* (ecstasy or ecstatic). Thus it means one who has the ecstasy of the truth. According to Dayananda, the Supreme Lord is known as *rtvijam*, since He in every creation, in all seasons, gives life to the universe, and also since He is adorable in all the seasons. In the ritualistic period, the word came to mean a ministering priest, the one who may also act as *hotr* (होत्र) and thus present the oblations.

**Hotaram**, the one who feeds. According to Dayananda, the term means a giver and acceptor both. The Nirukta derives it from the √hu (हु) to sacrifice (according to Aurnavabha), and hence it means the sacrificer. According to Aurobindo, in the original Vedic sense, the word *hota* (होता) did not mean a sacrificial priest, nor *havih* (हविः) an offering. He derives the word from the primary consonant *h*, the essential gunas of which are aggression, violent action, impetuosity, loud breathing, and so challenge, summons etc. *Hotaram*, therefore, means the warrior, the destroyer of the *daityas*, a synonym for Agni Jatavedas; *havis* (हविष्) and *hava* (हव) mean battle or strength in violent action.

**Ratnadhatamam**, the one who sustains all that is divine and luminous.—The Nirukta translates it as the “best giver of gifts”. *Ratnadha* means the possessor of the most valuable articles; for our creator, the supreme jewels are the planets, stars and similar celestial bodies; metals, precious stones and gems are *ratna* in the material sense for the human society. The ending *tamam* (तमम्) indicates the superlative degree. Aurobindo derives the word *ratnadha* (रत्नधा), from the primary √ra (र), to vibrate, shake, quiver abroad, the vowel *a* conveying essentially absoluteness, wideness etc. The *ratnadha*, in the context of *agni* means joy-giving, the source of ecstasy.

2. **Ṛsibhīh**, by seers.—*Ṛsi* is a seeker after truth, the knower, the attainer. He is a seer, with penetrating insight into the mysteries of the revealed Vedic texts; and in his field of specialization, he is an inspired being. "In this manner and with various intentions, *rsis* or seers have visions of the mantras (ऋषीणां मंत्रदृष्टयो भवन्ति, Nir. VII. 3); further, "Seers had direct insight in duty", (साक्षात् कृतघर्मणि ऋषयो बभूवुः, Nir. I. 20). A *ṛsi* devotes himself for the propagation of the Vedic knowledge. (*Daya*.)\*

**Purvebhīh ṛsibhīh**, by the seers of the past, those who are already seers.—The preceptors who have already qualified for the supreme academic post. *Nutanaiḥ*, the new, the present ones, the potential ones; the disciples of the preceptors who are still carrying on their studies under the directions of the preceptors: they are the seers in making; they have the potentiality of being future seers;—in this sense, "*the ancient sages and the new*" and not in the historical sense as interpreted by ritualistic scholiasts.

3. **Rayim**, affluence.—It is a synonym of treasure or wealth, wealth of any realm—material, mental or spiritual; it may thus mean knowledge also.

4. **Adhvaram**, cosmic sacrifice of creation.—Any noble act or public service free from violence and other associated evils, Nir. I. 8; *a* + *dhvara*, synonym of sacrifice, *a* (not) + *dhvara* from √*dhvar*, (ध्वर) to kill, i.e. negation of killing or violence of any sort.

5. **Hota**, giver and acceptor.

**Kavikratu**, source of knowledge.—*Kavi* is the inspired person; a wise man; *kavi* is so called because his presence is desired (from √*kam* (कम्) to desire), or the word is derived from the root √*kav* (कव्) to praise (कविः कान्तदर्शनो भवति, Nir. XII. 13; a synonym for the Omniscient Lord). *Kratu* is knowledge or work (from √*kr* (कृ) or √*kra* (क्र) to divide, to do, to make, shape, work).

**Satyah**, truth personified.—True in his being; true in knowledge; true in fruit.

**Devah devebhīh**, unparalleled divine.—Divine with powers divine; *devebhīh*—with shining, divine or learned characteristics. (*Daya*.)

\*यतः साक्षात्कृतघर्मणि घामिका प्राप्ता यैः सर्वा विद्या यथावद् विदिता येऽवरेभ्यो ह्यसाक्षात्कृतवेदेभ्यो मनुष्येभ्य उपदेशेन वेदमन्त्रान् मन्त्रार्थश्च संप्रादुः प्रकाशित-  
वन्तस्तस्मान् ते ऋषयो जाताः । (दयानन्द)

**Citra-sravastamah**, the inspiring; the source of inspiration.—With richest variety of inspired knowledge; whose popularity of fame is most supreme.

6. **Anga**—O friend of all.

**Angirah**, living and energetic, vital, *pranas* or the vital breath is *angirah* (SBr. VI. 3.7.3). Fire is also so called, since it is born on live coals; live coals are also *angiras* because they have a mark, or they are bright (Nir. III. 17). The Omnipresent Lord is present as a life-sap in every organ of this creation, and hence He is also *angira*.

7. **Dosavastah**, day and night.—*Dosa* means *night* (Nigh. I. 7), and in this context, *vastah* means *day*.

8. **Gopam**, sustainer or protector of cosmos.—From *go* (earth etc., organs of sensation) + *pa* (to protect).

**Dame**, creation, in the supreme abode; in the state of the supreme bliss, (also the chamber in which fire worship is performed). *Damah*—house or home.

**Ṛtasya**, of the true eternal knowledge; of the primary subtile cause of the gross creation.

9. **Supayanah**, easy of access.

**Pita-iva sunave**, as a father unto his son.

**Svastaye**, for our sake, for our good; for the sake of pleasure or well-being; *svasti* represents a blessing, prosperity, success, benediction.

## Hymn-2

For verse 1, see Nir. X. 2.

1. **Vayu**, here Lord of cosmic vitality. The term stands for a number of connotations; it is the fluid in the mid-region, synonymous with air and wind (Nir. II.8); like fire, solar rays, the sun and Indra, it is a purifier (Nir. V.6); the blessings and enjoyments on the earth are due to clouds, air, and the sun (VII.5); *vayu* is also known as *matarisvan*, since it breathes in the atmosphere, or moves quickly in that region (Nir. VII. 26). *Vayu* may be synonymous with *ayu* (Nir. IX. 3).



*Vayu*, is the foremost deity of the middle region; the word is derived from the  $\sqrt{va}$ , (वा) to blow or it may be derived from the  $\sqrt{vi}$  (वी) to move. According to Sthaulasthivi, it is derived from the  $\sqrt{i}$  (इ) to go and the letter v is then meaningless (Nir. X. 1). *Vayu* is the protector of Soma (Rv. X. 85.5). *Vayu* is one of the epithets of our Lord, since He is infinite strength, is all pervading, and all-sustaining (*Daya*). When the term does not stand for God, the personification in invocations is *only poetical* (Wilson).

Dayananda derives *vayu* as वो वाति जानाति धारयत्यनन्तबलत्वात् सर्वं जगत् स वायुः, i.e. that Lord is so called because He knows and sustains everything, the entire creation by His infinite potency.

2. **Soma**, sweet emotional yearnings.—It is the conceptual term, standing for divine happiness, highest joy, or ecstasy, of which the source is the Lord Himself; it represents beauty and youth; it is a synonym of moon, and sometimes of the sun also. It is the final blessing for which the lower-self, the soul longs for, and the Supreme Self alone has the privilege of possessing it in infinite measures. Soma also stands for emotional worship and loving dedication of the highest order. In ritualistic offering, the term stands for a conceptual creeper noted for its exhilarating extracts, which are obtained by crushing the creeper, its pressing with the help of two stones, or even with pestle and mortar, and then final filtration and storing in cans. The ritualistic ceremony of loading the Soma plant in carts, bringing to the ceremonial place, crushing, pressing, extracting and filtering is merely a metaphor for the careful practices to be performed by subduing the vices of senses, refinement of thoughts, offering devotional prayers, and finally, enjoying the exhilarations derived out of the direct contact with the Supreme Self. It is thus, finally, the Soma of the Innermost Realm that is to be sought for.

The word *Soma* in the Vedas and the Brahmanas also represents a fresh graduate (*snataka*) of an educational academy, and the *Soma-yaga* is a ceremony connected with his reception.

**Agnisoma** (अग्नीषोम)—Agni+Soma; according to the Satapatha Brahmana, whatever is *suska* or dry (purely academic and intellectual) is *agneya*, or pertaining to Agni, and whatever is *ardra* or wet (or emotional or aesthetic), is *saumya*, or pertaining to Soma; *agnisoma* represents purodasa (पुरोडाश), (ground cereal made pasty with water), since it is dry and wet both (SBr. I. 6.2.23).

The terms *suta-somah* (the poured out or extracted Soma juice) (1.2.2), *soma-pitaye* (for drinking the Soma-juices) (1.2.3.), *indavah*

(the drops of Soma juice) (1.2.4.) (जलानि क्रियामयाः यज्ञाः, प्राप्तव्या भोगाश्च—*Daya.*, meaning the fruitful enjoyments, derived from the noble actions), (I. 2.4.), and similar other combinations with Soma have to be understood.

4-6. **Indra-Vayu**, (इन्द्र-वायू), Lord-resplendent and the source of cosmic vitality.—The term *indra* stands for the Highest Resplendent Self, for the lower self, for various celestial luminosities, as sun, thunder or lightning, and other effulgences. When the term *indra* comes along with another term *vayu* in dual number, it means God, having resplendent and all-pervading attributes both. On the material plane, the combination stands for the sun and wind (*Daya*). Dayananda also takes *vayu* as the omnipresent and inner-penetrating God (अनन्त बलसर्वप्राणाऽन्तर्यामिनीश्वरः), whilst, the term *indrah* stands for the sunlight or wind of the middle region. (I.2.6). In our human body, *indra* is the lower self and *vayu* is the vital or breathing system (*prana*). According to Dayananda, the pair *indra+vayu* means the pairs; vidyut+prana, prana+surya, sun+air, vidyut+pavana, king+people, teacher+preacher, fire+air, and similar other pairs.

7. **Mitra**, the source of light.—The word is derived from various roots (i) Mitra is so called, because He preserves from destruction (मित्रः प्रमीतेस्त्रायते), or because He runs (द्रवति), measuring things together from  $\sqrt{mi}$  (मी), or the word is derived from the causal of the verb  $\sqrt{mid}$  (मिद्), to be fat, (सम्पिन्वानो द्रवतीति वा भेदयतेर्वा). In Rv. III. 59.1, *mitra* leads men forth, supports earth and heaven, ever-watchful. He beholds the tribes. (Nir. X. 22-23). *Mitra* is one of the names of the sun, or it is one of the many suns; it is one of the sons of the mother infinity, Aditi (I. 164.46); In Rv. III. 59.1 (मित्रो जनान्यातयति ब्रूवाणो मित्रो दाधार ऋषीदीमूत द्याम्) the word *mitrah* stands for the sun (*Daya.*); according to Dayananda, *mitra* is the sun of the universe as well as of the inner realm of human complex (ब्रह्माण्डस्य and शरीरस्य).

The Adityas are: Mitra, Aryaman, Bhaga, Varuna, Daksa, Amsa (Rv. II. 27.1), Aditya (Surya), Martanda (Rv. X. 72.8). In a list, given in the Taittiriya Brahmana, the eight Adityas enumerated are Mitra, Varuna, Aryaman, Amsa, Bhaga, Dhatr, Indra and Vivasvat (IBr. I. 1.9.1). The number of Adityas swelled from eight to twelve during the time of the Satapatha Brahmana, where they have been identified with twelve months of a year; the Brahmana, however, does not give the list of twelve names. The Visnu Purana, however, gives a list as follows :—

Dhatr (धातृ)

Caitra (चैत्र)

Pusan (पूषन्)

Asvina (आश्विन)

Aryaman (अर्यमन्)	Vaisakha (वैशाख)	Parjanya (पर्जन्य)	Karttika (कार्तिक)
Mitra (मित्र)	Jyestha (ज्येष्ठ)	Amsa (अंश)	Margasirsa (मार्गशीर्ष)
Varuna (वरुण)	Asadh (आषाढ)	Bhaga (भग)	Pausa (पौष)
Indra (इन्द्र)	Sravana (श्रावण)	Tvastṛ (त्वष्ट्र)	Magha (माघ)
Vivasvan (विवस्वान्)	Bhadra (भाद्र)	Visnu (विष्णु)	Phalgun (फाल्गुन)

In the later Puranas, the twelve Adityas mentioned are Aditya, Savitṛ, Surya, Mihira, Arka, Prabhakara, Martanda, Bhaskara, Bhanu, Citrabhanu (Rv. 1.3.4), Divakara and Ravi, where *mihira* is a non-Vedic name, derived from Mitra (though the Amarakosa distinguished between the two).

Dayananda, in the Unadi Kosa derives the word *mitram* (मित्रं) from *मिनोति मान्यं करोति* (the one who respects or shows affection) and in that sense, it is a synonym of *suhṛd* or a friend, and is invariably used in neuter gender, but the word 'mitrah' (मित्रः) is also used, in masculine gender as in "sannomitrah" (Rv. I. 90.9), where it means God or the Sun (Unadi, IV. 165).

**Varuna**, the source of bliss.—The word *varuna* is derived in the Unadi Kosa as 'वृणोति व्रीयते वाजसौ वरुणः'; Varuna is the most venerable, the chosen one (श्रेष्ठतमः—*Daya*). Varuna is described as the benevolent God into whose palate flew the seven rivers as into a hollow channel (Rv. VIII. 69.12; Av. XX. 22.9; Nir. V. 27). It is one of the six names of Agni, the Sun or God (Rv. I. 164.46): Indra, Mitra, Varuna, Garutman, Yama and Matarisvan. Varuna is God, and is also wind (जगदीश्वरः वायुर्वा—*Daya*).

The gods with whom Agni is jointly praised are Indra, Soma, Varuna, Parjanya, and the R̥tavās (the seasons) (Nir. VII. 8). The gods with whom Indra is jointly praised are Agni, Soma, Varuna, Pusan, Bṛhaspati, Brahmanaspati, Parvata, Kutsa, Visnu and Vayu (Nir. VII. 10); Mitra is jointly praised with Varuna; Soma with Pusan, and Rudra; Pusan with Vayu and Parjanya with Vata (Nir. VII. 10).

Varuna is so called, because it covers (from √वृ), (Nir. X. 3). Varuna sends forth the cloud, opening downwards, and creates heaven, earth and the intermediate space. With it the king of the entire universe moistens the earth, as rain the barley. (Rv. V. 85.3).

**Mitra-Varuna**, (मित्रावरुण), the source of light and the Lord of bliss, the Lord of day and night.—The terms *mitra* and *varuna* may often come together and form a dyad; according to Sayana, *mitra* is the sun of the day, whilst *varuna* presides over night (and thereon some scholars suggest Varuna to be nocturnal sun of the polar regions).

The Satapatha Brahmana, on one occasion suggests *mitra* to be the *prana*, and *varuna* as *apana*, the two vital breaths, assimilating, (प्राण), and eliminating, (अपान). *Mitra* and *varuna* also represent the physico-mental and supra-mental realms of our human complex. (*Mitra*—the physico-mental of the *annamaya*, *pranamaya* and *manomaya kosas*, and *varuna*, the supra-mental of the *vijnanamaya* and *anandamaya kosas*).

2. **Uktha**—Holy praises, stotras, hymns of praise, lauds recited or spoken in opposition to the verses chanted or sung.

**Aharvidah**—The receiving enlightenment; knowing the season or the days (for rituals).

3. **Dhena**, the inspiring voice; approaching speech; penetrating stream, divine speech of the four Vēdas (*Daya*.).

**Dhiyam ghṛtacim sadhanta**, the joint accomplicher of the act of bestowing happiness and wisdom; *dhi*, an act; *ghṛtacim*, water-shedding. As identified with the sun or Adityas, *Mitra* and *Varuna* are said to cause rain indirectly by producing evaporation; the vapours thus raised becoming condensed in the atmosphere descend again in showers.

8. **Kavi**, sages with penetrating vision; it is an epithet of the *Mitra-Varuna* dyad.

**Apasam**—Actions, noble or otherwise (Nigh. II. 1)

**Ghṛtacim**—Act (or efforts) to bestow water on the earth (*ghṛta*—water; and also clarified butter, Unadi III. 89; Nigh. I. 12).

### Hymn-3

For verses 7, 8, 10 and 12, see Nir. XII. 40; V. 4; XI. 26; and XI, 27 respectively.

1. **Asvinau**, twin faculties, mental and vital.—Amongst the celestial deities, *Asvins* (in dual number) come first. They are so named because they twō pervade (√as, अस्) everything, one with moisture and the other with light (Nir. VII. 1) According to Aurnavabha, *Asvins* are so called on account of their having horses (*asva*=



horse). Which two are the celestial horse-riders or *asvins*? According to some, they are heaven and earth; and according to others, they are day and night; on certain occasions, the same term is used for the pair of the sun and moon; whilst they may represent two virtuous kings. They appear in the sky after midnight, and as such, their appearance is an impediment to the appearance of light. The part in the dark is the atmosphere, and the part in the light is the sun. In this connection, the Nirukta quotes a Vedic verse which is now untraceable, and once, might have constituted a part of the Samhita.

The individuals of the pairs are mostly praised conjointly, and whose terms and functions are identical. One is called the son of night, and the other son of dawn. In Rv. I. 181.4, one is regarded as the victor and promoter of noble sacrifice, and the other, as the blessed son of heaven. The Asvins may be thus identified as the twilight; and in this sense they represent the pair of Indra and the sun (the lower self and the Supreme Self existing in hearts' cavity; Katha : अतं पिबन्तो सुकृतस्य लोके, गुहां प्रविष्टो परमे परादे; The Asvins also represent the transition from darkness (ignorance) to light (divine enlightenment); the inseparable twilights before the dawn, half dark and half bright. Oldenberg believes that natural basis of the Asvins must be the morning star, that being the only morning light besides the fire, the dawn and the sun. Max-Muller regards Asvins as the morning and the evening; Bergaigne considers them as the fire of the heaven and that of the altar. The other probable pairs proposed are (i) morning and evening winds, (ii) rain-giving and dew-giving Nature's bounties, (iii) the sun and the moon, (iv) Alpha and Beta Arietes of the constellation of Asvini-Weber, which supports the three sides of the Chariot of Asvins, by joining the two points of the twin *asvinau* with one of the constellation of Bharani, (v) they are a pair of surgeons and physicians.

The asvins represent not only the cosmic celestial realm, they equally represent the mental and supramental realms too. They represent a pair of vital and mental faculties (vital forces or *prana* system represents the dark phase and the mental forces the bright phase).

Dayananda has suggested a number of pairs, representing the social plane too, besides the physical: (i) water and fire pair (Rv. I. 3.1), (ii) heaven and earth, dyava-prthivi (Rv. I. 22. 1; I. 34.5), (iii) teacher and taught, or preacher and the audience, (I. 22.3), (iv) provided with two horses in reference to a carriage or two motors of an aeroplane, (I. 22.4), (v) pair of people some versed in pure and others in applied sciences; *vidya-kriya-kusalau विद्याक्रियाकुशलौ* (I. 30.17),



शिल्पविद्याविदाध्यापकोपदेशको (III. 58.5), (vi) the two *adhvaryus*, the technicians or the accomplisners in technology, mobilizing fuel and water resources, (I. 34.3; also SBr. I. 1.2.17, for two *adhvaryus*).

There are certain features of the Asvins which should be taken note of. They are twins, mostly inseparable (in a few hymns they are described originally as separate also, V. 73.4 and I. 181.4). Their theophanic moment is morning, though they are invoked to come at the noon and the sunset also (V. 76.3; VIII. 22.14). Their relationship with sweetness or honey is often described (IV. 65.3-4; I. 117.6; I. 122.3; X. 106.10); they are described as drinking Soma too (VIII. 35.1-10; III. 58.6; 9); their association with horses is evident from their name even (V. 76.3; VIII. 22.14; I. 117.2; 4; I. 181.2). They come in a car which is sun-like (VIII. 8.2), golden (IV. 44.4; 5; I. 180.1; I. 119.1; VIII. 8.11-14), having three wheels (I. 118.1, 2), three fellies and some other parts in triples. Their abode is in heavens and they are included in the list of celestial gods,—they are children of heaven (I. 182.1; 184.1; X. 161.4), the twin sons of Vivasvat and Saranyu—Tvastṛ's daughter (X. 17.2). They are connected with Surya who accompanies them on their car (IV. 43.6; I. 119.5; V. 73.5; VII. 69.4; VIII. 8.10; VIII. 22.5). During marriage ceremonies they are invoked to convey the bride home (X. 85.26); and are also connected with fertility (X. 184.2; I. 112.3).

4. **Indra**, the self; here the lower self or the soul. It is one of the 32 pada-names in the Nighantu (V.4). The word stands for the resplendent Lord, the Supreme Self, and so often for the lower self also (the soul); it stands for the sun also, and for the head of a state or an organisation. Indra in the Nirukta (X. 8) is so called because he divides food (इरा+द्) or he gives food (इरा+दा), or he bestows food (इरा+घा), or he sends food (इरा+दास्य) or he holds food (इरा+धारय) or he runs for the sake of Soma (इन्द्र+द्), or he takes delight in Soma (इन्द्र+रम्), or he sets beings on fire (√इन्ध्). "It is known; that because they animated him with vital breaths, that is the characteristics of Indra" (an untraced quotation in the Nirukta). "He is so called from seeing everything (इद+द्श्)" says Aupamanyava. Or the word is derived from the √ind, (इन्द्), meaning to be powerful, i.e. being powerful, he tears the enemies asunder, or puts them to flight. Or he honours the sacrificers. Indra uncovers the great clouds, emits the streams and smites down the giver of water (V. 82.1). He pierces the spring, creates channels, and rich in water sends them forth knocking against each other. Indra is associated with a thunderbolt, which he uses against adversaries, and with which smites down the demon *vṛtra* (the cloud of ignorance). Indra is fond of Soma, the

devotional conceptual elixir, and this he enjoys either alone or sharing with others. Indra rules over the heaven, Indra over the earth (X. 89.10); the chanters praise very much Indra alone (I. 7.1); these Ṛt̥sus being active with Indra (VII. 13.15), chant the Sama-stanzas for the sake of Indra (VIII. 98.1); without Indra, no place whatsoever is pure (X. 69.6); every one proclaims the heroic exploits of Indra (I. 32.1); and our desires rest on Indra (This quotation is untraced) (Nir. VII. 2).

**Citrabhanoh**, full of wondrous effulgence or splendour.

**Visve devasah**, Nature's numerous bounties; literally all-gods; universal gods. Men of learning (*Daya*).

**Omasah**—Protectors of the world by their knowledge and benign attribute.

10. **Sarasvati**, divine speech :—A synonym for *vak* or speech (Nigh. I. 11) along with Ila or Ida and Bharati. The word is derived from the word Sarah, root  $\sqrt{sr}$ , *सृ*, which means *knowledge* as well as *water* and hence it means Speech or Divine Knowledge and also a river (Unadi IV. 190); सरस्वति-प्राप्तुवन्ति सर्वा विद्या येन तत् सरः । सरस प्रशंसिता ज्ञानादयो गुणा विद्यन्ते यस्यां सा सर्वं विद्याप्राप्तिका वाक् (Sarasvati),—(*Daya*), the one possessing knowledge and allied attributes is speech or Sarasvati. Ila, (इला), divine wisdom; Sarasvati (सरस्वती), divine speech; Bharati (भारती), divine culture.

**Vaja**, knowledge, sustenance, food, nourishment; all that is necessary for acquiring knowledge (*Daya*).

**Yajnam**, organized benevolent or sacred acts.—The term stands for the noblest acts performed without attachment and expectation of rewards; any selfless act of public service; a fire-ritual as an emblem of noble acts; public service by harnessing science and technology for the benefit of mankind (यज्ञो वै कर्म, SBr. I. 1.2.1; शिल्पविद्यामहिमानं कर्म च ; *Yajno vai mahima*, यज्ञो वै महिमा—SBr. VI.2.3.18).

12. The Mantra has been discussed by the Nirukta also (XI. 27).

**Ketuna**, with her banner, i.e. with her activity. Sarasvati makes the great ocean manifest, i.e. causes it to be known, she presides over all these sacrifices. This is applied to the objects of speech; speech is, therefore, regarded as belonging to the sphere of the atmosphere.

### Hymn-4

2. **Somapah**, the inherent source of bliss, drinker of the Soma juice; acceptor of devotional invocations; protector of pleasing and beneficial products (*Daya.*).

**Savana**, daily duties; also ceremonial rites of a day (morning, midday and evening); manifestation of grandeur (*Daya.*).

**Somasya**, of the devotional prayers; of the produced ones, the created ones, of the created world.

**Godah**—One who enables the sense organs to function (the giver of perceptions); also the gift of cattle.

8. **Satakratu**, an embodiment of total (cent per cent) selfless action; an epithet of Indra, the resplendent Lord, the one connected with hundred acts; it really means the one whose cent per cent acts are selfless; Lord alone is such who has no desire of His own to fulfil, and whose all acts are cent per cent selfless. Lit. performer of one hundred *yajnas*.

**Vṛtranam**, of evil forces; of the enemies: Vṛtra is one who covers light with darkness or evils, with clouds and with ignorance. Of the enemies of whom the demon Vṛtra, was the head.

### Hymn-5

8. **Stomah**, hymns—The hymns or groups of verses taken from all the Vedas, the Ṛk, the Yajuh and the Saman including the Atharva, वेदस्तुतिसमूहः (*Daya.*). According to some, verses from the Saman only.

**Uktha**, chant of sacred hymns, spoken with preciseness; the Samaveda chants (Unadi II.7). The Vedic verses of praises.

### Hymn-6

For verse 7, See Nir. IV. 12.

2. **Hari**, mental and vital faculties harnessed together—The horses of Indra are known by this name. *Asya hari*, means the sun's pair of horses which also represent the gravitational and

electrical forces, also the centrifugal and centripetal forces, which balance the movement of the planets in the solar system.

**Ratha**, car of human body, a chariot; the word is derived from the root  $\sqrt{\text{ramh}}$ ,  $\sqrt{\text{रह}}$ , meaning to speed, or from *sthira*, by metathesis (*viparita* or *प्राकृत विपर्यय*): one sits in a chariot with joy, or from  $\sqrt{\text{रृ}}$  to chatter, (or from  $\sqrt{\text{रृ}}$  to make a sound). (Nir. IX. 11) (*Sthira—thara—ratha*).

5. **Guha**, places difficult of access—a secret place; the heart's cavity in which the lower self and the Supreme Self both reside. The inter-space, *antariksa* (*Daya*).

**Usriyah**—Rays; solar rays; the rays of divine enlightenment.

Some of the scholars think that the verse refers to Indra's discovering the cows hidden in the cave with the help of Maruts (a legend connected with the demonic group of *panis*, (पनि), who had stolen away the cows of the gods or of the *Angirasas*, and hidden them in the cave where they were discovered by Indra with the help of the bitch Sarama; cf. the dialogue between Panis and Sarama, X. 108). In some passages, the cows are represented as having been forcibly recovered by Indra with the help of Maruts. We have discussed the subject in our introductory chapters.

## Hymn-7

For verses 1, 6 and 7, see Nir. VII. 2; VI. 16, and VI. 18 respectively.

1. **Arkebhñh**—With *ṛks*, with noble thoughts, with verses, with noble actions of public good (pertaining to technology etc.—*Daya*). *Arkah* means God, so called because they worship Him. *Arkah* means a stanza, because it is by means of a stanza that they worship gods. *Arkah* also means food; a tree (*Catotropis gigantes*) (Nir. V.4).

**Cathinah**—Singers (may be of Samans or any other verses).

**Arkinah**—The reciters of the *Ṛk*; learned people in general (*Daya*).

**Vanñh**—The four Vedas taken up together; the divine revelation (*Daya*). Sayana refers it to the Yajuh.



2. **Vajri**—Wielder of adamantine or punitive justice or of thunderbolt. One engaged in an adamantine action with firmness; according to the Satapatha, *vajra* is *samvatsarah* (III. 3.5.15).

9. **Panca Ksitnam**, of the five cognizant senses, also five classes of dwellers on the earth, the four governed by the law of *varnas* (the social classification) and the fifth, not covered by the regulation of *varna*: minor children, sannyasins, and foreigners. According to Dayananda, the five classes are the lowest, the middle ones, noble, nobler and the noblest.

### Hymn-8

7. **Kuksih**, one with the capacity to draw; the belly of Indra; the extractor of the juices of all objects (*Daya*.); it refers to the sun.

**Somapatamah**—Protector and sustainer of all objects in the creation (by His radiance); also the one which quaffs Soma abundantly. The verse refers to the sun.

10. **Soma-pitaye**, for ecstatic devotion—for the one who is all-pervading by His omnipresence, or for the one who is enjoying all the objects in the creation. (सोमानाम्=सर्वेषां पदार्थानाम्, of all the objects,—*Daya*.).

### Hymn-9

For verse 2, see Nir. I. 10.

**Emenam srjata sute**, (एमेनं सृजता सुते), devotional songs so composed; emitted it for pressing, i.e. he created it for pressing (the Soma juices)—the Nir. (I. 10).

**Emenam**=*a*+*im*+*enam*—*Im* is water or fire (*Daya*.). *sute*—In this created world (*Daya*.).

3. **Susipra**, the all-knowing; also with handsome chin (*Wilson*); fair of cheek (*Griffith*); with a good helmet; venerable Lord, full of enlightenment (*Daya*); *sipra*, two jaws or two nostrils (शिप्रे हनू नासिके वा । हनुर्हन्ते । नासिका नसते ।): (Nir. VI. 17); *susipram*, having beautiful lips (*Grassmann*).

**Visvacarsane**, the seer of all—One to be revered by all; the seer of the whole universe (*Daya*.).



4. **Girah**, divine hymns, The divine speech; word of the Veda.

**Vṛsabham**—The showerer of blessings (सर्वाभीष्टवर्षकम्—*Daya.*); the showerer of benefits.

10. **Nyokase**, a dweller beyond time and space; fixed or definite dwelling; *oka* is a dwelling.

## Hymn-10

For verse 9, see Nir. VII. 6.

1. **Brahmanah**, learned persons, well-versed in the Vedic lore; priests of Yajuh prose.

**Vamsamiva**, of the family (elevation of the honour of; like a bamboo pole (*Wilson*); like family (*Daya.*).

2. **Sanoh Sanum**, rung by rung. From the tops or ridges of the mountain (*Wilson*); सानोः पर्वतस्य शिखरात्, संविभागात् कर्मणः, सिद्धेर्वा (of the mountain tops, of the divisions and of the accomplishments of actions; three interpretations).

4. **Vasu**, wealth,—Also the one in whom all living beings reside, the abodes, or the one who resides in all the beings (सर्वाणि भूतानि यस्मिन् वा वसति सर्वेषु भूतेषु यः—*Daya.*); it is also a synonym of Indra, and is the original donor or cause of habitations; from  $\sqrt{\text{vas}}$ ,  $\sqrt{\text{वस्}}$  to dwell, निवास-कारणभूत. *Vasu* is one by which pains are relieved or covered (from  $\sqrt{\text{vas}}$ , (वस्), to cover; in this sense, wealth of physical, mental and supramental realms). The *vasus*, as deities, are eight in number, the five elementals, earth, fire, air, water and ether, and three, the sun, the moon and the stars. Rv. I. 45.2 refers to 33 deities, which have been described in the Satapatha Brahmana as 8 Vasus, 12 Adityas (the twelve months of the years), 11 Rudras (the eleven vital breaths, prana, apana, vyana, samana, udana, naga, kurma, kṛkala, devadatta, and dhananjaya and the lower self i.e. (the soul), Indra (lightning) and Prajapāti (or yajna).

5. **Sakra**, powerful God—From  $\sqrt{\text{शक्}}$  to be able; one with potency and capability, शक्नोति सर्वं व्यवहारं कर्तुं (powerful and hence God or the head of a state); also a synonym of Indra.

**Indrava**—For the lower self (*Daya.*).

9. **Asrut karna srudhi havam**—Hear our call, O God that has listening ears (Nir. VII. 6).

11. **Kausika**, the preceptor, the son or a relation of Kusika; the word is derived from the root  $\sqrt{\text{Krus}}$ , (कृणु) meaning to cry, or from  $\sqrt{\text{krams}}$ , (क्रम) meaning to cause to shine; or he is a good expounder of meaning. (Nir. II. 25; R̥v. III. 33.5; 6); in later mythology, Kusika is the name of a King, whose son Visvamitra was known as Kausika. Here in this verse, Kausika is an epithet of Indra. The Anukramanika in this context quotes a legend, which states that Kusika, the son of Isirathi, being desirous of a son equal to Indra, adopted a life of continence, in requital of which, Indra was born as the son of Gathi. This legend has nothing to do here; Kausika is qualifying Indra, and it means the one who imparts knowledge and enlightenment (*Daya.*); from  $\sqrt{\text{Krams}}$ , (क्रम) to shine.

## Hymn-11

5. **Vala**.—It is one of the synonyms of cloud (Nigh. I. 10).

**Valasya bilam**, bulk of water in a cloud. According to a legend, Vala was an *asura*, who stole the cows of the gods and hid them in a cave (*bilam*); Indra surrounded the cave with his army, and recovered the cattle. The legend is also cited in the Anukramanika, where we have a reference of Panis also as the cow-stealers; they are said to be the soldiers of Vala, and the actual thieves and concealers of the stolen cows in the cave. *Vala* (R̥v. III. 30.10) is derived from  $\sqrt{\text{vr}}$ , ( $\sqrt{\text{vr}}$ ), to cover and hence it means cloud (Nir. VI. 2).

7. **Susnam**, tyrannous, the wicked creatures, who exploit the virtuous ones (*Daya.*), from  $\sqrt{\text{Sus}}$ , to exploit, to deprive (Unadi III. 12); one who dries up the sap like fire or the sun. In legendry, *susna* is described as an *asura* slain by Indra, but as Wilson says, this is evidently a metaphorical murder; the word means dryer up, exsiccator.

**Mayinam**, deceitful, one possessing crooked wisdom (*Daya.*); *mayabhih*, by clever strategy.

## Hymn-12

For verse, 9, see Nir. XI. 23.

1. **Dutam**, messenger; one who carries things from one place to another; one who carries the royal errands (दधति गच्छति दूनोति उपतपति

वा स दूतः, Unadi III. 90). In the legend, Usanas, the son of Kavi is regarded as the messenger of *asuras*.

2. *Vispati*, the lord of men; *vis* is people *praja*, or progeny, men in general.

*Purupriaym*, beloved of many; the source of innumerable delights. (*Daya*).

6. *Kavih*, all-wise, the seer, one with penetrating insight, *krantadarsanah* क्रान्तदर्शनः; he is so called because his presence is desired ( $\sqrt{kam}$ , कम्) or the word is derived from  $\sqrt{kav}$ , क्व् to praise (Nir. XIII. 13).

*Gṛhapati*, guardian, The head of a family (lit. guardian of the house); the *yajamana* or the main person in the *yajna*, or a sacred ritual!

9. *Pavaka*, one who purifies, God and fire too. (Nir. XII. 22-25); Also Rv. I. 50.6, where the word means pure, or the purifier.

*Havisman avivasati*, हविष्मन् आदिवासति, approaches with devotion; see Nir. XI. 23; the word *vivasati* is used in the sense of attending (*paricarya*, परिचर्या); rich in obligations (oblations), he attends upon (gods). Also Yv. VI. 23.

## Hymn-13

This hymn has a variety of *devatas* (divinities or the titles of themes) to which the general name *apri* is applied, constituting 12: (i) *idhma* or *samiddhognih*, *tanunapat*, *narasamsa*, *ida*, *barhi*, *devirdvara*, *usasanakta*, *daivya-hota-pracetas*, three goddesses, *ila*, *sarasvati* and *bharati*, *tvastir*, *vanaspati*, and lastly *svaha* (*Apri* is derived from  $\sqrt{ap}$ , (आप्), to obtain, or from  $\sqrt{pri}$ , (प्री), to please. Nir. VIII. 3).

1. *Susamiddha*, thoroughly enlightened, the well-lighted, well or completely kindled (*su*—well, *sam*—completely, *iddha*—kindled); '*idhma* is sacrifice', says Katthakya; 'it is Agni', says Sakapuni (Nir. VIII. 5).

2. *Tanunapat*, the devourer of clarified butter (*tanunapat*); the protector of every part of body; preserver of medicinal principles. The Nirukta describes it as 'one's own son'; Katthakya regards it as clarified butter. The word *napat* is a synonym of offspring which

does not immediately succeed a person (i.e. a grandson, cf. Brh. Dev. II. 27); it is very much propagated downwards. The cow is also called *tanu*, because delicious things are prepared (*tatah*) from her milk. Milk is produced from the cow, and the clarified butter from this milk. "It is Agni", says Sakapuni. Waters are also called *tanu* because they are spread in the atmosphere. Herbs and trees are produced from water and this fire is produced from herbs and trees (cf. R̥v. X. 110.2). And thus *fire* is the grandson of *water*. See the Nirukta (VIII. 5).

3. **Narasamsa**, the one praised by all people, is sacrifice, so says Katthakya: "seated men (*narah*) praise ( $\sqrt{sams}$ , ढस) gods in sacrifice" (Brh. Dev. II. 28; III. 2-3); "it is Agni", says Sakapuni; he is to be praised by men. (Nir. VIII. 6).

**Madhujihvam**, sweet-tongued, the one whose tongue or flame is sweet. Tongue is so called (*jihva*), because it calls out again and again (*johuva*). (Nir. V. 26). The seven flames of fire have been described as Kali (black), Karali (terrible), Manojava (thought-swift), Sulohita (blood-red), Sudhumravarna (smoke-hued), Sphulingini (scattering sparks), Visvarupi (all-beautiful), (Mundaka I. 2.4).

4. **Ilitah, Iditah**,—*Ilah* is derived from  $\sqrt{id}$  (ईद) to praise, or to adore, or from  $\sqrt{indh}$  (इण्ध), to kindle (R̥v. X. 110.8; Nir. VIII. 7).

5. **Barhis**, grassy seats, sacred grass; interspace (*Daya*.); grass is so called from growing rapidly. (Nir. VIII. 8); cf. R̥v. X. 110.4).

6. **Devir-dvara**, divine doors, doors of divine knowledge; the word *dvara* is derived from  $\sqrt{ju}$  (जू), to press forward, or from  $\sqrt{dru}$  (डू), to move, or from the causal of  $\sqrt{vr}$  (वृ), to exclude (cf. X. 110.5; Nir. VIII. 9). It is the door of the house (*Katthakya*); it is Agni (*Sakapuni*) (Nir. VIII. 10).

7. **Naktam Usas**, night and dawn. (cf. X. 110.6); night and day (*Daya*.); *usa* is so called, because it shines ( $\sqrt{vas}$ , वस); it is the time subsequent to night (Nir. II. 18). The word *nakta* is synonymous of night; it anoints beings with dew; or else it is called night because its colour is indistinct. (Nir. VIII. 10).

8. **Hotara-daivya**, divine poets, celestial or divine sacrificers (two); which means terrestrial fire and atmospheric fire (Nir. VIII. 11); the manifested and unmanifested fires (*Daya*.).

9. **Tisrah devī, Ila (Ida), Sarasvati and Mahi**, the three goddesses. Ila is synonymous with speech, and so are Mahi, Sarasvati and Bharati (Nigh. I. 11). *Ila* means praiseworthy, *sarasvati* is the source of various disciplines of knowledge, and *mahi* means great, highly venerable, polity or even *pṛthivi* or earth (*Daya.*). Mahi and Bharati are the same. The Nirukta (VII. 13) explains the three in the context of Rv. X. 110.8. The sun is called Bharata; its light, therefore, called Bharati; Ila is speech; may Sarasvati and three goddesses of noble deeds sit on this comfortable seat of grass. When used in combination, these three goddesses may be described as representing *ile* (wisdom), *mahi* (prosperity), or *bharati* (culture), and *sarasvati* (speech, learning or knowledge). They are also regarded as earth, speech, and eloquence.

10. **Tvastr**, supreme architect. Dayananda describes the term as the healer or destroyer of pain, and the cutter of numerous objects, and in this sense an artificer, or fabricator; he is the one who fabricates as if the vase or ladle for sacrifice, and other implements. He is one of the twelve Adityas; there is an old quotation which attributes to him the formation of the forms of animals in pairs; लब्धं वै पशूनां मिथुनानां रूपकृदिति श्रुतेः (Tai. Br. III. 8.11.2). Agni or fire is also known as *tvastṛ*. He is the distributor of wealth (Rv. VIII. 34.22) and releases water for our prosperity (Rv. I. 142.10).

Tvastr is so called because it pervades quickly, or it may be derived from  $\sqrt{tvīs}$ , (त्विष्), to shine, or from  $\sqrt{tvaks}$ , (त्वक्), to do. Tvastr made the two progenitors, heaven and earth, and all created beings beautiful (X. 110.9). According to some authorities, Tvastr is an atmospheric deity because he is enlisted among the atmospheric gods (Brh. Dev. III. 25), but he is Agni according to Sakapuni (Nir. VIII. 14).

11. **Vanaspatih**, herbs and plants, lord of herbs, or lord of woods or vegetation; he is also *agni* or *fire*, as if the fuel and the burning of it were identified. But who is the lord of herb? "It is the sacrificial post", says Katthakya, but "it is Agni", says Sakapuni. (Nir. VIII. 17).

12. **Svaha**—Consecrations by saying SVAHA or "HAIL"; they are so called because the SVAHA is uttered in them; or speech herself said "Well, ho !"; or one addresses himself, or one offers oblation consecrated with SVAHA (Rv. X. 110.11; Nir. VIII. 20). Dayananda interprets SVAHA as a collection of noble actions; or *sat-kriya* (Rv. II. 36.1.).



The word Svaha is derived in a number of ways in the Nirukta (VIII. 20); स्वाहाकृतयः; स्वाहा इति एतत् सु+आहा इति वा; स्वा वाग् आहा इति वा; स्वं ग्राह इति वा; सु+आहुतं हविर्जु होति इति वा; i.e. they are so called because the word Svaha (hail) is uttered in them; or speech herself said, "Well ho!", or one addresses himself; or one offers oblation consecrated with Svaha (hail).

Similar to Svaha (स्वाहा), there is another exclamation Vasat (वषट्), as we have in the Niruka (VIII. 22). A person about to utter the sound *vasat*, should meditate on the particular deity to whom the oblation is offered. Also see Rv. II. 36.1, for *svaha* and *vasat*. *Vasat* is also an exclamation uttered by the Hotṛ priest at the end of the sacrificial verse (on hearing which the Adhvaryu priest casts the oblation offered to the deity into the fire; it is joined with a dative, e.g., *Pusne vasat* with  $\sqrt{kṛ}$ , (कृ), to utter the exclamation *vasat*, (वषट्).

## Hymn-14

2. **Kanva**, the intellectuals—Men of wisdom (मेधाविनः) or officiating priests (ऋत्विक्).

3. Indra, Mitra, Pusan, and Bhaga are four of the twelve Adityas (see I. 2.7). Bṛhaspati is not an Aditya. For Agni, see I. 1. 1; for Vayu, see I. 2.2; for Indra, see I. 2.4; for Mitra I. 2.7. Indra (resplendent), Vayu (source of vitality), Bṛhaspati (supreme Lord), Mitra (surveyor), Agni (adorable), Pusan (nourisher), Bhaga (gracious), Adityas (light complex), Marutas (vital complex).

**Pusan**—One of the twelve names of the sun; it also stands for moon (*Daya*), as the sustainer and strengthener of a group of herbs. It is goat-teamed; goats are his coursers (VI.55.6; Nir. IV. 25). He is a protector, and is invoked at the time of marriage (X. 85.26); is also invoked along with Vayu (VII.39.2). His coursers, *ajasah*, lit. *goats* also, have been interpreted as sun-beams, when Pusan is identified as the sun ( *Daya*. VI. 55.6). Pusan has solely a solar character with its two epithets, *aghṛni* (glowing on all sides, —*Daya*. VI. 48.16) and *agohya* (not to be concealed). Pusan is also regarded as the sun with his golden vessels moving in the ocean of firmament (VI. 58.3); he is the bringer of six seasons successively (I. 25.15); he draws the golden chariot of the sun (VI. 56.3), as if he is the driving spirit behind the sun; his golden ships move in the aerial ocean (VI. 58.6); his abode is in heaven (II. 20.4); is surrounded by golden grass (I. 23.13). Figuratively, he possesses a beard (X. 26.7), and the braided hair (VI. 55.2). (Dayananda interprets here as a braided Bra-

hmacarin). Pusan is also connected with Panis (VI. 53.3,5-7). Dayananda interprets Pusan here as a king who punishes the exploiters. Pusan's favourite food is *karambha* (VI. 58. 1; cf. III. 52.7), which may be parched barley meal and butter mixed up. (Dayananda regards *karambha* as a special cereal). Pusan is associated with a path or a road that leads a dead to the distant path of fathers; he is the custodian of a path. (VI. 53.1; I. 42.13; VI. 17.6; X. 17.6).

**Bhaga**—He is usually mentioned in association with Pusan; he is another aspect of Aditya in whom solar features have been associated; he is connected with Savitr; it is expressly said that Bhaga's eye is adorned with rays (I. 136.2), and hymns rise up to Visnu on Bhaga's path. According to Yaska, he presides over the forenoon (Nir. XII. 13). The R̥gveda (X. 11.6) says: "as a consumer (*jara*) to his enjoyment (*bhaga*)"; according to the Nirukta, the sun (Aditya) is called the consumer; he is the consumer of night; he is the consumer of lights also, since the light of the moon and stars is eclipsed by that of the sun. In R̥v. VII. 41.2, Bhaga, is called as "early-conquering" (प्रातर्जितं), and so his time is previous to the sunrise; he is the fierce son of *Aditi* (उग्रपुत्रं अदितेः). The word *bhaga* means dispenser or giver; according to some, it was in the post-Vedic period, that the *bhaga* became one of the Adityas; but R̥v. VII. 41.2 contradicts it. Dayananda describes *bhaga* as the one who is awarder of happiness or prosperity (मज्जते सुखानि येन); in the Nighantu, it is one of wealth or treasure. The Nirukta derives it from √*bhaj* (भज्), to distribute and considers it as a synonym for good fortune too.

**Brhaspati**—Dayananda considers it to be the sun's light, since it sustains the vast extent, (बृहतां पालन हेतुं सूर्यप्रकाशम्). It is recognized as one of the planets also.

The word *brhat* is a synonym of great (Nir. I. 7), the generous Brhaspati granted Devapi (domestic chaplain to Santanu) divine speech (X. 98.7; for the legend, see Nir. II. 12). Brhaspati destroys the derider, (I. 190.5; Nir. IV. 25). Brhaspati is one of the gods with whom Indra is jointly praised, the others being Agni, Soma, Varuna, Pusan, Brahmanaspati, Parvata, Kutsa, Visnu and Vayu (Nir. VII. 10). Brhaspati is the protector and supporter of the great (Nir. X. 11; see R̥v. X. 68.8; "on all sides, he saw water bound up by all-pervading cloud, like fish living in shallow water. He took it up like a cup from the tree, Brhaspati having rent it with a dreadful roar."). *Brhas* or *brhat* means great vast, large, or divine; *pati*, master or protector.

**Adityan**—To the twelve months (*Daya*). Madhu and Madhava of the Vasanta (spring); Sukra and Suci of the Grisma (summer); Nabha and Nabhasya of Varsa (rains); Saha and Sahasya of Hemanta (early winters); and Tapa and Tapasya of Sisira (latter winter) (मधु-माधव, शुक्र-शुचि, नभ नभस्य, सह-सहस्य, तप-तपस्य). Also derived from *aditi*, meaning indivisible, or *infinity*. He is also so called because he is indestructible (*Daya*). We have a reference to seven Adityas also (IX. 114.3); Varuna, Mitra, Aryaman, Bhaga, Daksa, Amsa and Dhatar.

**Marutam-ganam**—A collection of winds or vital principles. *Maruts* (in plural) are addressed very often as personified winds and storms; and are taken as companions and friends of Indra. Sometimes they are regarded as sons of Rudra and Pṛṣni (रुद्र-प्रिनि), the latter has been identified as multi-coloured earth, whilst Roth regards Pṛṣni as personification of speckled clouds. (R̥v. I. 6.4); also appears to refer to *maruts*, though not named in the text: the winds drive Indra, or the firmament, into an aggregation of clouds, in which the rain again collects, as in their womb.

We shall summarize here various connotations of these terms for future use according to the context, and in reference to the mode of multi-interpretations :

**Mitra**—Sun—corresponding to the month Jyestha (*sukra*); also means surveyor (one who measures); and well-wisher; friendly or loving Lord.

**Varuna**—sun, corresponding to the month Āśadha (*suci*); as a king, the venerable ruler; venerable Lord; benevolence.

**Indra**—The resplendent sun, associated with the month Śravana (*nabhah*); the resplendent Lord, also means the lower self, and lightning or thunder; he is the adorable head of big territory or empire.

**Pusan**—Nourisher; he is the Lord of sustenance; the sun associated with the month Āsvina (*isa*); also providers of food or farmers in a State organization.

**Bhaga**—Gracious; he is the sun of the month Pausa (*śaiṣṭya*); in a State organization, the bestower or creator of wealth. Lord of prosperity in case of God.

**Visnu**—He is omnipresent Supreme Lord; he is the sun associated with the month Phalgunā (*tapasya*).

12. **Arusi haritah**, red rays—Red coloured flames of fire. *Rohita*—ascending and descending means of transport (*Daya.*); also red; one of the names of the horses of Agni (Nigh. I. 15.2); also *haritah* and *rohitah* both synonymns of river or water channels. (The word *tabhih* is feminine, and hence, some scholars translate the word as mares, instead of horses).

## Hymn-15

For verses 1 and 7, see Nir. VI. 24, and VIII. 2 respectively.

1. **Rtu**, appropriate to or according to seasons—It means (*Daya.*); *rtuna somam*—the seasonal medicinal extracts; the season personified as divinity (*Wilson*).

3. **Nestr**—another name of Tvastṛ; electricity, the purifier and sustainer of numerous substances (*Daya.*); one who carries product, (नेनेक्ति सर्वान् पदार्थान् or नमतीति नेष्टा, Unadi II.97); *nestr* is a leading priest. (*Hotṛ* is invoking priest, *potṛ* is a presiding priest; see II. 37.4).

**Mitra-Varuna**, source of enlightenment and vigour (*mitra*) and enforcer of universal laws (*varuna*)—Prana and Udana (*Daya.*); sometimes in-breath and out-breath.

7. **Dravinodas**, bestower of prosperity—The Lord who gives wealth, knowledge, strength etc. (*Daya.*). *Dravinam* means wealths so called because people run ( $\sqrt{\text{dru}}$ , द्रु, towards it, or strength, so called because people run by means of it; *dravinodah*, therefore, means the giver of wealth or strength (I. 15.3). Roth construes *dravinodah* with priests, taking it as nominative plural. Yaska however, explains it as nominative singular.

**Dravinasah**, द्रविणसः, means people who sit down to distribute wealth or who prepare offerings of wealth (द्रविणसम्यादकाः). Or else it means a cup of Soma; “let him drink from this.”

Kraustuki thinks that Indra is the liberal giver of wealth and strength (Bṛh. D. III. 61). Indra is born of energetic strength (X. 73.10); Agni is also a descendent of Dravinodas. Sakapuni also says that the terrestrial Agni is the giver of wealth (Bṛh. D. III. 63-65; also Rv. I. 96. 1; X. 78.10).

**Gravahastasah**, having stones in their hands; pestles, mortars, grinding stones of technology (*Daya.*); and also one versed in worships and prayers.

**Adhvara**, a public act of sacrifice, without violence.

9. **Nestrat**, from knowledge (विज्ञान हेतोः,—*Daya.*)

12. **Garhapatya**, the household fire; anything pertaining to the head of the family.

**Santva**, giver of reward; *agni* or fire, used for public utility.

### Hymn-16

3. **Indram**, agni or fire as the accomplisher of venerable actions; second *indram*, in-breath and out-breath; *soma*, the extract or essence of things, herbs etc. (*Daya.*).

4. **Haribhih** by rays; *Indra*, air or wind; *Kesa*, fire, lightning or the sun, possessing rays.

6. **Somasah indavah**—dripping juices of nectar or bliss.

8. **Vṛtraha**, the destroyer of clouds or the devil of ignorance.

9. **Go**, earth, sense organs, enlightenment, or the cow (*Daya.*); spiritual wealth.

**Asva**, the fast moving mechanisms, horse, elephant etc. (*Daya.*); motive force.

**Satakratu**, Lord of hundreds of actions and accomplishments; the one whose actions are cent per cent selfless.

### Hymn-17

1. **Samrajoh**—of the two brights.

2. **Indra-varunayoh**—Sun and moon (*Daya.*).



4. **Yuvaku**—a mixture of curds and ghee (butter) or mixture in general.

**Sacinam**, of speech or noble actions. Thence a mixture or co-ordination of speech and noble actions is *yuvaku sacinam* (युवाकु सचीनाम्).

**Vajadavnam**, Givers of food, or good advice.

## Hymn-18

For verses 1 and 2, see Nir. VI. 10 and III 21 respectively.

1. **Brahmanaspati**, the giver of the text of the Veda, the Lord of divine knowledge (*Daya.*); Lord of prayer.

**Kaksivantam**, well-versed in the manual handicraft (*Daya.*); *Kaksya* is a synonym of fingers (Nigh. II. 5); and hence the craft associated with fingers, i.e., handicraft. According to the Nirukta, *kaksivan* is one who possesses secluded apartment. *Ausija*, one born of *usij*; *usij* (उषिज्) is derived from the root  $\sqrt{\text{vas}}$  (वश्), meaning to desire, or else the armpit of a man may have been intended. (Nir. VI. 10). The text has nothing to do with the myth, that Kaksivat was the son of Dirghatamas by Usij, a female servant of the queen of the Kalinga King.

• 5. **Daksina**, a present, gift or honorarium to the priest at a sacred ritual; anything which causes prosperity (दक्षन्ते वर्धन्ते यया सा, —*Daya.*)

6. **Sadasaspati**, the chairman of an assembly; *sadas*, an assembly, an associate of Indra and Agni; the “Speaker” of an Assembly.

7. **Invati**, pervades or knows (Nigh. II. 14.18).

9. **Narasamsam**, one deserving praise from people; a person with popularity. *Nara-samsa* (नरासंस) is a sacrifice, says Katthakya; ‘seated man’ (*narah*) praise ( $\sqrt{\text{sams}}$ ) gods in sacrifice. (Bṛh. D. II. 28); it is Agni says Sakapuni; he is to be praised by man (R̥v. VII. 2.2; Nir. VIII. 6).

## Hymn-19

For verses 1 and 9, see Nir. X. 36 and X. 37 respectively.

1. **Marudbhih**, with Maruts; with vital forces; with specific winds (वायु दिवोऽस्यै: —*Daya.*).

2. **Agne**, O adorable God; or fire both (*Daya.*).

3. **Rajasah**, worlds; from the root  $\sqrt{\text{रज्}}$  to glow. The two lights are called *rajas*; water is called *rajas*; world, blood and day are called *rajas* (Nir. IV. 19).

5. **Ghora-varpasah**, of terrific forms; *varpa* is a synonym of 'form', Nigh. III. 7.

7. **Parvatan**, clouds (*Daya.*); also mountain since it has *parvas* or joints; *parva* is from the root  $\sqrt{\text{प्र}}$ , (पृ), to fill or from  $\sqrt{\text{प्रि}}$ , (प्री), to propitiate; here during the period of a fortnight, they propitiate the gods. *Parvata* (mountain) is so called on account of the similarity of the joints of the nature of the other period.\* Seated on a cloud. A cloud is called mountain for the same reason (i.e. from its being raised) (Nir. I. 20).

**Samudra**, the interspace or the *antariksa* (Nigh. I. 3); also sea.

## Hymn-20

1. **Devaya janmane**, for the next life, full of blessings (*Daya.*); to the class of divinities having truth (*Wilson*).

2. **Nāsatyabhayam**—for the two everlasting, elementary fire and water (*Daya.*); *na* + *asatyā* = not + not lasting = lasting.

**Sabardugham dhenum**, speech full of enlightenment; or cow yielding milk.

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\*According to Durga, a mountain has joints in the form of stone slabs, and a period has joints in the form of time with its various divisions.

4. **R̥bhu**, for this subject, see M. Neve's *Essai sur le Mythe des Ribhavas*. According to mythology, R̥bhush were the three sons of Sudhanvan, a descendent of Angiras named R̥bhu, Vibhu and Vaja. In the Vedic texts, R̥bhush are intellectuals, the pursuers of knowledge; men of wisdom (*Daya.*). For this, see Nigh. III. 15, where the term is synonymous of *medhavinam*. *R̥bhavah* are so called because they shine widely (उ॒र + √भा), or they shine with sacred rite (ऋत + √भा); or they live with sacred rite (ऋत + √भू). (Nir. XI. 15.16). See Rv. I. 110.4 where R̥bhush are mentioned as descendents of Sudhanvan, looking like the sun, or wise like the sun; they mixed things together with their works, i.e. actions during the year. R̥bhush, Vibhu and Vaja are the architects of airways, waterways and roadways.

6. **Tvastuh**, of the architect; *Camasam*, the one by which pleasure is enjoyed, चमन्ति मृञ्जते सुखानि येन (*Daya.*); also, thus, a ladle.

**Caturah**, unto the four, air, water, fire and earth (*Daya.*).

**Trih + a + saptani**—thrice seven, or the seven mentioned repeatedly. *Trih* may mean three classes of the best, middling and worst. The ritualists describe seven sacrifices classed under three heads: *Agyadheyam* (अग्न्याधेयं) with the offerings of butter; the second the *pakayajnas* (पाकयज्ञाः) with the offerings of dressed viands, and the third the *agnistoma* (अग्निष्टोम) with the offering of Soma or medicinal herbs. Dayananda gives seven social classifications: brahmacarin, gr̥hasthin, vanaprasthin and sannyasin, with three types of duties: honour of learning; *yajna* or sangatīkarana (संगतीकरण) and gifts or dana (दान).

### Hymn-21

1. **Indrag̃ni**—air and fire (*Daya.*); like fire and air also.
5. **Raksas**—the evils or evil forces.
6. **Indrag̃ni**, vital breath and electricity or lightning (*Daya.*).

### Hymn-22

For verses 1, 12, 15 and 17, refer to Nir. (1) XII. 4; (12) IX. 34; (15) IX.32; (17) XII.19 respectively.

1. **Asvinau**, (i) earth and heaven (*Daya.*) ; (ii) the widely present

fire and water; (iii) priests or the givers of enlightenment; (iv) yoked with (अश्वी) or mares.

3. **Kasa**, कशा, speech (Nigh. I. 11); also whip; *sunṛta* (सूनुता), one with keen intellect; speech (Nigh. I. 11).

5. **Savitṛ**, the sun; the *antaryamin* God,\* the creator. *Devata*, most adorable.

Savitṛ is not only the sun; the spiritual agent behind the sun; an abstract divinity of stimulation. He is golden in many respects; *hiran-yaksa*, हिरण्यक्ष, golden-eyed (I. 35.8); *hiranya-pari*, हिरण्यपाणि, golden-handed (I. 22.5); *hiranya-jihva*, हिरण्यजिह्व, golden-tongued (VI. 71.3). Savitṛ is so called because he is the stimulator of all (Nir. X. 31). There is a *hiranya-stupa*, हिरण्यस्तूप golden-tuft hymn in his praise (X. 149). A verse mentions of Savitṛ as the one who would produce best stimulation, श्रेष्ठं सर्वं सविता (1. 164.26). See also R̥v. V. 81.2, (Wise one puts on all forms, he has generated bliss for the biped and the quadruped. Noble Savitṛ, has looked on heaven; he shines bright after the departure of dawn).

The relation of Savitṛ with Pusan, Bhaga and Mitra is clear, if he is taken to be the sun. Savitṛ by his movements (गमिभिः), becomes Pusan (III. 62.9 and V. 81.5); Savitṛ becomes Mitra by reason of his laws धर्मभिः, V. 81.4); he has been identified with Bhaga (V. 82.3; VII.38.1, 6).

6. **Apam-napat**, lit. son of the waters, but the sun is usually regarded as the parent of waters: आदित्याज्जायते वृष्टिः, i.e. rain is born from the sun, but napat (नपात्) is here taken in the etymological sense, i.e. the one who does not cherish (न पालयति); rather dries them up by his heat (सन्तापेन शोषकः).

Dayanand interprets *apam* (अपां) as the inspirer of the widely present objects like the interspace (ये व्याप्नुवन्ति सर्वान् पदार्थानन्तरिक्षादयस्तेषाम्) and *napatam* as the one who does not perish (न विद्यते पातो विनाशो यस्येति तद्). *Apam napat* is also energy pervading through water (I.143.1).

Similar to *apam napat* is the word *tanunapat* (तनूनपात्). Napat is a synonym of offspring which does not immediately succeed a person (i.e. a grandson) (Br̥h. D. II.27). The cow is called as *tanu* (तनु) because delicious things are prepared (तताः) from her. Milk is produced from a cow, and the clarified butter is produced from the milk; and hence, *tanuna-*

\*Dayananda derives the word thus : सुनोति सूयते सुवति बोलादयति सृजति सकलं जगत् स सर्वपिता परमेश्वरः सविता परमात्मा, i.e. one who creates and sustains the entire world, that Lord.

*pat* means clarified butter (Katthakya); but according to Sakapuni, *tanunapat* is *agni* or fire; waters are called *tanu* because they are spread in the atmosphere; herbs and trees are produced from waters and this fire is produced from herbs and trees. (Nir. VIII. 5). In this sense *apam napat* is also fire. [Also see *apam napat*, Nir. III. 16; X. 18; Rv. II. 35.10; golden in form and glittering like gold sat the offspring of waters, i.e., the fire, golden in colour; and also Rv. V.3.4; offspring of waters (i.e. the fire) who shines within the waters, without fuel, whom priests implore in sacrifices]. Also see note on I. 13.2.

10. **Hotra**, (होत्रा), generosity; *bharati* (भारती) wisdom or light; *varutri* (वरुत्री) knowledge and *Dhisana* (धिषणा), intellect—*Hotra*, generosity, traditionally is known as the wife of Agni, personified; the one which carries away the offered oblations (*Daya.*); *bharati*, wisdom, is the wife of Bharata, who is regarded as one of the Adityas or the Sun; the light of the Sun; *varutri* literally means one worth being chosen, one who is excellent (वरणीय). *Dhisana* is a synonym of *vac* (वाच्) or is *vagdevi* (वाग्देवी), the goddess of speech (Nigh. I. 11). The sun is called *bharata*; its light, therefore, is called *bharati* (Nir. VIII. 13). In the Unadi, *dhisana* (धिषण) is derived thus : धृञोति प्रागल्भ्यं ददाति स धिषणः गुरुः ; Thus it means the one who instructs knowledge, i.e. a teacher; and hence *dhisana* is intellect (*buddhi*) (II. 83). In the satapatha Brahmana, *varutri* means "day and night" (VI. 4.2.6).

12. **Indrani, Varunani and Agnaya** : *Indrani* (इन्द्राणी) venerability, is the power behind Indra, the Sun or wind (*Daya.*), *Varunani* (वरुणानी), resplendence, is the strength (tranquility and sweetness) behind waters, and *Agnaya* (अग्नायी), adoration, is the flame or the essential characteristic behind fire; anything like the flame; *Agnaya* is the wife of Agni (Nir. IX. 33, 34); or the wife of any person who has the characteristics of fire (पावकवद् वर्तमानस्य पत्नी—*Daya.*). The Nirukta refers to this verse (IX.34), which is self explanatory.

14. **Gandharvasya dhruve pade**, the highest level of righteousness. According to the Satapatha, wind is *gandharva* (गन्धर्व) and water is *apsara* (अप्सरा) (IX. 3.3.10); one who holds earth is *gandharva* (यो गां पृथिवीं धरति स—*Daya.*), i.e. wind, or *vayu*. *Gam* also means speech, and hence *gandharva* is also a learned preceptor. In mythology, the sphere of Gandharvas, Yaksas, and Apsaras is the *antariksa*; the atmosphere or firmament between heaven and earth.

16. **Visnu**, omnipresent God, is the Lord present in the entire static and dynamic universe; the Lord supreme (*Daya.*), who pervades the world.



**Vicakrame**, stepped, or created in steps.

**Sapta dhamabhih**—सप्त धामभिः, by seven forms, i.e. from (i) *prakṛti* (causal matter) to (ii) atoms, thence in steps (iii) *virat*; विराट् or *mahan* (महान्), thence (iv) air, thence (v) fire; thence (vi) water, and thence (vii) *prithivi* or earth (*Daya.*). This might also mean the seven metres (*gayatri*, *usnik* etc.) through which the Vedas were revealed.

17. **Tredha nidadhe padam**, त्रेधा निदधे पदं, dominated over three regions. This has been explained by Yaska (Nir. XII. 19). Now that which is set free becomes Visnu. Visnu is derived from √वृश् to pervade, or from √व्य-अश् (or वि-अश्) to interpenetrate (Nir. XII. 18). Visnu strode over the universe. Thrice he planted his foot, enveloped in dust. Visnu strides over this and all that exists. Thrice he plants his foot (for three-fold existence), “On earth, intermediate space and in heaven”, says Sakapuni. “On the mountain of sunrise, on the meridian and on the mountain of sunset”, says Aurnavabha.

**Samudhamasya pansure**, समूहमस्य पांसुरे, enveloped in his dust, i.e., the foot print is not visible in the stormy atmosphere. Or it is used in a metaphorical sense, i.e. his footstep is not visible, as if enveloped in a dusty place. (Nir. XII. 19).

20. **Paramam padam**, the realisation of God—the highest achievement or aspiration; the supreme reward; the supreme station of Lord.

## Hymn-23

1. **Vayu**, see I. 2.1.
2. **Indra-Vayu**, see I. 2.4-8; fire (or electricity)—wind pair (*Daya.*).
3. **Sahasraksa**, one with thousand eyes; one possessing numberless means (*Daya.*).
4. **Mitra-Varuna**, see I. 2.1; I. 15.6; Mitra, in-breath and out-breath; *varuna*, the *udana* breath (the up-going) (*Daya.*).
7. **Maruts**, nature's bounties; see I. 14.3.
8. **Indra**, the sun; *marud-ganah*, collection of winds (*Daya.*).

10. *Ṙṣni-matarah*, wealth born out of the mother earth; who have *ṣṛṣni* (पृथ्वि) for their mother. The many-coloured earth is *ṣṛṣni*; it is also a synonym of sky or heaven (Nigh. I. 4.2). *Ṙṣni* also means the sun (Nir. II. 14), since it is thoroughly pervaded by the bright colour (Nairuktas), it closely unites the fluids, it closely unites the lights of luminaries, or it is closely united with light.

13. *Pusan*, see I. 14.3; the sun (*Daya.*), the one that protects.

14. *Rajanam*, to breaths or to the soul (*Daya.*).

19. *Apsu*—in waters.

20. *Soma*, see I. 2.2.

24. *Ṙsis*, see I. 1.2.

### Hymn-24

For verses 10 and 15, see Nir. III. 20 and II. 13 respectively.

1. In mythology (See the Ramayana, B.L. Chap. 61), Sunahsepa (सुनःशेप, or शेफ) is called the son of the *ṛṣi* Ricika and sold for hundred cows by his father to Ambarisa, a king of Ayodhya, as a victim for a human sacrifice; on the road, he comes to the lake *Puskara* where he sees Visvamitra and implores his succour, and learns from him a prayer, by the repetition of which at the stake, Indra is induced to come and set him free. The story in a different form finds a place in the Aitareya Brahmana also, but the king named is Hariscandra, who has no sons and he worships Varuna in order to obtain a son, promising to sacrifice to him his first born; the first son born to him was Rohita, but when Varuna claims his victim, the King delays the sacrifice under various pretexts, from time to time, until Rohita attains adolescence, when his father communicates to him the fate for which he was destined. Rohita refused submission and spent several years in the forests, away from home; he at last meets there with Ajigartta, a *ṛṣi*, in great distress, and persuades him to part with his second son, Sunahsepa, to be substituted for Rohita, as an offering to Varuna; the bargain is concluded, and Sunahsepa is about to be sacrificed, where by the advice of Visvamitra, one of the officiating priests, he appeals to the gods and is ultimately liberated. The verses recited by Sunahsepa for his liberation are the ones given in the present hymn (I.24) addressed to God Prajapati and in the hymn I.55; then in the hymns I.26 and I.27, then I.29 and I.30.1-15 :

addressed to Prajapati	:	I. 24.1-2	(2 verses)
addressed to Agni	:	I. 24.3-5	(3 verses)
addressed to Varuna	:	I. 24.6-15	(10 verses)
addressed to Varuna	:	I. 55.1-21	(21 verses)
addressed to Agni	:	I. 26.1-10	(10 verses)
		I. 27.1-12	(12 verses)
addressed to Visvedevah	:	I. 27.13	(1 verse)
addressed to Indra	:	I. 29.1-7	(7 verses)
		I. 30.1-15	(15 verses).

On this Indra presented him with a chariot which he accepted having recited the verse I.30.16. Then he addressed 3 verses (I.30.17-19) to the Asvins, and 3 verses (I.30.20-22) to Usa. Now the Sunah-sepa became free from all the bonds, and he participated in the sacrifice of gods, pressed out the Soma essence with verses I.28.5-8, poured it in the Drona vessel with verse I.28.9, and he completed the Soma sacrifice with verses I.28.14 with “*svaha*” added at the end of all these verses. The last rites (अवभृथ) were performed with verses IV.1.4-5, and then finally he called Hariscandra with the verse V.2.7.

The word “*sunah*” in the Nirukta has been interpreted as wind, so called because it moves quickly; there is another word, which often accompanies with *sunah* is *sirah* (शुनासीर), which is described to mean as the sun, so called from moving, √सृ, and thus we have “O wind and the sun (*sunasiram*), enjoy this praise. Sprinkle ye both this earth with whatever water you make in heaven.” (Rv. IV.57.5).

The words *sepah* (शेष) and *vaitasah* (वैतस) are synonyms of penis. Sepah is derived from the root √स्पृ, meaning by means of which to touch a woman (स्पृश्यते हि तेन स्त्री).

Related to the word *sepah* is another word *sipivista* (शिपिविष्ट), which on account of penetrability, is the synonym of Visnu, the sun. (Rv. VII. 100.6, denuded like a phallus, i.e. whose rays are not displayed; the rising sun at the day break — *Durga*); or else it may be that the word is used as a synonym of praise: O Visnu, what is this well-known shape of Thine, i.e. worthy of being fully known that thou sayest to us, I am enveloped with rays (शिपिविष्ट); i.e. whose rays are displayed; rays are called here *sipayah* (शिपय), i.e. he is enveloped by them. (Nir. V.8). *Sipivista* is the name of Visnu; it also means a bald person (TS.II.5.5.2); it also means a diseased person whose private parts are exposed (TS.II.2.12.5).

The word *parucchapa* (परुच्छेप) is also mentioned in Nir. X. 42. He is described as a seer; he whose organ is large like a joint (*paru*), he whose organ is in every point (TS.II.5.8.3).

Dayananda interprets the first six verses of the hymn devoted to

the supreme Lord, Prajapati; seventh verse is devoted to Vayu and Savitr; the eighth verse to Varuna, the Self or wind.

The verses 15 and 16 contain the word *sunahsepa*. Dayananda describes *sunahsepa* as “शुनो विज्ञानवत इव शेषो विद्यास्पृशो यस्य सः (विद्वान् पुरुषः); also श्वाशुयायी, श्वतेर्वा स्यात् गतिकर्मणः (Nir. III. 18). शेषः शपतेः स्पृशति कर्मणः (Nir. III. 21). He interprets the term as God or the sun. (One who touches or approaches or is approached by knowledge or light.)

1. **Aditi**, the Nighantu describes it as a synonym of earth (I. 1). In Rv. I. 89.10, Aditi is regarded as heaven; Aditi the sky; Aditi the mother, the father, the son; All-gods are Aditi, the five clans are Aditi; the past is Aditi and so is the future. Aditi is really the infinite, for something beyond the visible world. See Max Müller, the *Vedic Hymns* pp. 254-265. *Diti*, opposed to Aditi (V. 62.8) is a being without any definite conception, a mere reflex of Aditi (*Roth*). Aditi means *indivisible* or *infinite*. Sunahsepa wishes to be restored to the great Aditi (Rv. V. 2.7).

Expressions like these, words like *daman*, bond, and *ni-dita*, bound, naturally suggest *a-diti*, the unbound, or unbounded; *aditi* when used as an adjective may mean boundless; as in V. 59.8, the boundless *dyu*.

9. **Nirṛti**, one of the synonyms of earth (Nigh. I. 1). It is also opposed to righteousness, and hence a sin, *papa-devata* (पाप देवता).

13. **Trisu drupadesu**, to the three-footed tree; *three* stands for *karma* (efforts), *upasana* (devotion) and *jnana* (knowledge). (*Daya.*); sacrificial tripod (*Wilson*).

## Hymn-25

7. **Samudre**, in the sea or in the inter space.

9. **Dvadasa masah**—the twelve months of a year. यः उपजायते—the thirteenth additional month; whatever is produced in addition (*Daya.*).

11. **Cikitvan**, one who enlightens everyone.

12. **Drapim**, armour, or dream, √dra, द्र, स्वप्ने (*Daya.*).

15. **Yasah**, reputation; also food or *anna* (Nigh. II. 7).

16. **Gavyuti**, the abodes of cows or sense organs.

20. **Gmah**, a synonym for earth (Nigh. I. 1).

### Hymn-26

4. **Aryaman**, one of the Adityas or the suns, pertaining to the month Vaisakha; also the law-giver, or one who maintains law and order; a judge of a court of justice (*Daya*). God or the Lord of supreme justice.

**Aryaman** is the sun, having many chariots, and whose path is undestructed, i.e. unimpeded, chastises the enemy (the sun dispels darkness) (Nir. XI. 25); or one who dispels lawlessness also.

**Manusah**—Man, मनुष्ये जानन्ति ये सभ्या मर्त्यास्ते, the mortal men, who know or accept something. (Of Manus, who, the Scholiast says, is the same as Manu, the Prajapati).

### Hymn-27

For verses 1, 10 and 13, see Nir. I. 20; X. 8 and III. 20 respectively.

4. **Navyansam gayatram**, collection of the ever-new Gayatri metres or the Vedic verses.

6. **Citrabhanu**, one with wonderful lustres, one versed in various disciplines of knowledge.

10. **Jarabodha**, one with mature experiences, a leader.

**Vise-vise**, for the good of common people.

11. **Bṛhad-bhanuh**, one with vast enlightenment.

### Hymn-28

For verses 5 and 7, see Nir. IX. 21 and IX. 36 respectively.

The first four verses are addressed to Indra, the two next to *ulukhala*, the domestic mortar, the next two to the mortar and pestle and the ninth is of miscellaneous appropriation (or to Prajapati or Hariscandra, *adhisavana*, अग्निचवण, to skin (चर्म) or Soma. Dayananda ascribes, on the other hand, the devatas of this hymn as Indra-Yajna-Soma.



1. **Grava**, stone; *pr̥thubudhna*, broad based; *ulukhala*, mortar; *suta*, effusions of the mortar-pestle. Barley, herbs and cereals to be treated by this process (*Daya*).

2. **Adhisavana**, the implement for separating the desired portions from the undesired ones; two platters for containing the juice, as broad as a woman's hips, (grinder and the stone plate, —*Daya*.); or two shallow plates for receiving and pouring out the Soma juice.

3. **Apacyavam upacyavam**, gress from and ingress into (अपच्यवं-त्यागं; उपच्यवं - प्रापणम्—*Daya*.).

4. **Mantham**, churning staff (घृतादिनिःसारणं मन्थानम्,—*Daya*.) as for separating butter from milk.

5. **Dundubhih**, drum (musical instrument).

6. **Somam**, essence of medicinal herbs (*Daya*). *Vanaspata*, of trees, plants etc. (*Daya*).

7. **Hari-iva**, like the horses.

9. **Camvoh**, like the infantry and cavalry.

**Goradhi-tvaci**, on the back of the earth-crust (*Daya*.); cow-hide (*Wilson*).

**Uc-chistam**, remains, remainders or leavings (*Wilson*); Dayananda explains as *cambam sistam ut-bhara* (चम्बं, शिष्टं उत्, भर); *sistam*, trained or to be trained (infantry and cavalry).

**Pavitra**, to purify, to filter (through blades of grass).

## Hymn-29

1. **Gosu**, in cattle, or earth, or sense organs (*Daya*). *Asvesu*, in horses.

2. **Siprin**, the praiseworthy, benevolent or handsome, also having nose, lower jaw or chin (hence handsome).

**Vajanam pate**, Lord of battles (*Daya*.), Lord of food.

**Saci**, people, folk (Nigh. III.9); or actions and efforts (Nigh. II. 1 ).

4. **Mithu-dr̥sa**, looking at each other (with passionate or evil eyes ).

4. **Gardabham**, ass (our adversary), ass-like in temper (*Daya*). *Papaya*, discordant; vicious.

6. **Kundṛnacya**, with crooked course or movement.

**Vanat**, from or on the forest; also world or the sun rays (Nigh. I. 5).

**Kṛkadasvam**, one that does us injury.

### Hymn-30

For verse 4, see Nir. I. 10.

14. **Dhranu**, resolute or firm; अक्षं न चक्रयोः, like the axle of two wheels.

The hope that blessings should follow praise, as the pivot on which they revolve, as the revolutions of the wheels of a car turn upon the axle (*M. Langlois*).

20. **Usas**, the dawn.

### Hymn-31

For verse 16, see Nir. VI. 20

1. **Angirah**, the essence of the entire cosmic creations, as well as of the body of creatures; omnipresent Lord (*Daya*.); the essence or sap of body organs (SBr. XIV. 3. 1. 2; अंगिरसो अगानां हि रसः (*Angiras* as the progenitor of all the *angirasas*).

**R̥si**, the instructor of all the Vedas; omniscient.

**Maruts**, righteous, well-instructed people. (Marut is one of the 36 *padanamas*, Nigh. V. 5); see also, notes on I. 14. 3.

2. **Angirastamah**, superlative of *angiras*; the best amongst the living creatures (*Daya*.).

3. **Vasu**, the sustainer or holder or inhabitor of all (*Daya*.).

**Rodasi**, the earth and heaven (बावा पृथिवी).

**Prathamamatarisvane**, first in, or on, or over the wind; *agni* precedes *vayu* (*agnir vayur adityah*) (मातर्यन्तरिक्षे श्वसिति सोऽयं मातरिश्वा; one who breathes in the sky, i. e. wind).

4. **Pururavase**, पुरुर्वसे, the one who is associated with numerous sounds or words (पुरुवः numerous; *rava*, रवाः—sounds or words)—*Daya*.

It has been alluded that *Agni* explained to *Manu* that heaven was to be gained by pious works. *Pururavas* has also been supposed to be the son of *Budha*, the son of *Soma*, in the generation of fire by attrition. The fire in rituals is first applied to kindle the *ahavaniya* fire and then the *garhapatya*.

5. **Ahuti**, the one by which noble acts are accomplished, the invocation and oblation.

**Vasatkṛti**, utterance of the word *vasat*, वषट्, at the moment of pouring the butter on the fire, (the one by which a noble step is undertaken). The *Nirukta* refers that *vasat-karin*, a person about to utter the sound *vasat*, should meditate on the particular deity to whom the oblation is offered (Gop. Br. II. 3.4; Nir. VIII. 22).

11. **Nahusa**, in mythology, was the son of *Ayus*, son of *Pururavas*, who was elevated to heaven as an *Indra*, until precipitated thence for his arrogance. The myth is irrelevant in the present context. *Nahusa* is one of the synonyms of *manusya* or men.

**Ida** or **Ila**, divine wisdom; in the legend, she is described as a daughter of *Vaivasvata Manu*. Frequently, the Vedic verses ascribe to *Ila* the first institution of the rules of performing sacrifices. In this text, she is termed, *sasani*, (ससनी), which means the giver of instruction in duty (आस्ति सर्वान् विद्याधर्माचरणशीलान् यया सत्यनीत्या, तान्—*Daya*.).

14. **Caturaksah**, four-eyed *agni*; illuminating the four cardinal points; *aksah* from √अक्ष्, to obtain (Nir. IX. 7).

15. **Varma syutam**, sewn armour, a quilted jacket, formed with

needles without leaving a fissure.

**Jivayajam yajate**, sacrifices a life, sacrifice (literally); जीवान् याजयति धर्मञ्च संगमयति, तं, (*Daya.*), the one that inspires living creatures to perform noble actions.

17. **Manu, Angiras and Yayati**—*Manu*, men; *angiras*, in-breaths and out-breaths; *yayati*, persons diligent and dedicated (*Daya.*). Legend regards them as ancient patriarchs, associated with well-known sacrifices held at different places.

### Hymn-32

For verses 1, 5, 6, 10 and 11, see Nir. (1) VII. 2; (5) VI. 17; (6) VI. 4; (10) II. 10; and (11) II. 17.

In this and subsequent hymns, we have a reference to the legend of Indra's slaying Vṛtra. *Vṛtra*, also named *ahi*, is nothing more than accumulation of vapour condensed, or figuratively shut up in or obstructed by a cloud. Indra, with his thunderbolt, or atmospheric or electric influence, divides the aggregated mass and vent is given to the rain, which then descends upon the earth, and moistens the fields, or passes in rivers. On the spiritual plane, Indra or Maghavan is the self, or the supreme Self, and Vṛtra is the cloud of ignorance. On the cosmic plane, Indra is the sun and Vṛtra is the rain-bearing cloud.

1. **Vajri**, one with thunderbolt, or adamant justice; one with radiation-beams, the shatterer of obstructions or enemies (सर्वपदार्थं विच्छेदकः किरणवानिव शत्रुच्छेदी सेनापतिः —*Daya.*).

**Ahi**, cloud (Nigh. I. 10)

**Parvata**, cloud (Nigh. I. 10), and also mountain.

2. **Tvastr**, the Sun, the one who cuts with the rays; the one who by his valour destroys the enemies (स्वकिरणैः छेदनं सूक्ष्मकर्ता, रवतेजोभिः शत्रुविदारको वा—*Daya.*). See note on I. 13.10.

3. **Trikadruka**, the one associated with three phases; birth, sustenance and dissolution. Also triple sacrifices: Jyotis, Gauh and Ayu.

4. **Taditna**=*tadanim*, then an example of transposition of vowels

(भा and ई) or *varna viparyasa*. (तादीत्या → तदानीम्).

**Vṛtra**, cloud (see note on I. 3.8.). We have in the Nirukta (II. 16) whose enemy is Indra, i.e., Indra is his slayer, or destroyer, therefore, he is called having Indra as his enemy. But who is Vṛtra? "It is a cloud", say the etymologists.

("It is a demon, son of Tvasta" say the langedarians). Vṛtra is derived from √वृ to cover, or from √वृत् to roll, or from √वृष् to grow. Vṛtra is so called because he covered, he rolled, and he grew. (Nir. II. 17).

6. **Rujanah**, rivers (Nigh. I, 13); *pipise*, crushed or ground the rivers; banks were broken down.

**Indra-satruh**, the one whose Indra is *satru* or slayer, i.e. Vṛtra or cloud.

9. **Danuh**, from √दो to cut or destroy or it means, "gives" (Unadi III. 32) (ददातीति दानुः); the one who is liberal in giving, the one possessing keen intellect (बुद्ध्यादिविचक्षणः—*Daya*).

11. **Dasa-patni**, wives of the destroyer; the one who has a husband as the one to provide shelter (*Daya*); name of Vṛtra; destroyer of all things or all holy acts.

**Pani**, keeper of cows; businessmen, or traders.

**Ahi-gopah**, protected by clouds.

12. **Sṛke**, like thunderbolt, a beam of rays.

**Asvyah**, versed or skilled in speed and other characteristics, or like a horse's tail.

**Sapta-sindhun**, seven rivers; seven types of water-holders or water-reserves: four on land: lakes, rivers, wells and tanks; and three at long distances, at short distances (medium) and quite close by, these three in the interspace or atmosphere. The ten water channels quoted by Yaska (Rv. V. 75.3) are Ganga, Yamuna, Sarasvati, Sutudri, Parusni, Asikni, Marudvṛdha, Vitasta, Susoma and Arjikiya (Nir. IX. 26).

**Maghavat**, *maghoni* (Rv. II. 11.21), Lord of wealth; are derived



from *magham*, meaning wealth; (one of the 28 synonyms of wealth, Nigh. II. 10); from √मह्, to give, (Nir. I. 7). It is an appellation of God, Indra, III. 30.5; V. 34.3.

14. **Sravanti**, rivers, nerves.

**Rajansi**, worlds (Nigh. IV. 1).

### Hymn-33

For verses 3, 12 and 13, see Nir. VI. 22; VI. 19 and VI. 16 respectively.

1. One may also recall from this the allegory of stolen cows by Panis. The followers of *Vṛtra* are here said to be the shades of night, which are dispersed by the rising of the sun; according to the Brahmanas, "verily the sun, when he rises in the east, drives away the Raksasas."

4. **Dasyu**, one who deprives others of their belongings by force and injustice (बलान्यायाभ्यां परस्वापहृत्तरिम्—*Daya.*); a robber, a barbarian, opposed to an *arya*. *Dasyu* has been called *dhaninam* or wealthy, because according to the Vajasaneyins, he comprehends within him all gods, all knowledge, all oblations, दृत्रस्यान्तः सर्वे देवाः सर्वाश्च विद्याः सर्वाणि हवीषि चासन्. धनिनं धार्मिकं धनाढ्यं, virtuous and wealthy—*Daya.*

**Sanakah**, those who enjoy the wealth of others by injustice (*Daya.*); the followers of *vṛtra* (सनन्ति सेवन्ते परपदार्थान् ये ते दस्यवो जनाः; cf. Unadi II. 32).

**Ayajvan**, non-sacrificers (*Daya.*); those who do not perform *yajna* or noble selfless acts.

6. **Ksitayo navagvah**—men whose practices are commendable (may be Angirasas engaged in offering oblations to Indra for nine months); *Ksitayah* is a synonym for men (Nigh. II. 3); *Navagvah*, one possessing the latest instructions or knowledge (*Daya.*).

7. **Rajasah**, earth; the terrestrial world (Nir. IV. 19).

8. One is again reminded of *Vṛtra* allegory. The followers of *Vṛtra* are here said to be the shades of night, which are dispersed by

rising of the sun.

14. **Kutsa**, thunderbolt or *vajra* (Nigh. II.20). Sayana, by mistake, takes it to be a seer of Kutsa gotra.

**Dasadyu**, one who shines in ten directions; cloud.

**Svaitrayah**, son of the terrestrial oceans, hence a cloud : (शिवदाया वणकद्वया भूमेरपत्यम्,—(*Daya*)). **Svitrya** is described in the following verse as having hidden himself in a pool of water through fear of enemies.

### Hymn-34

1. **Asvins**, see notes on I. 3.1

2. **Vena**, one desirous of the fulfilment of objects (*Daya*). Venus planet also.

**Soma**, see notes on I. 2.2.

6. **Sanyu**, शं सुखं कल्याणं निद्यते यस्मिन्—(*Daya*.); the one possessing happiness and contentment.

**Sunave**, for the adopted son or disciple. (*Daya*.).

**Tridhatu**, three humours: wind, bile and phlegm; or three metals: iron, copper and brass (*Daya*.) or three means of transport on land, water and interspace, using three metals.

7. **Nasatya**, not untruth, i.e. truth; see note on I. 20.3; *tisrah*, having movements in the upward, forward and downward directions (*Daya*.).

8. **Sindhuhhih**, rivers; *three rivers*, three sorts of jars or pitchers used to contain and pour out the Soma juice at three daily sacrifices (*Wilson*).

9. **Rasabha**, the one, while in speed, roars with sound (रासयन्ति शब्दयन्ति येन वेगेन तस्य रासभस्य—*Daya*.). See Nigh. I.15. Two asses are said to be the steeds of Asvins.

11. **Tribhih ekadasaih**, by three, and by eleven; Dayananda refers to such transports as take one across an ocean in three days and three nights and across the world in eleven days and eleven nights.

It may also mean thrice eleven or thirty-three; the well-known thirty-three *devatas*, eight *vasus*, eleven *rudras*, twelve *adityas*, Indra and Prajapati; (may also be three-fold repetition of eleven divinities).

### Hymn-35

1. Agni, fire, adorable Lord; see I. 1.1.

Mitra-varuna, prana and udana (*Daya.*); see notes on I. 2.7.

Savitṛ—The Sun; see note on I. 22.5.

5. **Hiranya pra-u-ga**, the one possessing a space resembling the effulgent fire; *pra-u-ga* is a triangular yoke; a golden yoke of a chariot. (*Pra-u-ga* in the Sulbo geometry means a triangle.)

6. **Yamasya bhuvane**, dwelling of Yama; *Yama* is wind, and hence its dwelling is interspace or *antariksa*, atmosphere. The soul after leaving the body also passes through the interspace; their abode is interspace (*Daya.*).

7. **Suparna**, the solar rays (Nigh I.5).

10. **Asurah**, from *asur*, the breaths; one which sustains the breaths; the air.

**Raksas**, thieves, robbers and other wicked; they from whom one needs protection (Nir. IV. 18).

**Yatudhanan**—to them who are the cause of troubles, pains; the vicious persons; यातवो यातनाः पीडा धीयन्ते येषु तान् दस्युन्, (*Daya.*).

### Hymn-36

1. For Agni; see I. 1.1.

4. For **Varuna** and **Mitra** see I. 2.7; for **Aryaman**, see I. 26.4 (He who measures or estimates properly the Aryas : आर्यान्मिमीते).

7. **Hotrabhih**, by priests engaged in righteous and good acts like the performance of *havana* (*Daya.*). Usually we have a mention of seven *hotṛs* or seven priests, which at the *soma yaga* are : (i) The

*yajamana*, यजमान (the institutor); (ii) *hotṛ* होतृ, who repeats the hymns of the Ṛk, (iii) the *udgatṛ* उद्गातृ, who chants the Sama: (iv) the *potṛ*, पोतृ, who prepares the materials for the oblation; (v) the *nestṛ*, नेष्टृ, who pours it on the fire; (vi) the *brahma*, ब्रह्मा, who supervises the entire ceremony; and (vii) the *raksas*, रक्षस्, who guards the door. (This list omits one, the *adhvaryu*, अध्वर्यु, who recites the *yajus*; perhaps, the *yajus* recitation is done by the *yajamana*.) For the *Saptahotarah*, see VIII. 60.16; III. 4.5. There is a reference to five *hotṛs* also (Ṛv. II. 34.14).

#### 8. For *Vṛtra*, see I. 32.5.

**Kanva**, intellectuals and learned, well-versed in spiritual or technological sciences (*Daya*). It has nothing to do with Kanva, a reputed *ṛṣi* or seer.

The *Unadī* describes Kanva as कणति निमीलति चेष्टतेऽसौ कण्वः, कण्वं पापं, कण्वो मुनिर्वा (I. 151).

10. **Kanvah-medhyatithih**; here *kanvah* represents an intellectual and wise person (मेधाविनः—*Daya*.) and *medhyatithih*, are those who welcome the unexpected guests of honour (a host of pious guests); here *medhyatithih*, is an adjective or an epithet of *kanva*. (*Medhya*—venerable, *atithi*—guest). In the legendary history of *ṛṣis*, Medhatithi is the son of Kanva.

**Manave**, for the sake of a rational being; for a man of discrimination.

18. **Turvasam**, to one who readily attains the possessions of others (*tura*=with speed or readiness)—तुरा शीघ्रतया परपदार्थान् वष्टि कांक्षति तम् (*Daya*).

**Yadum**, to a robber who deprives others of their property (इतर-धनाय यततेऽसौ यदुर्मनुष्यस्तम्—*Daya*).

**Ugradevam**, those with bad temper or harsh attitude (उग्रान् तीव्रस्वभावान् विजिगीषुम्,—*Daya*).

**Nava-vastvam**, pertaining to the one who builds a new house in a solitary place like a forest: (नवानि नवोनानि अरण्ये निमित्तानि वास्तूनि गृहाणि तेन तम्,—*Daya*).

**Brhadratham**, one possessing large chariots or vehicles (बृहन्तो रथा रमण-साधका यस्य तम्,—*Daya*).

**Turvitim**, the vicious dangerous persons, murderers, involved in violence (दुर्वृत्तिं हिनस्ति तम् — *Dayā*).

19. **Kṛstayah**, the cultured persons (Nigh. II. 3; synonym of people or men).

### Hymn-37

For the verse 1, see Nir. VII. 2.

1. For **Kanva**, see notes on I. 36.8.

For **Maruts**, see notes on I. 14.3 and I. 31.1.

**Anarvanam**, without horses *arva*, a synonym of horse (Nigh. I. 14); by some scholars, interpreted as without a brother's son (भ्रातृ-अरहितम्). **Maruts'** chariot is drawn by a deer (legend).

4. **Devattam-brahma**, the Veda or divine knowledge as revealed by God, or instructions given by learned scholars. (*Dayā*.); also the praise or prayer which recommends the oblation, obtained from the favour of instruction of the gods (*Wilson*).

5. **Aghnyam**, not deserving violence or ill-treatment; *aghnya*, a synonym for *go* (cow, earth or sense organs) (Nigh. II. 11; V. 5).

6. **Gmah**, a synonym of *prithivī* or earth (Nigh. I. 1).

7. **Yamaya**, for approach, from √या and य particle; for an approach or appropriate attitude or action (*Dayā*.); यायते प्राप्यते स यामः प्रहरो वा; (Unadi, I. 140).

10. **Kastha**, intermediate quarters or cardinal directions (Nigh. I. 6); also quarters, since they are situated having gone across; intermediate quarters, since they are situated having crossed each other; the sun is also called *kastha*, since it is situated having gone across; in the same sense, destination as well as stationary waters are called *kastha* (Nir. II. 15).

12. **Giri**, cloud (Nigh. I. 10).

14. **Kanva**, man of wisdom.



## Hymn-38

1. **Vṛkat barhisah**, the learned priests (ऋत्विजः विद्वांसः,—*Daya.*); also trimmed sacred grass. *Barhi* is sacred grass (Rv. VII. 39.2, Nir. V. 28—for them, the grass soft to tread is spread); they spread the grass successively (Rv. VIII. 45.1; Nir. VI. 14); to sit on this our grass (Rv. X. 188.1; Nir. VII. 20); we call *barhih* as grass, from its growing rapidly (Nir. VIII. 8; Rv. X. 110.4).

4. **Pr̥sni-matarah**, the one whose mother is *pr̥sni* or *akasa*, the atmosphere or space, and hence wind. (*Daya.*).

5. **Yamasya**, of the wind (*Daya.*). *Patha*, path or channels for in-breath and out-breath (*Daya.*); also the path of Yama (the Lord of discipline, God of death).

6. **Nir-ṛti**, the painful movement of wind, causing disease (*Daya.*); also calamity; also earth. The 'earth' is so known from its giving enjoyment; when the word is derived from √ṛ, √ṛ to befall, then it means 'calamity' (Nir. II. 7).

7. **Dhanva**, a synonym of *antariksa* or interspace (Nigh. I. 3); also desert (Nigh. IV. 2).

14. **Slokaṃ**, divine speech; an instruction according to the Vedas (Speech, Nigh. I. 11); a verse in general.

**Gayatram Ukthyam**, a measured hymn which can be recited with tune; the one in the Gayatri metre.

## Hymn-39

For verse 10, see Nir. VI. 23.

1. For **Maruts**, see notes on I. 14.3 and I. 31.1.

4. For **Rudra**, see note on I. 10.4 (the eleven rudras); the one who makes the law-breakers weep; one who takes to task the unjust persons, or the out-laws, the outragers (ये रोदयन्त्यन्यायकारिणो जनान् तस्मद्बुद्धौ रुद्रासः,—*Daya.*). *Rudra* is so called because he bellows (रोति), or because he runs (व्रवति) vociferating (int. of *ru*), or it is derived from the causal of the verb √ṛḍ (to roar) (Rv. VIII. 46.1; Nir. X. 4). *Agni*

is also called Rudra (Av. VII. 87.1; Nir. X. 7). Rodasi is the wife of Rudra (Nir. XI. 49 and XII. 46); (Usually, she is regarded as the wife of Maruts or lightning). "Rudra is one, and none second", (TS. I. 8.6.1); whereas we have also a text, "Rudras who on earth are thousands without number." (असंख्याता सहस्राणि ये रुद्रा अविभूय्याम्, Yv. XVI. 54). For this see (Nir. I. 15). Rudras and Maruts are the deities of the realm of atmosphere (Nir. VII. 23).

9. **Pracetasah**, one possessing superb intellect or knowledge (*Daya.*).

10. **Sudanavah**, those who literally give for noble purposes (*Daya.*); bounteous givers.

### Hymn-40

1. **Brahmanaspati**, Lord of divine knowledge or universe. (*Daya.*); also regarded as a form of Agni; the term is usually associated with Maruts or Indra. The word may also be translated as Lord of prayers (R̥v. II. 23.9, Nir. III. 11; R̥v. I. 18.1, Nir. VI. 10). For this, see note on R̥v. I. 18.1.

**Maruts**, see notes on I. 14.3 and I. 31.1.

4. **Īa**, speech or earth. A synonym of earth (Nigh. I. 1); of speech (I. 11); of *anna* or cereals (II. 7); a *padanama* (V. 5); one of the triad with Sarasvati and Bharati.

5. **Indra**, see notes on I. 2.4 and I. 3.4.

**Varuna**, see notes on I. 2.7.

**Mitra**, see notes on I. 2.7.

**Aryaman**, see notes on I. 26.4.

### Hymn-41

For verse 9, see Nir. III. 16.

1. For **Varuna**, see notes on I. 2.7; **Mitra** on I. 2.7; **Aryaman**

on I. 26 4; *Adityas* on I. 2.7; Varuna, Mitra and Aryaman, all three represent different characters of the sun or Aditya.

9. Dayananda refers to four types of characters which are unreliable for friendship, (i) one who loves not. (ii) one who curses and plans to murder, (iii) one who is suspected to poison, (iv) one who covets the wealth of others or a gamester. According to another interpretation, *caturah* means the four dice. For this verse, see Nir. III. 16: just as one should be afraid of a gambler who holds the four (dice), in the same manner, one should be afraid of using harsh speech; one should never be eager for using harsh speech.

### Hymn-42

1. For **Pusan** see note on Adityas; Pusan is the Aditya of the Asvina month. Goats are coursers of Pusan (Rv. VI. 55.6; Nir. IV. 25; VI. 4). At the termination of night, Pusan and Vayu come with their teams (steeds) for protection, Nir. V. 28. Pusa (पूषा) is supposed to have no teeth (करुलती); for this see Nir. VI. 51 on Rv. IV. 30.24 : "may god Aryaman give you all fair and beautiful things. O destroyer of enemies, may Pusan, Bhaga and the god having *gaps in his teeth* (करुलती) give you all fair and beautiful things." Who is the god who has gaps in his teeth? According to some it is an epithet of Bhaga who comes before it. According to others, this god is Pusan, because he has no teeth. Pusan has no teeth, says a Brahmana passage : अदन्तः पूषा (Kaus. Br. VI. 13; SBr. I. 7.4.6). करुलतीति-इति पूषोक्तोऽदन्तकः स इति श्रुतेः । (Brhad. D. IV. 139). Pusan never loses his cattle; he is the guardian of universe, i.e. he, the sun, is the guardian of all. (Rv. X.17.3; Nir. VII. 9). For Pusan, see Rv. VI. 58 hymn; when he goes on account of the increase of his rays, he is called Pusan (VI. 58.1; Nir. XII. 18; one form is bright, the other holy). Pusa occurs as a feminine noun, when it may become synonymous with earth (इयं पूषा). Also see note on I. 14.3.

### Hymn-43

1. For **Rudra**, see notes on I.10.4, and I. 39.4. Rudra is one who makes to weep, who causes all to weep at the time of death; thus he is the destroying principle; but here in this hymn, he is a beneficent deity, presiding over medicinal plants. Rudra is a vital force or air.

2. **Aditi**, may mean here a mother (*Daya*.); also earth, which, it is wished, may so act that *rudriya* may be obtained. According to

Sayana, *rudriya* is a medicament in relation to or presided over by Rudra (*Wilson*). (*Rudriya* is that which is related to Rudra, God, *prana* or wind; may mean a student or a learned person —*Daya*.).

3. For *Mitra* and *Varuna*, see notes on I. 2.7.

4. For *Sanyu*, see note on I. 34.6; is often regarded in legend as a son of *Bṛhaspati*.

*Jalasabhesajam*—medicament conferring delight.

7. For *Soma*, see note on I. 2.2.

### Hymn-44

1. For *Agni*, see note on I. 1.1.

2. *Usasa*, associated with dawn or morning functions (*Daya*.); *usasam*, दसमं, to morning.

3. *Vasum*, to one, embodiment of learning (*Daya*.).

4. *Yavistham*, youngest of gods.

*Jatavedasam*, one who knows all that is in the creation; who knows all that is born.

6. *Yavisthya*, the juvenile, young, youngest; *namasya*, honoured or respected.

7. *Visvavedasam*, one who knows and possesses all objects of happiness; omniscient.

9. *Usarbudhah*, those who wake up in the mornings; people awaking at dawn.

11. *Manusvat*, like manu or a rational man (मननशीलेन मनुष्येण दुत्यम्,—*Daya*.).

13. For *Mitra*, see notes on I. 2.7; and for *Aryaman* on I. 26.4.

14. For *Maruts*, see notes on I. 14.3 and I. 31.1, for *Varuna* on I. 2.7 and for *Asvins* on I. 3.1.

## Hymn-45

For verse 3, refer to Nir. III. 17.

1. For **Agni**, see notes on I. 1.1; for **Vasu**, on I. 10.4; for **Rudra** on I. 39.4 and for **Aditya** on I. 2.7 and I. 14.3.

2. In this verse, there is a reference to thirty-three gods which according to the Satapatha Brahmana are : 8 Vasus+11 Rudras+12 Adityas+Indra (वसुदेवोर)+Prajapati. (These are known to be Somapas). According to the Aitareya Brahmana (II. 18), there are two classes of thirty-three divinities each one consisting of Somapas (enumerated above) or the acceptors of the Soma essence, and the others are the *asomapas*, i.e. 11 *prayajas* (fore-offerings; प्रयाज, the soma with the Apris), the 11 *anuyajas* (after offerings; अनुयाज) and 11 *upayajas*, उपयाज (subordinate offerings), who in ceremonies are to be propitiated by oblations of clarified butter, not by Soma.

3. **Praskanva**, superior to Kanva, a person of great wisdom. For Kanva, see notes on I.14.2 and I.36.8. This verse is discussed in Nir. III.17: Hear Praskanva's call, O Lord of great ordinances, and having all created beings as his property, like that of Priyamedha, Atri, Virupa and Angiras.

**Priyamedhah**, is one to whom sacrifices are dear; just as you have heard the call of these seers, so hear the call of Praskanva. Praskanvah, a son of Kanva, or one born of Kanva, a word formed on the analogy of *p̥ragam* (प्राग्, in front). Bhṛgu was produced in flames, i.e. one who, although being roasted, was not burnt. Angiras was born in live coals; live coals are so called because they leave a mark, or they are bright, अङ्गारेष्वङ्गिरा । अङ्गारा ग्रंथना (ग्रन्थनाः). They said, "Seek the third in this very place" (मन्त्रैव तृतीयमुच्छेत्सूनुः । तस्मादन्त्रिः । न त्रय इति) . Therefore Atri is so called, i. e. not three.

**Virupa** is multiform. (See Nir. III.17). Dayananda translates *priyamedhavat*, as one like the person who has keen and pleasant insight; *atrivat* as one who is free from three types of pains, spiritual, physical, and environmental; *virupavat* is one who is of multiform nature; *angirasvat* i.e. one who is like the vital breaths, the essence of body organs.

4. **Mahikaravah**, they, under whose supervision are employed technicians of various crafts; also performers of great ceremonies.



9. **Pratar-yavnah** those who incessantly work manually from morn to evening with diiigence (*Daya.*); strength generated (*Wilson*), —produced by friction which requires strength to perform effectively.

**Daivyam janam**—learned person with profound enlightenment (*Daya.*); divine or deified persons.

10. **Tiro-ahnyam**, *tiras*, oblique, *ahnyam*, diurnal (in ceremonies that juice which is expressed on the preceding day and offered on the succeeding); well-known during the day, which is of obsession to thieves etc. (*Daya.*).

### Hymn-46

For verse 3, see Nir. V. 24.

1. For *Usa*, see I.44.2; Morning or dawn; for *Asvins* see I.3.1.

4. He causes the waters to be consumed by oblations. The words *pipartti* and *papurih* (पपुर्हि) mean either to fill or to please. The father who observes the deed, the action, i. e. the sun. See Nir.V.24. पपुर्हि—प्रपूरको विद्मान् (*Daya.*):

5. For *Nasatya*, see I. 20.3; 34.7.

9. For *Kanva*, see I. 14.2; 36. 8, according to Dayananda, this verse is an invocation to intelligent technicians to explore across the seas and under water depths, the nature's resources to be utilized by the society.

### Hymn-47

1. For *Asvins*, see I.3.3.

2. For *Kanva*, see I.14.2; 36.8

7. For *Nasatya*, see I.20.3; 34.7.

### Hymn-48

1., 2. For *Usas*, see I.44.2; she is regarded as the daughter of heaven or sun (*duhitar divah*); ladies are expected to be pleasing and benevolent like dawn, as described by the epithets *asvavati* and *gomati* (abounding with horses and kine, or rather strength and intellect),

speaking kind words (सूनुता) (*Daya.*).

4. For **Kanva**, see I. 14.2.; 36.8.

6. **Arthinah visrjati**, she lets loose askers or solicitors.

8. **Sridhah**, the driers up (*Wilson*); absorbers of moisture (भोष-  
यित्रीन्); violent, the one who causes injury (*Daya.*).

15. **Dvarau**, the two doors (of house or sense organs), one for  
entry and another for exit (*Daya.*); the east and west points of horizon.

### Hymn-50

For verses 1, 3, 5, 6 and 7, see Nir. (I) VII.20; 12.15; (3) III.15;  
(5) XII.24; (6) XII. 22-25; (7) XII.23.

7. **Aktubhih**, by nights (*Nir., Daya.*).

**Rajas, pr̥thu**, the vast universe.

8. **Sapta haritah**, solar rays of seven kinds (*Nigh. I.15*); seven  
coursers of the sun.

12. **Sukesu**, in parrots; सुकवत् कृतेषु कर्मसु (*Daya.*); by the actions  
or behaviours similar to those of parrots.

**Harimanam**, efficient medicines to cure diseases.

**Ropanakasu**, by ointments; or starlings.

**Haridravesu**, curatives or *haritala* tree (*Sayana*). (But there is no  
*haritala* tree; *haritala* is a yellow orpiment). It may be a yellow vege-  
table powder.

### Hymn-51

For verse 14, see Nir. VI. 31.

1. **Mesam**, ram; one who inseminates through rain (*Daya.*).

2. **Rbhavah**, may be synonymous with Maruts; men of wisdom  
(*Daya.*). The Nirukta describes as follows (XI. 15): Rbhavah are so

called because they shine widely (वह+भा), or they shine with sacred rite (वृत्त+भा); they live with sacred rite (वृत्त+√वृ). We have in the text: "Having performed laborious works, with zeal, institutors of sacrifice, being mortals, they attained immortality. The R̥bhūṣ, sons of Sudhanvan, radiant like the sun, mixed things together with their works during the year. (R̥v. I. 110. 4). R̥bhu, Vibhvan, and Vaja are supposed to have been the three sons of Sudhanvan, a descendant of Angiras. With reference to them there are Vedic passages which mention the first and the last (R̥bhu and Vaja) in plural number, but not the middle one. With regard to this, i.e. the use of plural number of R̥bhu, and the praising together the cup (चम्प), there are many hymns in the ten books of R̥gveda. The rays of the sun are also called R̥bhūṣ. We have in R̥v. I. 161. 11: when you slept in the house of the unconceivable one, because you were there, hence, O R̥bhūṣ, you did not come here today. The unconceivable one is the sun, so called because he cannot be concealed (Nir. XI. 16).

3. Angirasas, they have been referred to in the Nirukta V. 4; X. 33 and XI. 17, 19. Angirasas are called *varahas* (वरहाः) also (R̥v. VIII. 77. 10; X. 67. 7). We have a reference to an Angirasa Hiranyastupa (हिरण्यस्तूप) also (X. 149.5; Nir. X. 33), one with golden tuft (a tuft of hair made of gold or one having a golden colour). The word *stupa* is derived from the verb *styai*, स्तये, (to be collected into a heap); i.e. a collection. Angiras is born in live coals (अङ्गिराः ज्वलिनाः); live coals are so called because they leave a mark or they are bright (अङ्गिराः अङ्गिराः, अङ्गिराः) —Nir. III. 17. The seers are regarded as sons of Angiras; they were born of Agni (R̥v. X. 62. 5)—ते अङ्गिरसः सुतवः, ते अग्ने परिजन्निरे ।

Atri, see note on I. 45. 3, along with Praskanva and Angiras. See Nir. III. 17; VI. 36, and R̥v. I. 116. 8. Dayananda regards *atrim* as *attaram* अत्तारम्, (Unadi, IV. 69), one who eats, enjoys (अन्नयतीति अन्नो अन्निणी, पापं वा, अन्निः मुनिभेदो वा) (also a name of a seer). Also one who is free from three categories of pains, mental, physical and environmental. (*Daya.*).

Vimada, the one enjoying various kinds of raptures (*Daya.*). Later on the name of a *maharsi*.

Sataduresu, by hundred doors or contrivances; by hundreds of clusters of clouds (*Daya.*).

4. Parvate, on the clouds (or mountains) (Nigh. I. 10, a synonym

of clouds). For *vr̥tra*, see note on I. 3. 8; 32. 5.

5. For *Indra* see notes on I. 3. 4.

**Pipru**, the decisions of presiding officer of a court of law (*Daya*). In mythology, he is an *asura* or demon, who oppressed *R̥jisvan*, (ऋजिष्वान्) a worshipper. Dayananda explains *R̥jisvan*, as a righteous person, with noble virtues.

6. For *Kutsa*, see note on I. 53. 14; *vajra* or thunderbolt (*Daya*), or such weapons.

**Susna**, (शुष्ण) **Sambara**, (शम्बर) and **Arbuda** (अर्बुद) have been regarded as *asuras* or demons of atmosphere. *Susna* and *Sambara* are synonyms of strength or *bala* (Nigh. II. 9); *arbudam* is a large number also. *Arbuda* means a cloud; *aranam* (अरणम्) means water; giver of water (cloud), it shines like water, or it seems to be like water. Just as that cloud, when raining, becomes a large mass, so like that is the number *arbudam* (ten millions) (Nir. III. 10)

**Atithigvaya**, for the transport facilities of guests (अतिथीनां गमनाय—*Daya*.); in relation to guests, *atithigvam* may mean hospitable; it is said to be also termed *Divodasa*, a liberal prince in mythology.

8. **Arya** or **Aryas**, persons practising religious rites, are cultured and virtuous and lovers of God. *Dasyus*, on the contrary, who do not adhere to the Vedic sociology or way of life and are hostile at times to *Aryas*. Whilst discussing the verse I 117. 21, the *Nirukta* refers to *Asvins*, who had made far-spreading light for the *Arya*. The word *arya* (अर्य) is a synonym of lord or *isvara* (Nigh. II. 22) and hence *Arya* means the son of the lord (आर्य ईश्वरपुत्रः, Nir. VI. 26). Dayananda regards *Aryas* as righteous persons, learned and engrossed in public service (धार्मिकानाप्तान् विदुषः सर्वोपकारकान् मनुष्यान्).

**Dasyus**, are those ignorant villain persons who oppress others, are vicious and unrighteous (परपीडाका मूर्खा धर्मरहिता दुष्टा मनुष्याः,—*Daya*.).

9. **Vamra**, also see VIII. 102. 21 : when the emmet eats, when the pismire crawls. (Nir. III. 20); उद्गिरकस्त्यक्ता, abstainer from vices (*Daya*.). वम्रो विजिघान सन्दिहः—*vamra* destroyed the collections.—The Scholiast says: a *ṛsi*, named *Vamra* took advantage of *Indra*'s absence

from a sacrifice, to carry away the accumulated heap of offerings, the marrow or the essence of earth (*Wilson*).

10. *Usanas*, the well-intentioned wise men (*Daya*). In later legend, it came also to be the name of a *ṛṣi*, son of Kavi, also known as *Kavya*, a special friend of Indra (I. 121. 12), whom he gave his thunderbolt.

*Nṛmanah*, friend of men, learned people in service of men; *mano-yujah*, will-harnessed (yoked by thoughts), such servants (*Daya*), such steeds (*Wilson*).

### Hymn-52

1. For *Indra*, see notes on I. 3. 4.
2. For *Vṛtra*, see notes on I. 3. 8; 32. 5.
4. For *Maruts*, see notes on I. 14. 3; 32. 1.

5. For *Vala*, see notes on I. 11. 5. *Tritah*, triple or threefold; *paridhiriva*, as through triple coverings, or defences. According to a traditional legend of the non-Vedic age, *ekata*, *dvita*, and *trita* (एकत, द्वित, त्रित) were three men produced in water by *Agni* for the purpose of removing or rubbing off the reliques of an oblation of clarified butter; in the ritual, three blades of sacred grass are placed on the alt: r, (to which the legend owes its origin). Sayana, following the *Taittiriya*s, says that *Agni* threw the cinders of the burnt offerings into water, when successively arose *Ekata*, *Dvita* and *Trita*, and they were for this reason called *Aptyas* (आप्याः) or sons of water. The legend further says that on one occasion *Trita* went to draw water from a well, fell into it, and the *Asuras* heaped coverings over the mouth of it, and thus prevented him from getting out; but *Trita* could break through them with ease. It is to this exploit that *Indra*'s breaking through the defences of the *Asura*, *Vala*, is compared. There is another version of this legend (in the *Nitimanjari*). The three brothers, *Ekata*, *Dvita* and *Trita* were travelling in a desert and being distressed by thirst, came to a well, from which, the youngest, *Trita*, drew water and gave it to his brothers; in requital, they threw him into the well, in order to appropriate his property, and having covered the top with a cart-wheel, left him in the well; in this extremity he prayed to all the Gods to extricate him, and by their favour, he made his escape.

The hymn 105 of the First Book is devoted to *Trita Antya*. The verse 8 of this hymn is "Bricks torment me on every side, like rival



wives. O Satakratu Indra, oppressing care devour me, thy praiser, as mice the threads. Know, O heaven and earth, of this state of mine." The Nirukta says, this hymn was revealed to Trita fallen into a well. With reference to this, there is an invocation, accompanied with a legend, a stanza, and a gatha. Trita was one most eminent in wisdom. Or else, the word may have been intended as a synonym of number, i.e. *ektah*, *dvitah*, *tritah*, thus the three were produced (Nir. IV. 6).

In Rv. I. 187. 1, we have: Verily, I will praise the food, the holder of great invigorating strength; with whose vigour Trita rent Vṛtra limb by limb." Here Indra is known as Trita who abides in three places (Nir. IX. 25).

Dayananda interprets Trita as three lines, the top one, the middle one and the transversal. He interprets *paridhin* as the circumference, the external circular line. He translates *vala* as cloud or a powerful enemy.

7. **Tvastr**, see notes on I. 13. 10; 32. 2.

9. **Bṛhat**, great; also Bṛhat Saman (*Sayana*).

10. **Ahi**, see note on I. 32. 1.

11. **Maghavan**, see note on I. 32. 13.

13. **Pratimanam bhuvah**, the counter-measure of the earth. The measure of earth (*bhuh*) and of extensive sky or interspace (*Prthivi*), —*Daya*. (Nigh.-*prthivi* as a synonym of *antariksa*, 1.3).

15. **Bhr̥stimata vadhena**, with the killers that have angles (razor-edged sharp weapons); wise and highly practical policy (*Daya*). According to the Aitareya Brahmana, Indra's thunderbolt has eight angles or blades (II. 1).

## Hymn-53

1. **Indra**, resplendent God, see I.5.4

2. **Durah**, door, the source; *asvasya durah*, giver of the vigorous body; *asva* the pervader, the vigour; *goh durah*, nourisher; *go*, earth, speech; *yavasya*, anything superb; *vasanah*, of the treasure; *inaspatih*, (*in-isvara*, Nigh. II.22) Lord.

3. **Saci' vah**, wise.

5. **Goagraya**, with sharp intellect; *Asvavatya*, with brilliant vigour (प्रशस्त बलवेग युक्ता, *Daya.*); possessing vigour and momentum .

6. **Dasa Sahasrani**, ten thousand, innumerable.

8. **Namuci**, ever clinging voice, devoid of freedom (*Daya.*); in mythological literature, it was personified as a demon.

**Karanjam**, wicked thought, one who inflicts injury on righteous people; in mythology, name of a demon or *asura*.

9. **Parnayam**, perverted thought, one who steals the possession of others (पर्णानि परप्राप्तानि वस्तूनि याति प्राप्नोति तं चौरम् —*Daya.*)=*pani* or *dasyu*.

**Atithigva**, making way for reverential ones, (अतिथीन् गच्छति गमयति वा येन तस्य —*Daya.*). See I. 51. 6 also.

**Vangrida**, capricious instincts; (यो वङ्गून् वक्रान् विषादीन् पदार्थान् व्यवहारान् ददात्युपदिशति वा तस्य दुष्टस्य; that wicked one who poisons or gives crooked advices.—*Daya.*).

**Rjisvan**, earnest and simple thoughts. (One possessing straightforwardness, a gentleman,—*Daya.*). See I. 51. 5.

9. **Susravas**, widely reputed sage. *Dvi-dasa*;  $2 \times 10 = 20$ .

**Sastim sahasra navatim nava** =  $60 \times 1000 + 90 + 9 = 60,099$ , innumerable.

10. **Turva**, the valorous (*turvayanam*, the one in whose chariots are the valorous people, capable of defeating enemies.—*Daya.*).

**Kutsa**, generous (also *vajra* or thunderbolt, Nigh. II. 20) See I. 51. 6 also.

**Atithigva**, reverential. See I. 51. 6 also.

**Ayu**, elders in age, य एति प्राप्नोति तम्, or one with life-experience.

## Hymn-54

For verses 3 and 5, see Nir. VI. 18 and V. 16 respectively.

1. **Maghavan**, resplendent Lord, synonym of Indra, literally meaning, the possessor of plentiful wealth (प्रशस्तधनयुक्त, used as an epithet for king and teacher as well.—*Daya.*).

2. **Sakra**, another synonym of Indra, the mighty Lord (समर्थ—*Daya.*).

3. **Sacivate**, for the one possessing instinctive knowledge (प्रज्ञा) in plenty (*Daya.*; Nigh. III. 9).

4. **Sambara**, deluding senses, the one who shrouds righteousness or happiness (शं सुखं वृणोति येन तं भेषमिव शत्रुम्,—*Daya.*). Cloud or cloud-like enemy.

**Mayinah**, devilish tendencies, which delude.

6. **Narvam**, genius amongst men (नृषु साधुम् —*Daya.*).

**Turvasam**, glorious people (उत्तमं मनुष्यम्,—*Daya*); the nearest one Nigh. II. 16; one who controls readily (तुर्वशः सद्योवशंकर,—*Daya.*); it is a synonym of man (Nigh. II. 13).

**Yadum**, assiduous persons (प्रयतमानम्,—*Daya.*).

**Turvitim**, the killer or destroyer of evils.

**Vayyam**, those belonging to one fellowship; a rational being (ज्ञानवन्तं मनुष्यम्—*Daya.*).

10. **Vṛtra**, clouds, ignorance resembling clouds. See I. 3. 8; 32,5.

## Hymn-55

1. **Divah**, the inter-space, or celestial region; the region of vital breath and mind; *pṛthivi*, the *annamaya kosa*; or exposed physical body. *Indra*, the soul, ruling over sense organs.

## Hymn-56

For verse 3, see Nir. VI. 14.

1. Human body is the golden chariot and the sense organs are horses yoked to it; Indra is the self, the soul. Again, the sense organs are the sacrificers, and the sense enjoyments are the oblations. *Atyah*, horse (Nigh. I. 14).

2. *Venah*, loving; women (*Sayana*); also wisemen (Nigh. 3. 15).

*Girim*, mountain, also clouds (*Daya.*; also Nigh. I. 10).

3. *Ayasah*, with invincible power; lit. clothed in iron, with special knowledge (*Daya.*).

6. The dark powers of ignorance are Vṛtra who have been crushed with the solid determination.

*Samaya pasya*, with solid determination or with solid rock; worth sustaining, right in time (*Daya.*).

*Pasya*=with a stone or spear; *Sama*=whole or entire.

## Hymn-57

Indra refers to the lower self, the soul.

1. *Manhishthaya*, to the most generous (Nigh. II. 20).

*Yat parvate na samasita*, lit. did not sleep on the mountain; it did not stop until it had performed its office; *parvata* according to *Daya-nanda*, is either a mountain or a cloud (Nigh. I. 10); *na samasita*, *iva*, न समाशीत, इव सम्यग्व्याजुयात्; न=इव=like or as

## Hymn-58

1. *Rajc vyamame*, made the firmament (*Wilson*); made the earth and other heavenly bodies (*Daya.*).

*Havisa* by the obtained body (*Daya.*).

2. *Adma*, food; fruit of an action (*Daya.*); straw and twigs (*Sayana*).

**Atasa**,—wood or timber (*Sayana*); the widespread sky or air (*Daya*).

3. **Purohitah**, honoured, *puraskṛtah* (*Sayana*); पूर्वगृहीत, fore-most adorable (*Daya*).

6. **Divyaya janmane**, for the sake of being born as blessed ones with prosperity.

7. **Vaghatah**, men with wisdom (Nigh. III. 15).

9. **Maghavan**, one possessing good deal of wealth (*Daya*).

### Hymn-59

1. **Vaisvanara**, belonging to all people, to all nations; also a synonym of fire, which is also common to all mankind; natural heat of stomach helpful in digestion. It is a synonym of God also who controls the entire creation (यो विश्वान् सर्वान् पदार्थान् नयति,—*Daya*).

**Sthuna**, deep-planted column; धारक-स्तम्भ (*Daya*).

2. **Aryaya**, उत्तमगुणस्वभावाय, or for the one possessing excellent qualities (*Daya*); Wilson thinks that it applies either to Manu, as the institutor of the first sacrifice; or to the *yajamana*, the institutor of the present rite.

4. **Br̥bati iva Sunave**, as the most venerable mother to her son (*Daya*).

**Rodasi**, heaven and earth. (See also III. 3. 11, उभा पितरा०).

7. **Purunithe**, that which is attainable by many beings or many things (यत् पुरुषिः बहुभिः प्राणिभिः पदार्थैर्वा नीयते, तस्मिन्,—*Daya*).

**Satavaneya**, the offerer of a hundred, the one who enjoys the hundred-fold world with infinite divisions (*Daya*); the son of Satavani (*Sayana*).

**Satinibhih**—with hundred-fold, i.e., numberless characteristics of activity (*Daya*).

**Bharadvajesu**—In the worth-knowing or worth-possessing sub-



stances or heavenly bodies (*Daya.*). See Nir. III. 17. Also in sacrifices which present food in the shape of nutritious oblations of clarified butter (भरणाद् भरद्वाजः).

**Visvakṛstih**—The creator of the entire universe (*Daya.*); lit. all-men; also of whom all men are of same nature (*Sayana*).

## Hymn-60

1. **Vahnim**, carrier of objects (पदार्थानां वोढारम्,—*Daya.*); hence, also fire.

**Bhrgave ratim**, to the son or friend of Bhṛgu;—*ratim*, दातारं, the donor, the action of giving (*Daya.*); *bhrgave*, for digestion, भर्जनाय परिपाचनाय—(*Daya.*). (*rati*=friend, *arati*=enemy; also wealth; donation; see also II. I. 16; I. 169. 4; VII. I. 25).

**Dvijanmanam**, offspring of two parents; the fire is the offspring of two pieces of wood in the process of attrition; द्वाभ्यां वायुकारणभ्यां जन्म यस्य तं वह्निम्, i. e. obtained of two, i. e. one air and the other its own nature (*Daya.*).

3. **Navyasi**, the new creation.

4. **Usik pavakah**, the purifying fire; *usik* is the seeker of truth, (सत्यं कामयमानः—*Daya.*).

5. **Gotamasah**, they who praise to a great extent the Vedic verses; lovers of knowledge (*Daya.*). गौरिति स्तोतृनाम्; गौः=स्तोतृ, Nigh. III. 16.

## Hymn-61

For verses 1, 7 and 12, see Nir. V. II, V. 4 and VI. 20.

1. **R̥cisamaya**, see also X. 22. 2; Nir. VI. 23 as identical or equal to the hymn (*r̥ca sama*), worth praises, *R̥cisah* are the persons who offer praises (*Daya.*).

**Brahmani**, wealth or food (Nigh. II. 7; 10). **Ratatama**, very much worth-giving.

2. **Angusam**—the enemy in battle.

**Hṛda manasa manisa**—in heart, in mind, in understanding.

4. **Tasta-iva**, like a carpenter (तनुकर्त्ता शिल्पी—*Daya*).

5. **Arkam juhva**, the instrument of invocation, the organ of speech; जुहोति गृह्णाति ददाति वा यया—one by which one receives or gives—*Daya*).

7. **Musayat**, with the intention of stealing (*Daya*). **Visnuh**, sun (*Daya*). **Varaham**, clouds (*Daya*) (*vara*=boon, *aha*=day). **Adrim**, of the dimensions of a mountain, Nigh. IV. 2.

8. **Deva-patnih**, worthy of receiving protection from gods or learneds (*Daya*). Gayatri and other metres of the Vedas are also called as the wives of gods. According to Sayana, the term *gnah*, preceding *deva patnih*, usually means females or women, whose nature is locomotive, गमनस्वभावः.

**Ahi**, clouds, ignorance, evil forces.

10. **Vṛtra**, cloud, cloud-like shrouding enemies (*Daya*).

11. **Turvitaye**, for one who accomplishes with readiness, (तुराणां शीघ्रकारिणां व्याप्तिस्तस्यै—*Daya*). According to Sayana, Turviti is the name of the *ṛsi* who had been immersed in water, and who was brought to dry land by Indra. Also see II. 13.12; IV. 19.6 (for the subduer of enemies), (तुर्वति=हिनस्ति, तुर्वी हिमायाम्). See also *turvanih* (I. 130.9); fast-mover, fast-killer (I. 186.3; IV. 20.1); *turvane* (VI. 46.8); *turvasam* (I. 174.9; nice person, brave I. 54.6; the nearest relation VII. 19.8; Nigh. II. 16). See *turvitim* (I. 54. 6).

14. **Nodhah**, the chief of an army; the leader of a group (यो नायकान् प्राप्तिकरान् धरति—*Daya*). Also I. 62. 13. Name of a *ṛsi* (*Ait. Br.* VI.48; hymns ascribed I. 58-64).

15. **Etasam**, horse (Nigh. I. 14)

**Sauvasvye**, son of Svasva; in the army equipped with excellent horses or mobile forces (*Daya*). There is a legend which relates that a king named Svasva, or the lord of good (*su*) horses (*asva*), being desirous of a son worshipped *surya*, who himself was born as the son of the king; at a subsequent period, in some dispute between him and the *ṛsi* Etasa, Indra took part with the latter — *Wilson*.

16. **Gotam**, those who hold knowledge in high esteem (*Daya*).

## Hymn-62

1. **Angirah**, see I. 31. 1; 45. 3; 51. 2; vital breaths.

2. **Angusyam soma**—a chant fit to be sung aloud (perhaps *rathantara saman*); a chant full of divine knowledge (अङ्गसूषाणां विज्ञानानां भावस्तम्,—*Daya*).

3. **Sarama**, the inner instinct which guides through; the discriminating faculty (यया सरान् विद्याधर्मबोधान् सिमीते तथा (माता)—*Daya*). Similar to this word is *sarasvati*. In mythology, *sarama* is the name of a bitch, who was asked by Indra to go in search of stolen cattle; she consented to do so only on condition that the milk of the cows should be given to her young ones, which Indra promised. It also means a learned woman; a lady-physician. Also या सरति सा सरला नीतिः (a simple wholesome policy—IV. 16. 8). See also *sarameya* VII. 55. 2. *Saranam nirmatah* or the house-holder VII. 55. 2. Also *sarameyau*, the two sons of Sarama, Indra's mythical two dogs; lit. descendent of Sarama; the two dogs of Yama (X. 14. 10); perhaps *Sarameya* refers to the departed soul (VII. 55. 2).

**Brhaspati**, the protector or master of the great ones, also a synonym of Indra—(*Wilson*). (बृहतां पतिः पालयिता सभासध्यक्षः, the head of a council—*Daya*).

4. **Navagvaih**, obtained or attained by nine (*navanita-gatibhih*, —*Daya*).

**Dasagvaih**, the rays traversing through the ten directions. (Four cardinal directions, four corner directions, nadir and zenith).

7. **Ayasyah**, the one accomplishing without effort (यस्य प्रयत्ने from *yasa*, effort) or the one which is not attainable by effort (प्रयत्नासाध्यः स्वाभाविकः,—*Daya*, i.e. natural); perhaps opposite to *susadhya*, easily to be reached or accomplished.

10. **Avanih**, fingers; earth (*Daya*). *Wilson* refers to fingers, employed in the performance of what is at present termed *mudra*; certain intertwinings and gesticulations accompanying prayer.

**Janayo na**, like the wives; like husbands (*Daya*).

**Janayo na patnih**, like the husbands protecting their wives (*Daya.*); but Wilson takes *janayo no patnih svasarah*, like the wives of gods, the protecting sisters.

13. **Gotamah**, worth immense laudations and praises (गच्छतीति गोः स्तोता सोऽतिशयितः सः—*Daya.*).

**Nodhah**, those who praise, (स्तोता, —*Daya.*); *nodha* from नुवो घृद् च, Unadi. IV. 223; नोया ऋषिर्भवति, नवनं दधाति, (Nir. IV. 16) i.e. Nodha is a *rsi*, since he composes or comprehends a new hymn. (Rv. I. 124.6).

### Hymn-63

1. **Susmaih**, by thy energies; बलादिभिः (by strengths and forces, —*Daya.*).

2. **Aviharyata-kratoh**, the one free from evil desires, actions or intentions, accomplisher of undesired acts (also अप्रेप्सित कर्मन्—*Sayana*; one who does actions undesired by his foes). हयति प्रेप्साकर्मा, the root  $\sqrt{har}$ , हर्, means to desire to obtain, Nir. VII. 17. (See Rv. IV. 58.8 for *haryati*).

3. **Rbhuksah**, great in desires and accomplishments, ऋभुक्षा=महत् Nigh. III. 3; i.e. it is one of the synonym of *great*. (*Sayana* interprets as the chief of the *rbhus*).

4. For **Kutsa** and **Susna**, see I. 33.14 and I. 51.6.

4. **Dasyun**, the plunderers of others' belongings; the one possessing evil desires, inflicting injuries on others, thinking ill of others, the non-believer or atheist (*Daya.* on I. 51.8); the oppressor, the daring thief (*Daya.* II. 15.9; IV. 28.3; V. 4.6). दस्युः नाशयति परपदार्थानिति दस्युः, तत्करो वा Unadi III. 20; दस्युर्दस्यते, क्षयार्थात्, उपदस्यन्त्यस्मिन् रसाः, उपदासयति कर्माणि,—Nir. VII. 23—i.e. *dasyu* is derived from  $\sqrt{dasy}$ , meaning to lay waste; in him the juices are wasted, or he causes works to be laid waste. *Dasyus* have been opposing *Kutsa*, the reciter of hymns for *Kutsa*, see Nir. III. 11 on I. 106.6; it is one of the eighteen synonyms of *vajra*; it is derived from  $\sqrt{cut}$ , to cut; it is also the name of a seer. A seer is a composer of hymns, says *Aupamanyava*; it has the meaning *to kill* only; his friend *Indra* slew draught.

5. **Arisanyan**, unwilling to harm. *Indra*, the supreme Self, is in himself indifferent to those who are opposed to him, and if he

undertakes their destruction, it is not on his own behalf, but in defence of his friends and worshippers (*Wilson*).

7. **Purukutsaya**, बहुभिरवलिप्ताय,—*Daya*; for immense good; for the support of a large number of people; for a large number of war-weapons (बहुशस्त्राय, राजपुरुषाय).

**Sudase**, in the region, where people give alms with generosity.

**Amhoh**, (अंहोः), of the kingdom worth having (प्राप्तस्य प्राप्तव्यस्य वा राज्यस्य —*Daya*.); also the evil-doers (II.26.4).

## Hymn-64

2. **Rudrasya maryah**, men of or sons of Rudra (Perhaps it refers to *maruts*); *rudra* is the vital breath system (समष्टि प्राणस्य—*Daya*; *maryah*, mortals, —*Daya*.). (See रुद्रस्य सूनुम्, I. 64. 12).

**Asurah**, devoid of enlightenment (*Daya*.).

**Satvanah**, of such living beings as possessing might and valour. In mythology, *satvanah* represents the troops of demons attendant on Paramesvara or Siva.

8. **Prsatibhih**, पृषतीभिः with the spotted deer, which are the steeds of the Maruts; characterized with speed; speedy means of communication and transport (स्वगमनागमनवेगादि गुणैः —*Daya*.).

9. **Amatih**, it is one of the synonyms of *rupa* or appearance. (Nigh. III. 7).

**Marutah**, engineers and technicians शिल्प विद्याविद ऋत्विजः —(*Daya*.).

11. **Apathyah na**, on the best possible path (पथि भवः पथ्यः, सर्वतः पथ्य आपथ्यः —*Daya*.)

Sayana translates it as “like a chariot which drives over and crushes sticks and straws on the way. *Wilson* translates it as “as elephants”, literally, “like that which is produced or occurs on the road.”

12. **Rjisinam**, the one which has an ample capacity to hold or procure (प्रशस्तमुपाजनं विद्यते यस्मिन् —*Daya*.); a vessel for the Soma juice also.



## Hymn-65

The hymn consists of five stanzas or verses; but there is another type of reckoning also, in which the metre is *dvipada virat*, that is, a stanza of two lines not of four; and in such a case, the stanzas would be taken as ten instead of five.

1. **Guha**, meaning a cave or cavity. *Guha catantam* means pervading to the inner-most core or cavity. According to some it applies to the depths of waters, or to the hollow of the *asvattha* tree, in both of which Agni hid himself for a season.

**Namah**, a synonym of *anna*, edible grain (Nigh. II. 20); it also means respects and regards (*satkaram*).

2. **Ratasya deva anuvrate etc.**—The gods followed the traces of the fugitive; the search spread everywhere and the earth became like heaven (*Wilson*). The parable continues, "A fish revealed to the gods where *agni* had hidden"; according to the Taittiriya. "he concealing himself, entered into the waters; the gods wished for a messenger to him; a fish discovered him". This and other such verses refer to the spiritual fire which lies hidden innermost in our cavity.

4. **Roma prthivya**—Hairs on the earth. The entire vegetation—fruits, flowers, grasses and shrubs are known as hairs on the earth.

5. **Somah na vedah**—Creator like Soma. Just as Soma creates or causes useful plants to grow, so *agni* creates or extracts from them their nutritive faculty (*Wilson*). Perhaps, the *agni* alluded here is the fire of digestion, the heat of the stomach.

## Hymn-66

For verses 7, 8 and 9 see Nir. X. 21.

1 **Takva na bhurnih**—Like a rider-bearing steed (*Wilson*); like a swift-bird (*Griffith*); like a hoarding-thief (*Daya*.); *takva*, a thief (Nigh. III. 24).

3. **Samatsu**, battles (Nigh. II. 17).

**Duroka-socih**, of unattainable or farthest brightness;

*Kratu na nityah*, like a vigilant sacrificer; *Kratuh*, intellect or action (प्रज्ञा कर्म वा— *Daya*).

As the performer of a sacrifice takes care that nothing vitiates the rite, so Agni defends it from the interruption by Raksasas.

4. *Yamo ha jato, yamo janitvam*—*yamah*, the regulator of law (नियन्ता, II. 5. 1, also —*Daya*.), one who gives the desired object to the worshippers (यच्छति ददाति कर्मान् स्तोतृभ्यः, —*Sayana*), and thus a synonym of Agni. Indra and Agni are said to be born together, and hence are twins (*Yaska*, on X. 10); *yama* means a twin also. Yama is a synonym of air (I. 35. 6); of fire or Agni (SBr. VII. 2. 1. 10); Agni is one of the twins (*yama*), from simultaneous birth of Indra and Agni, according to *Yaska*. Being the supreme authority, Yama is a supreme commander of army (*Daya*. 1. 66. 4). Yama is so called because he governs (√यम्; Nir. X. 19 on X. 14.1).

*Jata* (जात) is said to imply all existing things, all manifested ones; *janitva*, (जनित्वा) those that will exist; the cause of birth etc. (जन्मादिकारणम् —*Daya*.). Both *jata* and *janitva* are identical with Agni as Yama, from the dependence of all existence, past, present or future, upon worship with fire (*Wilson*).

*Jarah kaninam*, जारः कनीनाम्, lover of maidens, because they cease to be maidens when the offering to fire is completed in the marriage ceremony.

*Dayananda* translates *jarah* as the sun, destroyer (हन्ता सूर्यः) of darkness or night. *Kaninam*, nights behaving as maidens, कन्येव वर्तमानानां रात्रीणाम् (*Daya*.).

*Patih janinam*, husband of wives; the protector of people (पासयिता जनानां प्रजानाम्, *Daya*.).

This stanza (I. 66.4) has been commented upon by the Nirukta (X. 21). Like a spear hurled, it inspires awe as the archer's arrow of bright appearance. Yama, indeed, is what is born, Yama, what shall be born; he is the maiden's lover, the matron's Lord.

Maiden's lover, i.e., one who causes maidens to be loved. Matron's Lord, i.e. one who causes matrons to be protected. Matrons have Agni as their chief deity, on account of their association with sacrifice.

5. *Caratha*, (चराथा), the movable; *vasatya*, (वसत्या), the stationary, the non-movable. The two words have been translated as animal and vegetable offerings by *Sayana*, which is wrong. *Griffith* trans-

lates : To him lead all your ways; may we attain the kindled God as cows their home at eve.

Dayananda associates both the terms with the mother earth, who is moving (*caratha*), and yet is an abode of rest for all people (*vasatya*).

## Hymn-67

1. **Havyavat**, the bearer of oblations; the accepter and donor of gifts (यो ग्राह्य दातव्यान् पदार्यान् वहति प्रापयति सः — *Daya.*).

In the terminology of rituals, three types of *agnis* or fires are recognised: (i) *havya-vaha* or *havyavahana*, that which conveys offerings to the gods; (ii) *Kavyavaha*, or *kavya-vahana*, that which conveys them to the Pitṛs or Manes, and (iii) *saharaksas*, that which receives those offered to the *raksasas*, (*Wilson*). For *kavya-vahana*, कव्यवाहन, see Yv XIX. 65 and 66; one who receives excellent contributions from learned people. (*Daya.*).

2. **Guha**, the cavity, the seat of consciousness or intellect (गुहायां सर्वविद्यासंयुक्तायां बुद्धिः); (गुहा गूहते: Nir. XIII.9 or 1.164.45)

3. **Guha Guham Gah**— Here *Guha* may mean any arid or rugged tract unfit for pasture, a place unfit for grazing, and which has been scorched up by Agni with impunity. Accordingly, the three words “guha guham gah” represent the attainment of the secret divine knowledge hidden or stored in the innermost cavity of human consciousness.

4. **Dame**, the peace-abiding home or dwelling (उपशमे गृहीते गृहे वा — *Daya.*). *Wilson* adds the following note to this verse : In building a house, worship is first offered to the edifice, and it is then put to use (गृहप्रवेश). So Agni is to be first adored, and then employed in any sacrificial rites.

## Hymn-68

1. **Sthatuh-caratham**—Things movable and immovable, *sthavara* and *jangama* groups, स्थावरसमूहम् जंगमसमूहम् (*Daya.*).

4. **Manorapatye**, mankind; children of rational beings विज्ञानवतो मनुष्यस्य सन्ताने (*Daya.*).

**Amurah**=अमूढः, i.e. wise, devoid of ignorance or folly (Nir. VI. 8 in reference to X.4.4).

## Hymn-69

**Devanam Pita putrah san**—Dayananda translates *putrah* as the student or disciple, whilst *pita* is the teacher. The son becomes the father of the gods after having received the highest education. According to tradition, Agni, as the bearer of oblations, may be said to give paternal support to the gods, whilst he is their son as the presenter to them of sacrificial offerings. Griffith translates as “Father of Gods and yet their son wast thou.”

**Putrah**, पुत्रः पुत्रं त्रायते । निपरणाद् वा । पुनरकं ततस्तायते इति वा; i.e. son is so called since either he very much protects by offering or *put* being the name of the hell, he the son, saves one from that. (Nir. II. 11).

**Uso na jarah**, like the lover of the dawn. The sun is the consumer (वयो हन्ता) of the age of dawn (*Daya*).

2. **Pitunam**, of the cereals or grains (*pitu* is synonymous with *anna*, Nigh. II. 7 —*Daya*).

3. **Durone**, in the house (*Daya*. ; Nigh. III. 4); in the sacrificial chamber (*Wilson*).

**Ranvah**, रमणीयः (*Daya*.) or रमयिता स्तुत्यो वा भवति (*Sayana*); becomes worth enjoying, pleasant, worth adoration.

Compare with V. 3.1—त्वमग्ने वरुणो जायसे त्वं मित्रो भवसि, thou art born as Varuna; thou becomest Mitra.

4. **Samanairnrbhih**, with equal leaders or men; with men equal in learning and other acquisitions. (*Daya*.); with Maruts (*Wilson*).

5. **Uso na jarah**, (as in verse 1), the extinguisher of the dawn; *jarah*, (जारः), from जरयितुं, the causer of decay (*Sayana*); दुःखहन्ता सविता, the reliever of the dawn (*Daya*).

## Hymn-70

2. **Garbhah vananam**—He is the *garbha* [स्तोतव्यः, (or adorable), अन्तस्थः (the embryo) वा] or the internal germ of heat and life, in the waters etc., all which depend for existence upon natural or artificial warmth. —*Wilson*.

3. **Ksapavat**—The one having or possessing the extensive

nights, particularly bright and illuminating (सपाः प्रशस्ता रात्रयो विद्यन्ते यस्मिन् यस्य वा सः —*Daya.*); Lord of Nights. We have such texts also. आग्नेयी वै रात्रिः (Tai Br. II. 1.2.7), indicating that night is characterised by Agni (also अग्निर्ज्योतिर्ज्योतिरग्निः स्वाहा, Yv. III. 6 and Tai Ar. IV. 10.5).

## Hymn-71

**Ketuh**, the indicator, the causer of day; perhaps the Sun, enlightenment (प्रज्ञानम् —*Daya.*); *usrah*, rays.

3. **Aryah**, the possessor of wealth; the *vaisya* (*Daya.*), or the person who creates and distributes wealth.

The stanzas 2 and 3 are corroborative of the share borne by Angirasas in the organization, if not in the origination, of fire by attrition, and later on in the fire-rituals.

4. **Matarisvan**, a synonym for air or wind which, as if, breathes in the interspace (यो मातर्यन्तरिक्षे श्वसति स वायुः —*Daya.*). Here, it may mean the principal vital air, *vyana* (मुख्य प्राण), divided (विभूत) into five airs, so denominated. Sayana quotes a dialogue in this connection ; To them said the *arista* breath, "Be not astonished, for I having made myself five fold, and having arrested the arrow, sustain (life)." (Prasna Up. II.3). The five breathes are : Prana, Apana, Vyana, Samana and Udana.

**Jenyah**—from √जन्, to be born; or from √जि, जये to conquer, and hence any agent that leads to victory (विजयहेतुः or जयति येन तम्—*Daya.*). We have in the Aitareya Brahmana (VI. 4) : the gods having awoke Agni, and placed him before them at the morning sacrifice, repulsed, with him in their van, the *asuras* and *raksasas* at the morning rite.

**Dutyam**, the function of an ambassador or messenger.

7. **Sravatah sapta-yahvih**, the seven great rivers flowing into an ocean (see I. 32.12).

**Yahvih**, the movements of blood, electricity etc. (*Daya*); it means a great woman (III. 1. 4, —*Daya*); *yah ah* is a synonym of *mahat*, great, Nigh. III. 3. It thus represents the great Lord too, I. 36. See also Nir. VIII. 8 : the word *yahva* is a synonym of great, i.e. gone (√या, √य) and invoked (*hu*, हु).



10. **Pura tasya abhisasteradhihi**—May you not spoil the affectionate and cordial relations of ours, handed down to us traditionally by our forefathers, and may you think of me before that source of destruction prevails.

## Hymn-72

1. **Vedhasah**, the epithet is for the supreme creator, and is here associated with *sasvatah*, the eternal.

2. **Vatsam**, abiding affectionately in pleasures like children, the divine speech of the four Vedas (*Daya.*). वत्सं परि पतं (=परि सन्तम्) dear to us as a son (*Wilson*).

**Amurah**, अमूरा : =unbewildered =अमूढः .

3. **Tisrah saradah**—for three years, for three autumns. शरदः = शरद् ऋत्वन्तान् संवत्सरान्.

**Sucayah**, the pure (पवित्रम्). Sayana supplies *maruts*, for whom, it is said, seven platters are placed at the *agni cayana* ceremony, and they are severally invoked by appellations ईदृश्, अन्यादृश्, एतादृश्, प्रतिदृश्, मितः, सम्मितः and समराः (such like, other like, thus like, similar, measured, commensurate, harmonious). (Tait. S. IV. 6.5.5). In consequence of this participation with Agni of sacrificial offerings they exchanged their perishable for immortal bodies and obtained heaven. The Maruts are, therefore, like the *rbhus*, deified mortals (*Wilson* and *Sayana*).

4. **Rudriya**, dedicated to Rudra (one who punishes evil persons or enemies).

There is an allusion to the hiding of Agni. Rudra is Agni; the hymns of the gods are addressed to Agni, and are, therefore, termed as Rudriya. A legend in the Taittiriya sakha relates that during a battle between the gods and *asuras*, Agni carried off the wealth which the former had concealed; detecting the theft, the gods pursued the thief, and forcibly recovered their treasure; Agni wept (अरोदीत्) at the loss, and was thence called Rudra. (Tait. S. I. 5. 1. 1).

5. **Namasyam**, worthy of reverential adoration; God, teachers and elders (*Daya.*).

**Abhijnu Namasyam namasyan**, अभिज्ञु नमस्यं नमस्यन्, offering adoration kneeling upon their knees (अभितो जानुनी यस्य तम्,—*Daya.*). Compare

*namasyam* with Muslim *Namaz*, offered whilst kneeling upon knees.

6. **Guhyani pada(ni)**, secret or mysterious steps. According to the ritualists, this refers to the Vedic ceremonies, arranged in three classes (each consisting of seven) i.e. (i) the *paka yajnas*, those in which food of some kind is offered, as in the *Aupasana*, *Homa*, *Vaisva-deva*, etc.; (ii) the *havir yajnas*, those in which clarified butter is presented, as at the *agnyadheya*, *darsa-purna masa*, and others; (iii) and the *soma-yajnas*, the principal part of which is the libation of the *soma* juice and other medicinal herbs, as at the *Agnistoma* etc. All these are comprised in *Agni*, because they cannot be celebrated without fire. (*Wilson*).

8. **Sarama**, the divine intellect (या सरान् बोधान् मिमीते सा — *Daya*.). One may again refer to the mystic parable; the sun, nourished by burnt offerings, is enabled to send down the rain, which supplies the rivers; the *Angirasas* recovered their cattle when carried off by *vala*, through the knowledge obtained by holy sacrifices; and *Indra* sent *sarama* on the earth, when propitiated by oblations with fire. Hence *Agni* may be considered as prime mover in the incidents. (*Wilson*).

10. **Aksi**, the two eyes, the internal and external eye; the eye of vision and the eye of inspiration अक्षनुवते व्याप्नुवन्ति याभ्यां बाह्याभ्यान्तरविद्यायुक्ताभ्यान् ते—*Daya*.).

### Hymn-73

2. **Vrjanani**, forces (synonym of *bala*, *Nigh. II. 9*).

**Didhisayyah**—sustainer (धारकः, पोषकः).

5. **Samithesu**, in battles or wars (synonym of संग्राम, *Nigh. II. 17*).

8. **Chayeva**, like a shade. As any thing affording shade, keeps off heat of the sun, so *Agni* guards the world against affliction.

### Hymn-74

3. Here *Agni* is the slayer of *Vrtra*, and as such he is identified with *Indra* — the two names of one and the same Supreme.

### Hymn-76

1. **Kena va te manasa dasema**—With what intent may we offer thee? It is not possible to offer anything to the Supreme in return to His immense blessings showered on us.

2. **Ni sida**, sit down; always bestow on us your enlightenment (नित्यं प्रास्वः, —*Daya.*).

3. **Somapatim**—To the Lord of blessings and grandeur (ऐश्वर्याणां स्वामिनम्, —*Daya.*); an appellative of Indra (not very usual).

**Haribhyam**, the two driving forces (or steeds)—धारणाकर्षणाभ्याम् (centripetal and centrifugal).

### Hymn-77

3. **Manasa**, with the mind; (विज्ञानेन, —*Daya.*). Sayana explains it as *namasa*, with reverence asserting that the letters *n* and *m* are transposed (मकार-नकारयोः स्थानविपर्ययः).

4. **Tana**, wealth (Nigh. II. 10).

### Hymn-78

1. **Gotamah**, the learned and wise in plural. In verse 2, the text is with गोतमः in singular. Sayana uses the text in plural (गोतमाः) in the sense of singular on account of reverence (used honorifically) towards the great seer. It is not a proper name, as indicated by Dayananda. Gotamah=अतिशयेन स्तोतारः —*Daya.* (They who offer immense prayers).

### Hymn-79

1. **Agni**, here a manifestation of lightning, takes part in the production of rain by piercing the clouds. The dawn is not concerned in the operation; but this is said, not to depreciate the excellence of Usas, but to enhance that of Agni (*Wilson*).

**Satyah**, (plural, fem.), sincere in thoughts, words and deeds.

3. **Nayan ṛtasya**—conducts through the most direct ways.

Dayananda translates the first *ṛtasya* as “of water” (उदकस्य), and the second one as “सत्यस्य” (of true nature, of direct).

Through direct ways, one may take as drinking, washing, bathing and the like.

5. **Purvanika**, the one possessing many armies (*Daya.*). With many flames also (*puru*=many; *anika*=face or mouth).

7. **Gayatrasya**, of Gayatri-pragatha; or of pleasing treatment or behaviour (गायत्री प्रगाथस्य छन्दस आनन्दकरस्य व्यवहारस्य वा, —*Daya.*).

12. **Sahasraksah**, with a visual capacity of thousands of eyes (*Daya.*); having countless flames (*Sayana*), applied to Agni.

### Hymn-80

For the verse 16 see Nir. XII. 34.

The burthen of the hymn is : *arcan nu svarajyam*, अर्चन्तु स्वराज्यम् —manifesting thine own sovereignty (*Wilson*); lauding thine own imperial sway (*Griffith*); सत्कुर्वन् आनुकूल्ये स्वस्य राज्यम् (*Daya.*); *arcana* means worship, adoration and respect. पूजयन् स्वस्य स्वामित्वं प्रकटयन् (*Sayana*).

3. **Nṛmnam**, wealth (synonym of *dhana*, Nigh. II. 10).

7. **Mayinam mṛgam**, one who covets to enjoy like a deceptive deer.

**Mṛgah**, (animal) is derived from  $\sqrt{mrj}$ ,  $\sqrt{मृज्}$ , meaning to go (Nir. I. 20).

10. **Paunsyam**, masculine attitude, effort; a synonym of strength (Nigh. II. 9).

**Vṛtra**, cloud, ignorance, nescience.

12. **Ayasah**, iron weapons; *vajra*, thunderbolt; adamantyne power of justice.

**Abhyenam vajra ayasah**, many-edged iron thunderbolt.

14. **Tvastr**, sculptor (छेत्ता, —*Daya.*); one who inflicts injury upon enemies.

16. **Atharva**, one free from the vices of violence etc. (हिंसादिदोष-रहितः, —*Daya*.).

**Manuh**, the wise (विज्ञानवान् —*Daya*.).

**Dadhyān**, the attainer of noble qualities (दधति यैस्ते दधत् सद्गुणास्तानञ्चति प्रापयति वा सः —*Daya*.).

In mythology, Manu is the progenitor of all man-kind; *Dadhyān* is the same as *dadhici*, a well-known *rsi*, the son of Atharvan.

## Hymn-81

1. **Madaya savase vavṛdhe**, augmented in strength and satisfaction. On this Sayana says : “a deity acquiring vigour by praise increases”, that is, becomes more powerful. Dayananda translates *Indra* as “the head of an army”. He increases (he is encouraged) for the good of his people (स्वस्य भृत्यानां हर्षकरणाय,—*madaya*) and for strength (*savase*). “Increases” is merely a literal rendering of “*vardhate*”.

2. **Dabhrasya**, of the small (synonym of *hrasvasya*, Nigh. III.2).

3. **Kam hanah kam vasan**, destroy one (enemy) and enrich another (a friend)—*Daya*. Sayana and Wilson quote a legend in this connection. Gotama, the son of Rahugana, was the *purohita* of the Kuru and Śr̥njaya princes, and in an engagement with other kings, propitiated *Indra* by this hymn, who in consequence, gave the victory to the former. Sayana explains *kam*, whom, by *kancit*, anyone, some one; i. e., *Indra* gives the victory to whomsoever he is pleased with.

**Hari** (dual), horses of a chariot (*Daya*.).

4. **Kratva**, by intellect or action (*Daya*.); *rsvah*, the well-trained head of an army (*Daya*.).

**Vajramayasam**, the iron thunderbolt, adamant determination.

5. **Rajah**, tiny small particles, particles in suspension; group of people (*Daya*.).

6. **Marta-bhojanam**, people's food, sustenance of people (*Daya*.).

9. **Vedah**, intellectual prosperity, treasure of wisdom; also the



one which imparts pleasure and prosperity (*Daya.*); (विन्दन्ति सुखानि येन and विज्ञानघनम्).

## Hymn-82

1. **Ma-atatha-iva**, be not different; (be) not, as it were, non-such; i. e. according to Sayana, be not the contrary of that propitious divinity which thou has't always been to us.

The burthen of the hymn is: "*yojanvindra te hari*", therefore, Indra quickly yoke thy horses. (*Wilson.*); "Now Indra, yoke thy two Bay Steeds" (*Griffith*); also a request to the army chief to yoke horses to war chariot (*Daya.*).

4. **Patram Hariyojanam**, a place or patera filled with *hariyojanam*; the appellation of a mixture of fried barley, or other grain and Soma juice; well-yoked horses.

5. **Daksinah**, right-hand; *savyah*, left.

6. **Gabhastyoh**, reins of a horse in both hands (हस्तयोः — *Daya.*).

## Hymn-83

1. **Vicetasah apah**. unconscious rivers; the sources of excellent knowledge (विशिष्ट ज्ञान हेतुभूतः, *Sayana*); *apah*, waters — *Daya.*

2. **Rajah**, the primary fundamental particles (सूक्ष्मं सर्वलोककारणं परमाण्वादिक्म्, — *Daya.*).

**Avah-pasyanti**, they look down; Sayana adds *devah* to it;—the gods; who look down, it is said, upon the sacrificial ladle, *hotriyam*, well pleased to behold it filled with the intended libation. The text again, has only "as diffused light" (यथा रजः); the comment adds, "descends on earth". In the next phrase, we have, "the gods lead that which is pleased by the libation, and wished for them, either by progressive movements, or in an eastern direction (*prachair*, प्राचैर्) as bridegrooms delight". What is so led, and whither? The ladle, *camasa*, the altar, *vedi*, as well as the bride or maiden, *kanyaka*, are filled up by the comment (*Wilson*). This refers to the brevity and obscurity of the entire hymn.

4. **Samya**, by peaceful means; *sami* is synonymous with *karma* (motion).

5. **Ajani**, was born; Sayana further adds: "the sun appeared, in order to light the way to the cave, where the cows were hidden."

**Ajat**, holds and then revolves (*Daya*.).

**Usana-kavyah**, brilliant or favoured son of the poets.

**Pathah**, paths, for the rising sun to travel.

In mythology, Usana Kavya is the name of a celebrated ancient *rsi*. The verse is regarded as obscure. Ludwig renders it "seek we to win by sacrifice the immortality which has sprung from *yama*". Yama here represents the rising sun.

Dayananda translates *yama* as the supreme God, the prime ordainer.

6. **Svapatyaya**=*su*+*apatyaya*, for the very affectionate progeny (*Daya*.).

**Grava**, clouds (Nigh. I.10); also stone for expressing Soma juices.

**Barhih**, enlightenment (*Daya*.); holy grass in a ceremony (*Sayana*); cushion grass; grass-mat; synonym of water, Nigh. I. 12; Dayananda translates as water; I. 116.1; V. 56.5; also interspace (*antariksha*, Yv, II.22—*Daya*.).

The words derived from *barhih* are *barhisadam* यो बर्हिष्याकाशे सीदति तं, यज्ञम्, Yv. XIX.32—*Daya*; यो बर्हिरन्तरिक्षे सीदति तम्, योगबलम् Yv. VII.12; *barhisadah*, the members of a venerable assembly (ये बर्हिष्युत्तमायां सभायां सीदन्ति ते, पित्रादयः—*Daya*. Yv. XIX.55); learned people.

**Barhisi**, बृंहन्ते वर्धयन्ते येन तत् बर्हिर्ज्ञानं प्राप्तं कर्मकाण्डं वा तस्मिन् —*Daya*. on Yv. II.18, i.e. in the place of holy acts, wherein knowledge may be acquired; any good behaviour or action, —*Daya*. on I.86.4; in technology and industry, *Daya*. on I.109.5.

**Barhistham**, learned people participating in sacred acts (बर्हिषि यज्ञे तिष्ठतीति तं, विद्वांसं जनम्—*Daya*. on III.13.1.)

## Hymn-84

For verses 7, 8 and 15 see Nir. IV. 17; V. 17 and IV. 25 respectively.

7, 8. **Anga**, vocative, O dear, O friend (*Daya.*).

Ho ! (*Wilson*). **Anga** is also "quick", Nir. V. 17—The *anga* is a synonym of quick (*ksipra nama*); it is gone as soon as it is calculated. It is usually an interjection of calling: Ohe! (*Rosen*); *Oh viens* (*M. Langlois*).

8. **Ksumpam-iva**, coiled up snake, यथा सर्पः कृणम्—*Daya.*, or one sleeping in a ring, which is, therefore, killed without difficulty.

10. **Vasviranu svarajym**, (dwelling after, or according to his own dominion); expectant of his sovereignty (*Wilson*).—This is a burthen of three verses 10-12: Griffith renders this as "good in their own supremacy". आनुकूल्ये स्वकीयराष्ट्र (*Daya.*); Dayananda translates *vasvih* as related to earth etc.

13. **Dadhicah**—ये दधीन् वाय्वादीनञ्चन्ति तान् i.e. is one who procures the sustaining elements like air etc. — *Daya.*

**Asthabhiih**, non-stationary, ever-moving rays etc. (*Daya.*).

It is surprising to see that the above two words have given origin to the mythological parable. Dadhyanc, also named as Dadhica and Dadhici is a well-known sage, whose bones were utilized for the formation of a thunderbolt (*vajra*), used by Indra to kill the enemy. Sayana gives another version of the legend. Whilst Dadhyanc the son of Atharvan lived, the Asuras were intimidated and tranquilized by his appearance, but when he had gone to *svarga*, they over-spread the whole earth. Indra inquiring what had become of him, and whether nothing of him had been left behind, was told, that the horse's head with which he had at one time taught the *madhuvidya* to the Asvins, was somewhere in existence, but no one knew where. Search was made for it, and it was found in the lake Saryanavat on the skirts of Kuruksetra; and with bones of the skull, Indra slew the Asuras or, as otherwise explained, foiled the nine times ninety, or 810 stratagems or devices of the Asuras or Vṛtras.

**Navatinava**, or  $90 \times 9 = 810$ —Sayana accounts for the number by saying, that, in the beginning, the *asuri maya*, or demonic illusion

was practised in the three worlds for three periods in each,—past, present and future, whence it was ninefold; each being exerted with three *saktis* or energies, made the number 27; each of these again being modified by the three *gunas* (*sat*, *rajas*, and *tamas*) they become 81; and the scene of their display extending to each of the ten regions of space, the total reaches  $81 \times 10 = 810 = 90 \times 9$ . This is purely an invention without any rationality in the legend. Dayananda reads as *nava-navatih* meaning 99 (i.e.  $90+9$ ).

15. **Tvastuh**, of the sun (as one of the names of the sun); of the sculptor (*Daya*—मूर्तद्रव्यछेदकस्य).

**Apicyam**, the (solar rays) found—This stanza has been discussed in the Nirukta (IV. 25). Indeed in this place, it is said, they thought of the ray separated from the sun; here in the house of the moon (also Av. XX.41.3, Sv. I.147; 2.265). In this place indeed the rays of the sun, together of their own accord, thought of the separated, i.e. disunited, removed, disconnected, or concealed (ray); there in the house of the moon.

This indirectly explains the fact that the moon shines only through the reflected light of the sun; so it is said, “the rays of the sun are reflected back in the bright watery orb of the moon,” and again, “the solar radiance, concealed by the night, enters into the moon, and thus dispels darkness by night as well as by day.”

According to the Nirukta II. 6, it is one ray of the sun (that named *susumna*) which lights up the moon, and it is with respect to that, that its light is derived from the sun. (See Yv. XVIII.40; S E. IX. 4.1.9)—सुषुम्णः सूर्यरश्मिपञ्चन्द्रमा गंधर्वः.

16. **Kah**, who, and Prajapati both; *gah*, horses (steeds); also (मूनिः—*Daya*.); also the Veda. With Prajapati (*ka*) and the Veda (*gah*), Wilson renders it as: “Prajapati combines today with the burthen of the sacrifice the sacred words (the *Vaidika* words) that are affective, brilliant, essential, emitted from the mouth, animating the heart, and productive of happiness : the worshipper who fulfilled the object of such prayers, obtains life.”

18. **Rtubhir-dhruvebhih**, according to the constant seasons. Various interpretations of the word *rtu* have been proposed : season; *rtus* as divinities presiding over sacrifices; *rtus* as the chief sacrifices, *prayajah*; ऋतवो वै प्रयाजः (Ts. I.6.11.5). Dayananda renders *rtu* as seasons like spring etc.

20. **Utayah**, actions like protection etc. (*Daya.*); also benefits, assistances. It has also been proposed to read *utayah*, shakers or agitators (कम्पयितारः); i.e. the cloud bearing winds or the Maruts.

### Hymn-85

1. **Saptayah**, horses (Nigh. I. 14).

**Rudrasya**, of the Rudra, the breathing complex : also the brave (महावीर, —*Daya.*).

2. **Uksitasah**, wetted, drenched with rains (*Daya.*).

3. **Gomatarah**, sons of the earth, brave sons, whose mother is the earth (*Daya.*), or the cow.

**Anuriyate ghṛtam**, the waters follow their path ; i.e. the rains follow the wind.

5. **Arusasya**, of the horse (*arusah* is a synonym of *asva*, Nigh. I. 14) — *Daya.*; also the radiant; as an epithet of the sun or the lightning, either of them being the source of rains.

9. **Tvastr**, artisan or sculptor, or the piercing sun (*Daya.*).

**Vanam**, arrow etc; lute (*Sayana*); a *vina* with hundred strings. *Dhamanta*, blowing would apply better for a pipe or a wind instrument.

11. **Utsa**, synonym of *kupa* or well (Nigh. III. 23 जिह्वम् उत्सम्, crooked well).

11, 12. **Gotama and his thirst** — A legend is associated traditionally, relating to Gotama, a *ṛsi*, who being thirsty prayed to the Maruts for relief, who thereupon brought a well from a distance to his hermitage. The same exploit is associated to the Asvins also (I. 17.1).

**Marut**, the mortal, and hence men. (*Daya.*).

**Tr̥snaje gotamaya**, for a thirsty man of learning and wisdom, (*Daya.*).



## Hymn-86

2. **Yajnaih va**, with or (without) sacrifices (*Sayana, Wilson*); with one's own or (others') sacrifices (noble duties of teaching etc.) —*Daya*.

3. **Ataksat**, have sharpened; have made very fine; possessed with sharpened or keen intellect (*Daya*.).

5. **Isah**, anything for attaining a target (इष्टसाधकाः); rays (*Daya*.).

9. **Raksah**, an evil person (दुष्टकर्मकारी मनुष्यः) —*Daya*.

10. **Atrinam**, the spoiler of an immense pleasure (*Daya*.); devouring (मत्तारं राक्षसादिकम्, *Sayana*.)

## Hymn-87

For the verse 6 see Nir. IV. 16.

2. **Kosah**, clouds (Synonym of मेघ, Nigh. I. 10).

3. **Ajmasu**, in battles or wars (synonym of संग्राम Nigh. II.17).

4. **Rnayava**, liberators from debt; the one who pays for others' debts (य ऋणं याति प्राप्नोति सः —*Daya*.); that is by making their worshippers wealthy (*Wilson*).

## Hymn-88

For verses 1 and 5 see Nir. XI. 14 and V. 4 respectively.

1. **Maruts**—*Dayananda* has interpreted the word in several senses; (i) It is a '*pada-nama*' in the Nighantu (V. 5); (ii) in the Unadi, it means a mortal being, (III. 25.13) mankind or wind : म्रियते मारयति वा स मरुत् मनुष्यजातिः पवनो वा (I. 94); (iii) it is a synonym of wind, or Vayu, घनेन गमनागमनक्रिया प्रापका वायवो गृह्यन्ते (I. 15.2); (iv) the head of an assembly (I. 87.2); (v) a learned person (V. 58.6); (vi) an artisan (V. 63.5); (vii) very powerful being (I. 167.9); (viii) the cosmic wind (Yv. 18.17); (ix) vital breath complex (I. 171.4); (x) a man moving with fast speed, supported by the Jnan Yoga (I. 85.6).

*Sayana* bases several of his interpretations on the Nirukta of

Yaska (XI. 13). *Ma-rutah*, of measured sound ( $\sqrt{mi} + \sqrt{ru}$ ), or of measured brilliancy ( $\sqrt{mi} + \sqrt{ruc}$ ), or they run very much (*mahad + dru*) (I. 88.1).

All the minor divinities that people the mid-air are said in the Vedas to be styled *maruts*, as in the text, "all females whose station is the middle heaven, the all pervading masculine *vayu* and all troops of divine gods are *maruts*."

4. **Utsadhim**—the tract of land which has water-wells in plenty (*Daya*).

**Gabhastyoh**, in the arms.

### Hymn-89

For verses 1, 9 and 10 see Nir. IV. 19; XII. 39; and I. 15 respectively.

3. **Purvaya nivida**, with an ancient text. *Nivid* is a synonym of *vac*, speech, or a text, (वेदवाण्याभिलक्षितान् निश्चितार्थान् विन्दति यया तथा वाचा, —(*Daya*).

**Aryyamanam**, the one who does justice (न्यायकारिणम्, —*Daya*).

**Bhagam**, prosperous glorious (ऐश्वर्यवन्तम्, —*Daya*).

**Mitram**, friend of all (सर्वसुहृदम्, —*Daya*).

**Aditim**, the one who provides all types of enlightenment and knowledge (सर्वविद्याप्रकाशवन्तम्, —*Daya*).

**Daksam**, one with skill and strength in matters of knowledge (*Daya*).

**Varunam**, the one possessing venerable qualities, and keeps vicious under control (वरमुण्युक्तम् दुष्टानां बन्धकारिणम्).

**Somam**, in the process of creation, the one who extracts out essences, and also one possessed with tranquility सृष्टिक्रमेण सर्वपदार्थाभिषव-कर्तारं, शान्तम्, (*Daya*).

**Asvina**, pairs as one of student and teacher in the study of technology; or of fire and water, and so on (*Daya*).

**Sarasvati**, the lady, well trained and educated; the divine speech, a learned lady. (*Daya*).

According to Sayana, *bhaga* and *mitra* are the Adityas, and the later is specially the lord of day; as by text, मैत्रं वा अहर् (Tait. Br. I. 7.10.1), the day is dependent on *mitra*. Aditi is the mother of the gods (she is also *akhandaniya* or indivisible, and *adina*, self-dependent); *daksa* is called a *prajapati*, able (having the capacity) to make the world, or he is the creator (*hiranya-garbha*), diffused among breathing or living creatures, as breath or life, प्राणो वै दक्षः (Tait. S. II. V. 2.4), —Daksa verily is breath.

**Asridh**, from √sṛdh √सृध्, to dry up; undrying, unchanging; that is the class of Maruts.

**Aryaman**, is the sun (असौ वा आदित्योऽयं) (Tait. S. II. 3.4.1), —he the sun is *aryaman*. Varuna is named from √वृ, to surround, encompassing the wicked with his bonds (पानाः); he is also the lord of night; as by the text : *varuni ratrih*, वारुणी रात्रिः (Tait. Br. I. 10.1), —the night is dependent on Varuna. *Soma* is twofold : (a) the plant so called on earth, and the moon, a divinity in heaven. The Asvins are so termed either from having horses (अश्ववन्तौ), or from pervading all things, the one with moisture, the other with light, according to Yaska, who also states the question : who were they? which is thus answered: according to some, they are heaven and earth; to others, day and night; according to others, the sun and moon; and according to the traditionalists (*aitihasikas*), they were two virtuous princes (Nir, XIII. 1). They are the foremost amongst the celestial deities (पुण्यानां देवताः).

6. **Tarksyah**, worth knowing and attaining supreme self (तृप्सितुं वेदितुं योग्यस्तृष्यः —*Daya*). According to Sayana, the term is patronymic, implying son of Triksa, Garuda. He is termed in the text as *aristanemi*, —he who has unharmed, or irresistible (*arista*), weapons (*nemi*).

Dayananda interprets *aristanemi* as “अरिष्टानां दुःखानां नेमिर्वज्रवन्धेता” (*nemi* is synonymous with *vajra*, Nigh. II. 20), that is the one who pierces pains like a thunderbolt.

10. **Aditih**, one free from birth and death, (*Daya*.); independent; indivisible. Here, according to some, the word stands for the earth, or the mother of gods (*Sayana*). According to Yaska, the hymn declares the might of Aditi—अदितेर्विभूतिमाचष्टे (Nir. IV. 23), or, as Sayana, says “Aditi is hymned as the same with the universe.”

**Panca-janah**—The five organs of senses (*Daya*.) and soul also.

Also five classes of men (the four *varnas* and the fifth category of outcastes). (Brahmana, Ksatriya, Vaisya and Sudra, and rest of the people like *nisada*, who do not submit to this discipline.) The other five groups are : gods (*deva*), men (*manusya*), *gandharva* (including *apsaras*), serpents (*naga*) and manes (*pitṛ*). In the Nirukta, we have *gandharva*, *pitṛ*, *deva*, *asura* and *raksas*. (Nir. III. 8).

## Hymn-90

For verse 1 see Nir. VI. 21.

1. **Aryaman**, one who stands for and imparts justice; the Lord of Justice (न्यायकारी—*Daya*). (Aryaman is said to be the sun, in his function of separating day from night.)

**Rjuniti**, one with straight-forward policy or attitude.

**Varunah**, venerable; with excellent qualities of head and heart (श्रेष्ठगुणस्वभावः—*Daya*).

**Mitrah**, friendly and generous to everyone (सर्वोपकारी—*Daya*).

4. **Pusa**, sustainer (पोषकः—*Daya*).

5. **Pusan**, one who sustains with enlightenment, knowledge or education (*Daya*).

**Visnu**, pervader; one who pervades through all learnings (*Daya*).

**Evayavah**, by which the entire behaviour is known is *evah*; and by which everything is attained and realized is *yati*. (एति जानाति सर्वव्यवहारं येन स एव बोधस्तं याति प्राप्नोति प्रापयति वा तत् सम्बुद्धौ—*Daya*).

Sayana interprets the term as troop of Maruts from their going with horses (एवैः).

9. **Sam** occurs five times in the stanza, generally meaning : “*be propitious*”. Dayananda elaborates it as (i) happiness-giving (सुखकारी); (ii) peace-giving (शान्तिप्रदः); (iii) (prosperity-giving (ऐश्वर्यसौख्य-प्रदः); (iv) health-giving (आरोग्यसुखदः) (v) enlightenment-giving (विद्या-व्याप्तिप्रदः)

**Urukramah**, one having to his credit innumerable acts of valour. (*Daya*).

In this verse, as in the earlier verses, *mitra*, *varuna*, *aryaman*, *indra*, *brahaspati*, *visnu* and *urukrama* are the epithets and attributes of one and the same Supreme Self, in as much as they are the epithets and attributes of a benevolent teacher, instructor, leader or the head of a state.

## Hymn-91

2. **Nṛcaksah**, the enlightened ones (like eye) amongst people. (नृषु चक्षो दशनं यस्य सः, — *Daya*.).

3. **Te varunasya rajnah**—The stanza is addressed to Soma, the Delightful Lord,.. *Rajnah* is the Lord of all, or shining with wisdom and knowledge; *varunasya*, of the venerable.

Sayana even seems to interpret Varuna as that which is enclosed in a cloth, or the Soma plant that has been purchased for a sacrifice.

4. **Dhamani**, name, birth and abode (नामजन्मस्थानानि,—*Daya*.).

**Rajan Soma**, illustrious Soma; royal (the same in stanza 5, as *satpatis tvam raja*, “the sovereign of the pious”. Sayana renders it as “the king of Brahmanas”.

15. **Urusya**, save, protect (उरुष्यती रक्षाकर्मा, Nir. V. 23).

16. **Samgatha**, synonym of battle (संगथ संग्राम, Nigh, II.7).

20. **Sadanyam**, material worth using in house-building (*Daya*.).

**Vidathyam**, essentially related with Yajna (sacrificial acts) and defence (*Daya*.).

**Sabhayam**, essentially related with assembly.

22. **Gah**, sense organs, or rays (*Daya*.).

23. **Gavistau**, pertaining to the movements of rays; pertaining to an empire (a compound of *go* (गो) and *ista* (इष्ट).

Wilson refers to the confusion in the hymn between Soma, standing for the moon, and Soma standing for the medicinal plant.



The verse 22 is perhaps definitely for moon since it alludes to the function of scattering darkness by light (त्वं ज्योतिषा वित्तमो ववर्ध).

### Hymn-92

For verses 1 and 13 see Nir. XII. 7 and XII. 6 respectively.

The entire hymn has the beautiful description of the dawn, in relation to the sun, and the darkness.

1. **Usasah**, the plural, used honorifically (Nir. XII.7). It does not mean different deities presiding on dawns.

**Yanti matarah**, progressed mothers; *matr* means maker or author of light (मातो गमनात् : प्रह्वीरारोचनात् मातरो-भासो निर्मात्र्यः—Nir. XII.7).

4. **Nṛtuh-iva**, parts played like an actor; *nṛtuh* may also mean a barber, since he cuts the hair (*Sayana*) or a dancing girl—(Usas display graces like a dancing girl.). यथा नर्तको रूपाणि धरति तथा,—*Daya.*)

5. **Divo duhita**, the daughter of the sky (or the sun—*Daya.*).

10. **Svaghniya**, like a hunting she-wolf, which devours dogs and deer (*Daya.*); like the wife of a hunter, व्याघ-स्त्री (*Sayana*); the wife of a dog-killer (*Wilson*).

11. **Svasaram**, night, resembling a sister (मगिनीस्वरूपा रात्रिम्,—*Daya.*).

**Yosa jarasya**, wife or beloved of the sun (*Daya.*); जारस्य लम्पटस्य रात्रेर्जैरयितः सूर्यस्य वा—*Daya.*). (*jara*, meaning the causer of the decay, or disappearance of night; and hence the sun).

13. **Vajīnivati**, one with excellent actions or plentiful food (*Daya.*).

17. **Asvina**, pair of fire and air (*Daya.*); of the sun and the moon (*Sayana*; also Nir. XII.1),

### Hymn-93

4. **Br̥sayasya sesah**, the left-overs of the coverer (प्राञ्छावकस्य अवशिष्टो भागः—*Daya*). Sesa is synonymous with *aptya* (offspring) (Nir. III.2). Br̥saya is also a synonym of Tvastṛ and so it means Vṛtra,

the offspring of Tvastṛ. Agni and Soma are the two vital breaths, *prana* and *apana*, the separation of which from Vṛtra was the approximate cause of his death (*Sayana*). *Agnisoma*, according to Dayananda are air and electricity.

**Panim**, practice (अवहारम्—*Daya.*).

5. A Vedic legend in this connection is as follows :

The rivers were defiled by the dead body of Vṛtra, which had fallen into them; their waters were consequently unfit to bear any part in sacred rites until they were purified by Agni and Soma, i.e. by offering the libations of Soma juice to fire.

6. **Matarisva**, the air or wind of the interspace.

**Syena**, speedy horses, or hawk. There is a legend developed on this stanza during the allegorical ages of mythology. It relates that Vayu brought Agni from heaven at the desire of Bhṛgu, when performing a sacrifice; Soma was brought from *svarga*, on the top of Mount Meru by Gayatri, in the shape of a hawk. These are clearly allegorical allusions to the early use of fire and the Soma plants in the Vedic rituals.

## Hymn-94

For verses 2 and 15 see Nir. IV. 25 and XI. 24 respectively.

**Agne sakhye ma risama vayam tava**, this is the burthen of the stanzas 1-14. Let us not suffer injury, Agni, through thy friendship (*Wilson*); let us not, in thy friendship, Agni, suffer harm (*Griffith*).

6. There are several terms used in this stanza, which later on became technical terms in the fire-rituals. *Agni* is identified with the chief of the sixteen priests engaged at solemn sacrifices. He is the *adhvaryu* (reciter of the *yajus*), or the presenter of the offerings; he is the *hotṛ*, or the invoking priest; he is the *prastotṛ* or the *maitra-varuna*, whose duty is to direct the other priests what to do and when to perform their functions; he is the *potṛ*, or the priest so termed and the family or hereditary *purohita*; or the *purohita* may be the same as the *brahma* of a ceremony (*Wilson*).

## Hymn-95

For the verse 5 see Nir. VIII. 15.

1. **Dve virupa**—It refers to two (night and day), with darkness and brightness as opposed characters (*Daya*). Day is said to be the mother of fire which is then, as it were, in an embryo state, and is not fully manifested or born until it is dark. So the sun is in the womb of night, and is born, or shines, in the morning; *hari* or the sun, being manifested in the morning, is then to be worshipped or glorified. (Dayananda translates *hari* as *moon*, which takes away the heat). *Agni* shining at night, is to be worshipped in the evening (तस्मादग्नये सार्यं हूयते सूर्याय प्रातः - Tai. Br. II.1.2.6), which is rather at variance with the preliminary statement, that *agni* of the hymn is the one entitled to a share of the morning oblation (उषसि प्रातःकाले हविर्भाग्योऽग्निरस्ति स देवता—*Sayana* in introduction to this hymn.); therefore, it is said, the *agni* is that endowed with the properties of dawn: or it may be the simple, discrete *Agni* (औषस गुण विशिष्टोऽग्निः ऋदोऽग्निर्वा—*Sayana*). Dayananda gives the deveta of the hymn as सत्यगुण-विशिष्टोऽग्निः ऋदोऽग्निर्वा. Therefore, one may treat *agni* as identical with *Hari*, which means the sun (हरि रसहरण-शील आदित्यः), since he takes away water and saps.

2. **Dasemam**=*dasa*+*imam*; *dasa* is the same as *disa*, or ten cardinal directions or ten regions of space, which generate the electrical fire or lightning, as an embryo in the clouds, through the agency of winds (अग्नेर्हि वायुः कारणम् वायोरग्निः etc. Tait. Ar. VIII.1).

According to Rosen, *dasam* or ten stands for ten fingers, which generate *agni* or fire through the act of attrition, as an embryo in the sticks. (*Sayana* gives both interpretations).

**Vibhṛtram**, the sustainer of several actions (*Daya*). It may also mean deposited in all creatures; that is, in the capacity of the digestive faculty, which is referred to the action of natural heat. (*Wilson*).

3. The stanza indicates three sources of fire (three birth places):

- (i) one in the ocean, (समुद्र), as submarine fire (बहवानल).
- (ii) one in the heaven (र्षी), as the sun (आदित्य).
- (iii) one in the interspace (*apsu*, *apah* being a synonym of *antariksa*, Nig. I.3) as lightning (वैद्युताग्नि).

Dayananda, by *trini*, त्रीणि, takes past, present and future, the three divisions of time. The *ahoratra* (pair of day and night) as three steps, one in the heaven (दिव्ये), one in the ocean (समुद्रे), and the last in the interspace (अप्सु). The seasons are set up also on the same basis and so are the points of the horizon indicated.

4. **Matr̥h janayata**—He begets his mothers (nights protecting as mothers—*Daya*). According to others, *agni*, in the form of lightning, is the son of the waters collected in the clouds, and those waters he is said to generate by the oblations which he conveys, for we have in the *Manusmṛiti* (III.76)—“oblations offered in the fire ascend to the sun, rain is produced from the sun, corn from rain and thence spring the mankind.”

**Bahvinam apasam upasthat**, issues from the ocean. Agni is said to rise in the morning in the form of the sun out of the ocean. Dayananda, however, interprets as “जलानां समीपस्य व्यवहारात्”, by the closest relationships of several factors (बह्वीनाम्) like celestial space, earth, or cardinal points etc.

5. **Jihmanam urdhvah**, above, on the side, or on the tip of the crooked waters. (*jihmanam*, crooked, *urdhvah* above or on the tip (*Daya*)). Agni here is the lightning, which appears on the skirts of the unevenly disposed or undulating rain falling from the clouds. (*Wilson*).

**Simham prati josayete**. Approaching the lion (or violent wild animal—*simham*=*himsakam*). Sayana applies the term *simham* to Agni, to imply his ability to suffer or be overcome (सिंहं सहनशीलमभिभवन्-शीलं तमग्निम्).

6. **Ubhe**, in both (heaven and earth, —*Daya*.); it may be two pieces of wood rubbed together to produce fire or flame.

8,9. **Budhnam**, the knowledge pertaining to vital forces (आणवत्) —*Daya*. It is also a synonym of interspace, or *antariksa*, as being the source of rains.

10. **Navasu prasusu**, in the new-sprung parents; (in the newborn people,—*Daya*.). According to Sayana, it represents *osadhis* or the annuals or the cereals, which ripen after the rains, and bear food, being impregnated by the terrestrial *agni*.

## Hymn-96

For verses 1 and 7 see Nir. VIII.2 and IV. 17 respectively.

1. **Agnim**, Dayananda uses the term in the sense of fire and



adorable God both.

**Apasca mitram dhisana ca**—*Apah* may mean waters or vital breaths; *dhisana* is pure intellect (*prajna*, प्रज्ञा); it may be voice, (*vak*, वाक्) too. According to Sayana, *agni* alluded to is the ethereal or electric fire, combined at its production with rain and sound.

**Dravinodam**, giver of wealth (*Daya*).

2. **Ayoh**, from the eternal cause (सनातनात् कारणात्); according to Sayana, it is another name of Manu.

**Nivida**, वेदवाचा, the divine speech of the Veda.

3. **Prathamam**—The foremost creator of the entire universe. (*Daya*.); *nukhya* or chief (*Sayana*).

5. **Sisumekam**, to one infant; it refers to *agni* which is constantly nourished by mothers day and night (नक्तोषसा), or another pair of mothers, *dyava-ksama*, heaven and earth.

### Hymn-97

**Apa nah sosucadagham**, may our sin be repented of (*Wilson*), or "let our sin pass away from us, and light upon our adversaries"; or, "let our sin, affected by grief, perish" (*Sayana*). "May our sin, accrued through the weaknesses of thoughts, words and deeds be punished for our purification" (*Daya*.). अप = दूरीकरणे; शोशुचत् = दूरीकुर्यात् अघम् = मनो-वाक्शरीर-जन्यं पापम्).

4. **Pra jayemahi vayam**, may we obtain posterity; *surayah*, men of learning.

### Hymn-98

For verse I see Nir. VII. 22, 23.

1. **Vaisvanara**, supreme Lord, the inspirer of all people; also the metabolic fire (or even electric fire)—*Daya*.; also the one who rules over all (*visva*) men (*nara*); on the *ceremonial* side, the one who conducts *nara* or men to another region; either to heaven through oblations, or possibly to future life through the funeral fire; on the



*social* side, the one who is reputed to be the world citizen, leader of all people (the man belonging to all) (सर्वेषां जीवार्ता नेता—*Daya*).

**Yatate suryena**, accompanies the rising sun; one who exerts with the assistance of the sun, or the *prana* (*Daya*). [Either as the combined heat with solar radiance, or, it is said, that at the rising of sun, in proportion as the solar rays descend to earth, so the rays of the terrestrial fire ascend, and mix with them (*Wilson*).]

2. **Prstah**, worth being questioned, addressed, or invoked (विदुषः प्रति यः पृच्छयते—*Daya*). *Vrsta*, explained by *samprsta*, in contact with, or *nihita*, placed or present in the sky (*divi*). It refers to *agni* which is present in the sun; on the earth, in the sacred and domestic fires and in herbs or annuals, as the cause of their coming to maturity. According to Dayananda, it refers to God as the venerable Lord worth being invoked, or the physical fire.

3. **Maghvanah**, any one, in possession with the most respectful treasure of knowledge (मघं परमपूज्यं विद्याघनम्,—*Daya*). [It has been stated that this word *maghavanah* cannot be the accusative plural (which would be मघवतः or मघोनः) (मघवानः=मघवन्तः=घनवन्तः, i. e. wealthy)].

**Rayah**, knowledge, or the royal prosperity (विद्याराजश्रियः—*Daya*.) or riches.

## Hymn-99

For the verse I, see Nir. VII. 20.

This hymn is notable in the sense that it has only one stanza. May the adorable Lord convey us, as in a boat over a river or ocean, across all wickedness, vices and pains (*durita*).

## Hymn-100

**Marutvanno bhavatvindra uti**—This is the burthen of the hymn for 15 stanzas. May Indra, associated with the Maruts be our protection (*Wilson*); may Indra, girt by Maruts, be our succour (*Griffith*).

1. **Vrsa**, the cause of rains (*Daya*.); showerer of desires; *vrnsyebhih samakah*, co-dweller with rays; co-dweller with all energies.

4. **Angirobbih**, with the essence of body or life, or breathings (अंगेषु रसमूतैः प्राणैः सह—*Daya.*).

**Vṛsa**, bountiful; **sakha**, friend; **rgmi**, well-versed in the *R̥gveda*; **jyestha**, predominant; **gatubhih**, possessed with learning and education.

6. According to the traditionalists, the **varsagiras** (वर्षागिराः) (the sons of *varsagira*, वृषागिर) are supposed to pray to Indra that they might have enough daylight, in which to attack their enemies, and to recover the cattle that had been carried away by them, or that the light may be withheld from their opponents (*Wilson*).

8. **Andhe cit-tamasi**, in the dim darkness of thoughts (darkness of understanding). May the effulgent Indra give the light of knowledge (*jyotih*) to darkness of understanding.

10. **Kṛstibhih**, through culture; through the technical skill (वित्तेखन-क्रियाभिः—*Daya.*).

11. **Jamibhih**, in the company of friends and allies.

**Ajamibhih**, in the company of enemies and adversaries.

12. **Pancajanyah**, five classes of people—(i) teachers of learning, (ii) preceptors, (iii) councillors of government, (iv) people of defence, and (v) authority of administration—*Daya.*; or the people belonging to four *varnas* and fifthly, the out-castes or *nisadas* or foreigners not governed by the set laws.

14. **Sim**—the code of conduct; the limits set for discipline (धर्म-न्याय-धर्म्यादा-परिग्रहे—*Daya.*); from all sides (सर्वतः—*Sayana*).

16. **Nahusisu viksu**, amongst the children of these people (नहुषाणां मनुष्याणामिमास्तासु प्रजासु—*Daya.*); amongst human hosts, *nahusa*=man; *vis*=man (people designated as an army —*Sayana*).

18. **Shimyun**, peaceful beings; law-abiding persons (*Daya.*); enemies (*Sayana*—शमयितृन् वधकारिणः) and *raksasas*, perhaps races, not subjected to the Vedic culture.

**Dasyun**, to the wicked (*Daya.*).

## Hymn-101

For verses 1, 4 and 10 see Nir. IV. 24; V. 15; and VI. 17.

**Marutvantam sakhaya havamahe**—This is the burthen of the hymn for stanzas 1-7; we invoke to be our friend, Indra, who is attended by the Maruts (*Wilson*);—him girt by Maruts, we invoke to be our friend (*Griffith*).

1. **Ṛjisvina**, (derived from *rju*, simple, not crooked, straight, *svanah*=*vrddayah*, development, improvement), by the straight-forward or simple acquisition in learning (*Daya*.).

**Kṛsna-garbha**, by the people well-versed in the sciences of lines, curves i.e. of geometry (*Daya*., from √ कृष् to draw lines); the traditionalists translate as the pregnant wives of Kṛsna. The legend goes to say that Ṛjisvan was a king friendly to Indra, and Kṛsna was a demon or *asura*, who was slain together with his wives, that none of his posterity might survive. Kṛsna also means black=a dark cloud=*vr̥tra*; or dark-complexioned aborigines. (All imaginative).

**Mandine**, to the one, worthy of praise and laudations. (मन्दी मन्दते स्तुतिकर्मणः—Nir. IV. 14), for the one happy, or the one who imparts happiness to others (*Daya*.).

2. **Sambara** and **Pipru**,—Traditionalists regard them as the *asuras*, the latter is also styled as *avratam*, not performing, or opposing *vr̥tats* or religious rites.

Dayananda translates *sambaram* as अघमंसम्बन्धिनम्, or related to vicious acts, and *piprum* as उदरम्भरम्, or one who cares to fill his own belly; so selfish.

**Susnam asusam**, to the dryer up, who is without being dried up, who cannot be absorbed; (*Daya*.; *susnam* is strong and powerful बलवन्तम्), and *asusam* is 'devoid of sorrow', and hence joyous.

3. **Sascati**, attains, reaches (a *gati* karma, Nigh. II. 14).

4. **Vadhah**, a thunderbolt (a synonym of *vajra*, Nigh. II. 20).

5. **Brahmane**, one learned in the four Vedas (*Daya*.).

For *angiras* (*Sayana*), who was regarded as one Brahmana class.

Cows were stolen from the *Angirasas*, it is so said.

7. **Rudranam**, one who like the breath-complex, makes everyone weep at the time of death, be he virtuous or vicious (*Daya*.; also *Sayana*, amongst several other interpretations).

Indra is said to be radiant through the identity with the sun, and the Rudras to be the same as the Maruts, in their character of vital air or *prana*. (सर्वेषां भूतानां प्राणानादायोदेति—Tait. Ar. I. 14.1). When *pranas* go out of the body, i.e. when one dies, the relatives start weeping, and hence also *rudra* is *prana*.

8. **Parame**, (*madhyame*), and **avame**, this might refer to three fires : the sun in the heaven, lightning in the mid-air, and fire, sacred or domestic, on earth. The three may refer to three positions or status—the highest, the middle one and the lowest (*Daya*.).

**Adhvaram**, the peace-loving sacred duties as of teaching and learning professions (अध्ययनाध्यापनाख्यमहिषनीयं यज्ञम् —*Daya*.); *yajnam*=noble sacrifice, devoid of cruelty and violence.

10. **Sipre**, the givers of all comforts, and hence the pair of heaven and earth (dual number)—(*Nigh. a pada-nama*, IV. 1).

## Hymn-102

2. **Dyava-ksama**, light (celestial) and earth together (*Daya*.); *prthivi*, mid-space or *antariksa* (*Daya*.).—(*Nigh. 1.3*, a synonym of *antariksa*).

3. **Sangame**=*samgrame* (*Nigh. II.17*), in war or in battle.

4. **Bhare-bhare** = *samgrame-samgrame* = on every battle (*Daya*.).

10. **Sam sisimasi**, crush the enemies to powder, to pulverize the enemies (सदून् सूक्ष्मान् जीर्णान् कुरुः —*Daya*.).

## Hymn-103

1. **Paracaiḥ**, accompanied with an external sign (बाह्य चिह्नैर्युक्तम्

—*Daya.*); as if present (*Sayana*, अभिमुखमेव); also averted or inverse.

**Sam-prcyate**—joined together; are in combination with. It is so said that the sun and fire are equally the lustre of Indra, the venerable Lord. In the day, fire is combined with the sun; in the night, the sun is combined with fire.

2. **Rauhinam**, clouds produced in the Rohini constellations (*Daya.*). *Ahi*, *vṛtra* and *rauhina* are clouds, perhaps of different forms and hues (clustered, wide-spread. and very high). A purple or red cloud may be a *rauhina*.

3. **Dasyave**, for the vicious people; *Aryan*, to the noble people.

**Dasih purah**, cities belonging to vicious people in particular (to the undeveloped or under-developed).

4. **Nama bibhrat**, possessing a name; full of glory; also full of water. (Nigh. I. 12; *nama* is a synonym of *udaka* or water).

**Nama dadhe**—attains a reputation or name.

**Manusaima yugani** (*Daya.*), these years of men (*Daya.*); these ages of men (*kṛta*, *treta* etc.)

5. **Srat**, a synonym of *satya*, truth (Nigh. III. 10).

**Asvan**, big objects (*Asva* is a synonym of *mahat*, big or great, Nigh. III. 3).

8. **Sambarasya**, of a rain-bearing cloud ready for precipitation; also of a mighty enemy (also a synonym of *bala* or strength—Nigh. II.9).

## Hymn-104

1. **Prapitve**, at the attainable place or time (*Daya.*), see Nir. III. 20; *prapitve* (arrived at) and *abhike* (approached) are synonymous.

2. **Manyum**, anger (Nigh. II. 13); *dasasya*, of the attendant.



3. **Ketavedah**, *Keta* is synonymous with *prajna* (intellect, Nigh. III. 9), the one who has known the place of wealth.

**Kuyava**, vicious, villain.

**Ksira**, water (Nigh. 1.12).

**Siphayah**, rivers.

4. **Uparasya**, of the cloud (*uparah*, a synonym of cloud. (Nigh. I.10). *Ayoh*, worth attaining (*Daya.*); *ay*, to go; also a vagrant.

**Kulisi and virapatni**—They have been regarded as unidentified rivers. Kulisi, protected by *vajra* or solar rays from drying up. (कुलिशीवज्रेणामिरक्या—*Daya.*).

**Virapatni**, the one whose lord is brave; in the context here, it means a *river*, whose lord is ocean.

6. **Indriyaya**, of the wealth (*indriya* = *dhana* = wealth, Nigh. II. 10).

## Hymn-105

For verses 5, 8, 17, 18 and 19 see Nir. V. 16; IV. 16; VI. 27; V. 21; and V. 11 respectively.

1. **Apsu-antara**, in the midst of vital airs; *candramah suparnah*, graceful moving. सुपर्णः = शोभनपतनः (*Sayana*); शोभनं पर्णं पतनं गमनं यस्य (*Daya.*); the well or elegantly going; or it may mean, connected with the ray of the sun called *suparna*, the combination with which gives moon its light.

**Vittam me asya rodasi**, heaven and earth, know of this of me; be aware of this my state of affairs. Traditionalists have been erroneously referring this passage to the legend of Trita, lying at the bottom of the well, (Rv. I.52.5), which being covered over, shuts out from him all visible objects. On the spiritual plane, Trita is the light of the conscience, lying hidden under a cover of ignorance and neglect.

*Vittam me asya rodasi* is the burthen of the hymn for stanzas

1-18. "Heaven and earth, be conscious of this (my affliction)"—*Wilson*. "Mark this my woe, ye Earth and Heaven"—*Griffith*.

4. **Avamam sah**, the first amongst gods; *Av*=to protect; also first or best, and also the latest (रक्षादिताद्यकमुत्तममर्वाचीनं वा—*Daya*). Please compare with अग्निर्व देवानामवमः (Ait. Br. I.1), meaning, Agni the first produced of all gods; अग्निर्मुखं प्रथमो देवतानाम् (Ait. Br. I.4).

6. **Varuna and Aryaman**—Varuna is the obstructor of evil (अनिष्ट-निवारकः); also water etc. in the effective form (*Daya*.); *aryaman*, the restrainer of enemies (अरीणां नियन्ता); the sun (*Daya*.).

8. **Muso na sisna**—Rats gnawing and licking impure threads (*Daya*.). Weaver's threads, which according to Sayana, have been steeped in rice-water, to render them more tenacious, and which are, therefore, palatable to rats. We may also render it as: "As a rat gnaws, or licks, its tail, having just dipped it in oil or grease". For thickening threads by starch; see also Manu, VIII. 397.

9. **Nabhiih**, navel (शरीरमध्यस्था सर्वप्राणबन्धनाङ्गम्—*Daya*.). The centre of gravity of body; connected with seven vital airs. Sayana refers to the solar rays with seven vital airs abiding in the ruling spirit (तेषु सूर्यरश्मिष्वध्यात्मं सप्त प्राणरूपेण वर्तमानेषु). This might be alluding to the mystic practice of contemplating the umbilical region as the seat of the soul (धारणा in the नाभिचक्र).

**Aptyah**, son of the waters; the best amongst the truthful persons of authority (यः आप्तेषु भवः सः—*Daya*.); or *apam-putra*, son of the waters (insertion of *t* (त्) is an anomaly, then. आप्यः, not आप्यः).

10. **Pancokshanah**, the five shedders of benefits. The fives have been thus enumerated:

Dayananda: Agni, Vayu, Megha, Vidyut and Surya (fire, air, cloud, lightning and the sun.)

R̥gveda: Indra, Varuna, Agni, Aryaman and Savitṛ. (I. 107. 3)

Satyayana: Five glories in five worlds: Agni (on the earth), Vayu (in the interspace), Aditya (in heaven), Candrama (amongst stars) and Vidyut (in water).

Taittiriya: Agni (on earth), Vayu (in interspace), Surya (in heaven), Chandrama (amongst directions), and Nakshatras (in Svarloka).

11. **Vṛkam**—Electricity or *vidyut* (*Daya*.); a wolf according to

others; alluding to a story of wolf who was about to swim across a river to devour Trita, but was deterred by the brightness of the solar rays. Yaska interprets *vrka* as moon, and *apah*, the firmament. (See stanza 18 also).

18. *Tasta*, a carpenter, *taksaka* or *silpi* or artisan (*Daya*); *Ma sakrt*, me once=*masa-krt*=month-maker.

The moon having contemplated the constellations going along the path of the sky, became united with one of them paying no attention to Trita in the well. (*Wilson*).

## Hymn-106

3. *Pitarah*, learned people (*Daya*); the *agnisvattas* and others, *Sayana* (Manu. III. 195).

4. *Pusanam*, the sustainer of the body and the soul (*Daya*); the sustaining God (पोषकं देवम्—*Sayana*).

5. *Manurhitam*, the one generous towards mind or thoughts. *Sam yor yat-te manurhitam*, implanted in thee by Manu; the good or blessing of those two (सं योः) (things or properties) which was placed in them by Manu (*Wilson*); सं योः=सुखं धर्मार्थमोक्षप्रापणम् (*Daya*.), that one which procures pleasure or *dharma* (righteousness), *artha* (wealth) and *moksa* (emancipation).

6. *Kutsa*, the one accomplished with adamant knowledge and enlightenment, or the one who chisels and cuts objects. (*Kutsa*, a synonym of *vajra*, Nigh. II. 20). The word *kutsa* is derived from √कृत्, to cut. It is also the name of a seer (Nir. III. 11). A seer is a composer of hymns, says Aupamanyava. Further, it has the meaning 'to kill' only.

*Sacipati*, the Lord of *saci*, the protector of the *Vedic speech*, (वेदवाचः पालकम्).

*Kate*, from कटन्ति वर्षन्ति सकला विद्या यस्मिन्नध्यापने व्यवहारे तस्मिन्—(*Daya*.), from कट् to shower; and thus one related to the showering of knowledge.

## Hymn-108

For verse 10 see Nir. XII. 3.

4. The epithets are in dual number; according to Sayana, *adhvaryu* and his assistant priest are implied.

7. **Yad brahmani rajani va**—A brahman who is a different institutor of a sacrifice; the second, by *ksatriya*, a man of the second or military discipline.

8. **Turvasesu**, those who keep control over undesirable elements, cruel and violent.

The descendents of the five sons of Yayati, mentioned in the Mahabharata are Yadus, Turvasas, Druhyus, Anus and Purus. Of these, Yadu is explained by *ahimsaka* (non-injurious; Turvasa by *himsaka*, or injurious; Druhyu by *upadravechhu*, उपद्रवेच्छु, or tyrannical; Anu, the *pranair yukta*, प्राणैर्युक्त, having breath or life, wherewith to acquire knowledge and perform religious acts; and Purus by कामैः पूरयितव्य, to be filled with or full of the objects of desire.

According to Dayananda, Yadu is a hard-working class of people; Turvasa has a control over wild violent animals; Druhyu, the anti-social element, the law-breakers; Anu the life-givers, and Puru, the competent person, knowing his jobs very well. (See Nigh. II. 3, where these five have been included in a list of 25 terms, as synonyms of *manusya* or man).

## Hymn-109

For verse 2, see Nir. VI. 9.

2. **Vijamatuh**, of the unworthy bridegroom, (विगतो विरुद्धश्च जामाता च तस्मात्—*Daya*).

**Syalat**, brother-in-law, brother of one's wife (*Daya*).

The prefix *vi*, in *vijamatr*, indicates a son-in-law (*jamatr*) who is not possessed of qualifications required by the Vedas; and who is, therefore, obliged to conciliate his father-in-law by liberal gifts, which is, in a way, paying for, or buying his wife.

The verse is : "For I have heard, that you are more liberal than a son-in-law, nay even more than a brother-in-law." On this the Nirukta says : "I have heard that you are more liberal indeed than a would be son-in-law," i.e., one whose son-in-lawship is not quite complete. It is well-known that the people in the South apply the term *vijamata* to the husband of a purchased maiden. By this is



meant a bridegroom whose relationship is not quite complete as it were. Jamata is so-called because he is the progenitor of *ja*, which means offspring. Nay even more than a brother-in-law, i.e. more liberal than a brother-in-law. They, who are well-versed in primary causes, remark that a brother-in-law (*syalah*) is so called because he comes very near on account of his relationship. (See Manusmṛti, III. 51 : Let no father who knows the law receive a gratuity, however small, for giving his daughter in marriage, since the man who, through avarice, takes a gratuity for that purpose is a seller of his offspring).

There is another derivation of the word *syala*, the brother of the maiden, who makes her gifts through affection; *sya*=winnowing basket and *la*=*laja*, fried paddy or grains, which are scattered at the marriage ceremony by the bride's brother.

4. **Devi dhisana**, divine speech; the effulgent on account of great learning (दिव्य शिक्षा शास्त्र विद्याभिर्देदीप्यमाना—*Daya*.).

7. **Suryasya rashmayah**, rays of the sun; किरणाः मार्तण्डमण्डलस्य—*Daya*. The radiance of Indra and Agni is identical with that of the Surya. (*Wilson*).

**Sapitvam**, together; (समानं च तत् पितृं प्रापणं वा विज्ञानं च तत्-*Daya*.); they are blessing with equal treatment and scientific knowledge or enlightenment; Sayana translates it as सह प्राप्तव्यं स्थानं, a place to be obtained together, i.e. the world of *brahma*, to which the pious proceed by the path of light.

## Hymn-110

For verse 4, see Nir. XI. 16.

1. **Rbhuh**, wise (a synonym for *medhavin*, or wise persons, Nigh. III. 15); also Nir. XI. 15. *Rbhavah* are so called because they shine widely (*uru*+ $\sqrt{bha}$ , उरु + भा), or they shine with sacred rite (*rta*+ $\sqrt{bha}$ , ऋत+भा) or they live with sacred rite (*rta*+ $\sqrt{bhu}$ , ऋत+भू). Having finished the works with utmost quickness, the bearers or the wise *rbhus*, attained immortality although they were mortals. The *Rbhuh*, sons of Sudhanvan, looking like the sun, or wise like the sun. They mix things together with their works, i.e. active during the year (I.110.4). Evidently, the stanza refers to some astronomical phenomenon, as solar rays. Dayananda translates the word as men of wisdom, for an interpretation on the social plane.

**Sudhanvan**, according to the traditionalists, was the father of



R̥bhus, and a descendent of Angiras; so is Kutsa, and thus they are related. On this, Wilson says, that although, as Kutsa is the son of Angiras, it seems not very consistent to call them his kinsmen of a former period, *prancah* (*pracina*) or *purvakalina*, as in verse 2.

2. **Saudhanvanasah**, sons of Sudhanvan; foremost or most adept amongst those who are archers, (शोभनानि धन्वानि धनूषि येषु ते सुधन्वानः, तेषु कुशलाः सोधन्वानाः—*Daya.*).

**Apakah**, persons not permitted to cook their meals, for example, Sannyasins (वर्जितपाकयज्ञा यतयः—*Daya.*).

**Savituh**, of the sun; of the creator; of any one with prosperity ऐश्वर्ययुक्तस्य—*Daya.*); also from √सृ, to offer oblation.

4. **Sami**, work (*karmani*); and *vistvi*, both are synonyms of *karma*, action or work (Nigh. II. 1). See Nir. XI. 16 for the verse.

6. **R̥bhavas**, the solar rays (Nir. XI.16). आदित्य रश्मयोऽप्यभव उच्यन्ते.

**N̥rbhyah**, for men; for the leaders of the *yajna*. (ऋषवो हि यज्ञस्य नेतारः; R̥bhus are the leaders of the sacrifice—*Sayana*); also to the chiefs of the firmament (*antariksa*).

8. **Vatsena asrjata mataram punah**, reunited the mother with the son. There is a legend in this connection. A *ṛsi* whose cow had died, leaving a calf prayed to the R̥bhus for assistance, on which they formed a living cow, and covered it with the skin of the dead one, from which the calf imagined it to be its own mother (see I.20.4). Of course the legend has no sense in it.

9. **Vajasatau**, in the battle; *vajebhih*, with grains and other materials (*Daya.*), or in battle, with your horses.

## Hymn-111

2. **R̥bhumat**, accompanied with men of wisdom, or resplendent; having much light (R̥bhu from *uru*+√*bha*, उरु + भा, —Nir.).

4. **R̥bhuksanam indram**, one who supports, or instructs the men of wisdom (*Daya.*); or Indra who is *ṛbhuksin*. According to *Sayana*, the three sons of Sudhanvan were R̥bu, Vibhu and Vaja; these three are the architects related to aeroplanes, ships and chariots

(transports for air, water and land).

**Vajan**, superior in knowledge, ज्ञानोत्कृष्टान्—*Daya*.

5. **Vajah**, the one with speed and other noble qualities (*Daya*).

## Hymn-112

**Tabhiru su utibhirasvinagatam** is the burthen of this hymn, with those aids, Asvins, come willingly hither (*Wilson*); come hither unto us, O Asvins, with those aids (*Griffith*).

1. **Utibhih**, means of assistance, aid or protection.

3. **Dhenum asvam**, the speech which does not succumb to evils (*Daya*.); gave milk to the barren cow (*asvam* प्रसूतासमर्पयन्, *Sayana*). Again, we have a legend stated in this connection. It relates to the cow of a *rsi*, named Sayu (सयु), to which, though barren, at his entreaty, the Asvins gave abundance of milk.

4. **Yabhih parijma tanayasya majmana**, endowed with the vigour of the son. Agni (fire) is regarded as the son of Vayu (air), either as generated, in the character, of digestive warmth, by the vital airs, or as having been excited into flame by the wind at the time of creation.

**Dvimata**, measurer of the two worlds (*Wilson*), or measurer of the two, water and fire (*Daya*.). The two regions are earth (the place of *agni*) and firmament (the place of *vayu*). *Agni* is also the son of two mothers (the two sticks in the process of attrition).

**Trimantuh**, the one adept in three, *karma* (actions), *upasana* (devotion) and *jnana* (knowledge) —*Daya*. Again, according to ritualists, the three are *paka-yajna* (offerings of food), *haviryajna* (oblations of butter), and *somayajna* (oblations of medicinal herbs, or Soma juice).

5. **Rebham and Vandanam**,—*rebham*, one who sings the glory—*stota*; *vandanam*, one who recites the noble attributes (*gunakirtana*) —*Daya*. Here again, the traditionalists have concocted a story. Rebha and Vandana are said to be two *rsis*, who were cast into a well by *asuras*.

6. **Antakam**, according to a legend, he is a *rajarsi*, whom the *asuras* threw into a pond or a well (again a legend).

**Bhujyu**—There have been several traditional legends concocted in the name of Bhujyu, who has been said to be the son of Raja Tugra. Bhujyu had embarked on a maritime expedition against the enemies of his father, but encountered a storm, in which the vessel was lost; he was saved, and brought back to his father by the intervention of the Asvins.

According to B. A. Macdonell and A. B. Keith (Vedic Index), Bhujyu denotes an *adder* in two passages of the R̥gveda (iv.27.4;—X. 25.8) and one of the Yajurveda (XVIII.42) (cf. St. Petersburg Dictionary). Then there are a large number of passages in the R̥gveda in which the word Bhujyu has been used in another sense, round which the legend has been developed. The passages are: I.112.6; 20; 116.3; 117. 14; 119.4; VI.62.6; VII.68.7; 69.7; X.40.7; 65.12; 143.5. According to Bühler, the passages refer to Bhujyu being saved from shipwreck during a voyage in the Indian ocean, but the evidence is inadequate to support this conclusion.

Dayananda translates *bhujyum* as पालकम्, the supporter I.112.6 भोक्तारम् (IV. 27.4); enjoyer of pleasure (I. 116.3); the sustainer of body and soul (I.117.14).

**Karkandhu and vayya**,—Karkandhu according to Dayananda, means artisans, craftsmen कर्कान् कारुकानन्तति व्यवहारे वचनात् तम् and *vayyam* is a learned person (ज्ञाता). According to traditionalists, these two are *asuras* whom the Asvins extricated from misfortunes (for *vayya*, also see I.54.6).

7. **Sucantim**, purifier (पवित्रकारकम्,—*Daya*.); a legendary person of this name of which no account has been given by Sayana.

**Atraye**, for the one free from three sorts of pains—mental, physical and accidental—*Daya*. According to Sayana and others, Atri is the name of a patriarch, who was thrown by the Asuras into a cave with a hundred doors, at all of which fires of chaff were kindled. They were extinguished with cold water by the Asvins; or according to Yaska, Atri is here a name of Agni, the eater (*attri*) of clarified butter, but whose appetite, or intensity, being checked by the heat of the sun in the hot weather, was renovated by the rain sent down by the Asvins.

**Pr̥snigum**, the one who moves through inter-space, अन्तरिक्षमन्तारम् *Daya*.). According to some, the name of a person,—so named from his possessing brindled cows (पृश्नयो गावो यस्य).

**Purukutsam**, one possessing large number of deadly defence weapons like thunderbolts etc. (बहवः कुत्सा वज्राः शस्त्रविशेषा यस्मिंस्तम् —*Daya.*).

8. **Paravrijam**, the one who goes against discipline (धर्मविरुद्धगामिनम् *Daya.*). According to traditionalists, this is the name of a *rsi*, made lame and crippled.

**Prandham**, devoid of knowledge, merged in darkness (*Daya.*); totally blind; the name of a *rsi* (*Sayana*); perhaps the same as Rjrasva (ऋज्ज्वाश्व).

**Sronam**, the one crippled and deaf. *Sayana* gives some details of the persons of these names.

**Varttikam**, a bird, like a sparrow; or quail (वकुनिस्त्रियम् —*Daya.*).

9. **Vasistham**, to the one very much dedicated to his duty (यो वसति धर्मादि कर्मसु सोतिश्रयितस्तम् —*Daya.*).

**Kutsam**, thunderbolt, or a deadly weapon.

**Srutaryam**—श्रुतानि श्रुत्याणि विज्ञानशास्त्राणि येन तम्, one who has listened to the authoritative teachings —*Daya.*).

**Naryam**, superior and senior amongst leaders of men.

10. **Vispalam**, the protector or sustainer of people (विशः प्रजाः पात्यनेन सैन्येन तत्ताति यया ताम्—*Daya.*). According to the legend, she was the wife of Khela, the son of Agastya.

For other references of *Vispala*, see I.112.10; 116.15; 117.11; 118.8; 182.1; and X.39.8.

**Vasam**, charming and attractive (कमनीयम् —*Daya.*).

**Asvyam**, son of *asva*, of the horses, or the one superior in speed (तुरगेषु वेगादिषु वा साधुम् —*Daya.*). Traditionalists regard *Vasa* and *Asvya* as *rsis*.

11. **Dirghasravas**, one possessing knowledge, food or wealth in large measures —*Daya.* By traditionalists, he is regarded as the son of Dirghatams, a *rsi*, but in a time of famine, he followed trade to obtain a livelihood, hence he is termed as *vanika*, a merchant; as the son of Usij, he should be the same as *Kaksivat* (I. 18.1) but the text treats them as distinct.



12. **Trisoka**, one not attached to the three lamentations pertaining to worth, action and behaviour. (Also the name of a *ṛsi*, son of Kanva. These holy persons were much exposed to cattle-stealing).

13. **Mandhataram**, one who goes to long distances on a car or airship; a wise man (*Daya*). (See Nigh; III.15, synonym of *medhavin*). As a legend, he is regarded as a royal sage (*rajaṛsi*).

**Ksetrapatyesu**, concerning the lord of fields or of the earth (*Daya*).

**Bhardvajam**, one who is acquainted with learned persons of high character. (विद्यासद्गुणान् भरतां वाजं विज्ञापयितारं; also वाजोऽन्नं विज्ञानं वा विभक्ति येन श्रोत्रेण तत्—one equipped with grains or spiritual knowledge.—*Daya*). Also in S.Br., मनो वै भरद्वाज ऋषि रत्नं वाजो यो वै मनो विभक्ति सोऽन्नं वाजं भरति तस्मान्नमो भरद्वाज ऋषि : (VIII. I.1.9).

As a man of tradition, he is a man of wisdom (*vipra*), perhaps a Brahmana.

14. **Divodasa**, the giver or source of knowledge or enlightenment, —*Daya*.

**Sambara-hatye**, one competent to kill the adversaries (शम्बरस्य वजस्य हत्या हननं यस्मिन् युद्धादि व्यवहारे तस्मिन्—*Daya*). (See Nigh. II.9 for *sambara*, a synonym of *strength* or *force*).

**Atithigva**, hospitable, cherisher of guests (अतिथीन् प्राप्नुवन्तम्—*Daya*).

**Kasah**, is a synonym of water (Nigh. I.12).

**Trasadasyum**, one afraid of robbers or vicious people (यो दस्युभ्य-स्त्रस्यति तम्—*Daya*). According to Sayana, the son of Purukutsa.

15. **Vamra**, one who vomits for relief (रोग निवृत्तये वमनकर्तारम्—*Daya*).

**Vipipanam**, one who takes (drinks) medicinal decoctions with care (ग्रीवधरसनां विविधं पानं कर्तुं शीलम्—*Daya*).

According to Sayana, *vamra* is called a *ṛsi*, the son of Vikhanas; the text calls him *vipipanam*, drinking much and variously, which Sayana explains drinking, especially earthly moisture, or dew (पार्थिवं रसम्). (See I.51.9).



**Kali**, one who saves from pains; or one adept in astronomy or calculations. (यः किरति विनिपति दुःखानि दूरीकरोति तं गणकं वा—*Daya.*). Also name of a *ṛsi*.

**Prthim**, to one with keen intellect (विशालबुद्धिम्); traditionally, a *rajaṛsi*.

16. For *Sayuh*, see I.31.2; other references are III.55.6; *Sayutra* I.117.12; X.40.2; *Sayum* IV.18.12; X.40.8; *Sayave* I.112.16; 116.22; 117.20; 111.8; VI.62.7; VII.68.8; X.39.13.

*Sayuh*, is one in whom everything sleeps or rests during the *pralaya*, the final dissolution (*Daya.*); *sayave*, for the one that desires to sleep with comfort (*Daya.*); for the one reposing (*Wilson*).

**Atraye**, for the one free from three, the vices of thoughts, words and deeds (*Daya.*).

**Manave**, for the one righteous, judicious authority. In tradition, Manu is regarded a *rajaṛsi*, whom the Asvins extricated from want, by teaching the art of sowing the seeds of barley and other grains.

**Syumarasmaye**, for the one possessing the combined rays of justice (स्यूमा संयुक्तरस्मयो न्यायदीप्तयो यस्य तस्मै—*Daya.*).

17. **Patharvan**, students, continuing studies (*Daya.*).

**Saryatam**, the one controlling the men of violence (शरी हिंसकान् प्राप्तम्—*Daya.*). According to the traditionists, Patharvan is a *rajaṛsi*. Saryata is probably intended for Saryati, the fourth son of Vaivasvat Manu (cf. I. 51.12)

18. **Vivare go-arnasah**, to recover the stolen cattle (*Wilson, Sayana*); *vivare*, space (or cavern), *avakasa*; *go-arnasah*, गोः पृथिव्या जलस्य च (*Daya.*).

**Manum**, the one who knows (ज्ञातारम्), the rational man.

Asvins have been supposed to assist in the recovery of the stolen cattle (cf. Indra).

**Manum samavatam**, sustained Manu, or mankind i.e. by making

him aware of the grain hidden in the earth and teaching him, in fact, agriculture (*Wilson*).

19. **Sudase**, in a munificent gift (सुष्टु दाने) — *Daya*. According to the traditionalists, Sudas is the name of a king, the son of Pijavana. (शोभनं ददातीति सुदाः — *Sayana*). A prince named as Paiyavana, son of Piyavana is noticed by Manu. VII. 110.

20. For **Bhujuu**, see I.112.6.

**Adhrigu**, most resplendent (इन्द्रं परमेष्ठवर्षवन्तम् — *Daya*). A sacrificer or immolator along with Capa, of the gods (*Sayana*, cf. अग्निगृह्यापास्वोभौ देवानां शमित्तारौ — *Tait. Br.* III.6.6.4)

**R̥tastubham**, यया ऋतं स्तोमते स्तभ्नाति धरति, one standing for the sustenance of truth — *Daya*; name of a *rsi* (*Sayana*).

21. **Kṛsanum**, of the weak and timid (दुर्बलम्, *Daya*). *Kṛsanu* is enumerated by the Taittiriyas amongst a class called Somapalas, venders or providers, apparently of the Soma plants (हस्तसुहस्त कृशानवेते वः सोमक्रयणाः — *Tai. S.* I.2.7). The word is a synonym of *fire* too (*Nigh.*).

23. **Satakratu**, a person of hundred or cent per cent selfless actions (शतं प्रज्ञाकर्माणि वा ययोस्तान् — *Daya*.); an epithet for Indra; here of Asvins.

For **Kutsa** and **Turviti** see I.112.9; 23.

**Arjuneyam**, one accomplished with a fine splendid finish. (The son of Arjuna — *Sayana*. Arjuna being the secret name of Indra — एतद् वा इन्द्रस्य गुह्यं नाम यदर्जुनः — *Vajasaneyaka*).

**Purusantim**, the distributor of riches to many; पुरुषां बहूनां सन्ति विभाजितारम् — *Daya*.). As a legend, it is the name of a *rsi*.

24. **Adyutye**, attitude devoid of crookedness (द्यूते भवो व्यवहारो द्यूत्यशुभादिदूषितस्तद् मित्रे — *Daya*.); also in the absence of light; that is, in the last watch of the night or that preceding the dawn, at which time, the Asvins are especially to be worshipped.

## Hymn-113

For verses 1 and 2, see Nir. II. 19 and 20 respectively.

1. **Ratri usase yonim**—When the sun sets, the night comes on; or the night is generated by the setting sun, and may figuratively be termed as his offspring, and in the like manner, as the precursor, night may be termed the parent or the womb of the dawn.

2. **Rusad-vatsa**, the parent of the sun (रुस उज्ज्वलितः सूर्यो वत्सो यस्यः सः)—the dawn precedes, and therefore, figuratively bears, or is the parent of the sun.

12. **Yavayat-'dvesah**, the beings hostile now withdraw. At the time of dawn, *raksas* like mosquitoes and other malignant beings vanish.

19. **Devanam mata**, mother of the gods (learned people—विदुषां माता—*Daya*.).

## Hymn-114

1. **Kapardina rudrah**, (i) for the Brahmacarin who has led a life of austerity for 44 years and has braided hair (*Daya*.); Rudra with braided hair. (The one who makes everybody weep at the time of death is *rudra* रोदयति सर्वमन्तकाले इति रुद्रः—*Sayana*); (ii) again, *rut* is worldly pain; the one who takes it away is *rudra* (रुत् संसाराख्यं दुःखं, तत् द्रावयत्यपगमयति विनाशयतीति रुद्रः); (iii) the one who expounds the philosophy of the Upanisads of the Vedas in word-forms is *rudra*, (रुतः शब्दरूप उपनिषदः, ताभिर्द्रुयते गम्यते प्रतिपाद्यते इति रुद्रः); (iv) *Rut* is divine speech; the spiritual knowledge that propounds it for the devotee is *rudra*, (रुत् शब्दात्मिका वाणी, तत्प्रतिपाद्या आत्मविद्या वा). (v) *Rut* is the surrounding or obstructing darkness of ignorance; one who dispels this darkness is *rudra*, (रुणद्धि आवृणोति इति रुत् शब्दकारादि; तत् दृणोति विदारयतीति रुद्रः). In this way, Sayana gives several derivations to the word *rudra*, (also see *Tai. S. I. 5. 1. 1*).

**Kapardine**, means the one with *jata*, or braided hair (जटिलाय; जटाजूटं बहुवारिणं, विद्वांसम्).

**Agni** has been called *rudra* in a legend. While the gods were engaged in a battle with *asuras*, Rudra, identified with Agni, came and stole their treasure; after conquering the enemy, the gods searched for the stolen wealth and recovered it from the thief, who wept (*arudat*) and Agni was thence called Rudra.

**Ksayadviraya**, destroyer of the heroes (क्षयन्तो दोषनाशका वीरा यस्य तस्मै—*Daya*.). Perhaps the heroes are Maruts.



For **Ksayadvira**, see I. 106. 4; 114. 1; 2; 3; 125. 3; VIII. 19. 10; X. 92. 9; and for *kapardi* see I. 114. 1; 5; VI. 55. 2; VII. 83. 8; IX. 67. 11 and X. 102. 8.

4. **Vamkum**, cruel and harsh towards mischievous enemies (*Daya.*); tortuous.

5. **Varaham**, like clouds (*Daya.*); also a *boar* or one who has a hard body. Sayana takes it to be an abbreviation of *vara-ahara* or good food.

**Arusam**, horses etc. (*Daya.*).

**Namasa**, with food (Nigh II.7), or dedication and service (*Daya.*).

6. **Marutam pitre**, father of Maruts; *pitre*, for the one that nourishes and sustains, Marut, the one who performs sacrifices in all seasons, such learneds (ऋतावृत्तौ यजतं विदुषाम् —*Daya.*). Sayana unnecessarily gives a legend to show how Rudra becomes the father of Maruts (evidently fictions of a much later era than of the Vedas, being borrowed, if not fabricated from the tantras—*Wilson*).

10. **Goghnām**, cow-killing weapon, or a killer of cows (गवो हन्तारम्).

**Purusaghnām**, the killer of men, or man-slaying weapon.

## Hymn-115

For verses 1 and 4, see Nir XII. 16, and IV. 11 respectively.

1. **Caksus**, enlightener (दर्शकं ब्रह्म, —*Daya.*).

**Mitra, Varuna and Agni**—Friend or the sun (*mitra*); giver of joy, the world of moon and seas (*varuna*); fire or electricity (*agni*). They are typical of the world or the seasons (*Wilson*).

**Atma jagatah**, the soul of the world; from his pervading and animating all things; or *jagatah* may mean “of what is moveable”, followed by *tasthusah*, of that which is fixed. The sun is the cause of all effects, whether moveable or immovable (जगमस्य, स्वावस्य —*Daya.*).

2. **Yugani**, a period of 5 *samvatsaras*, or divisions of time in

Satya, Treta, Dvapara and Kali. *Yugani* also means "yokes for ploughs".

4. **Madhya Kartor vitatam**, diffused upon the unfinished task; spread in the middle of affair; the cultivator or artisan desists from his labour, although unfinished upon the setting of the sun.

5. **Haritah**, rays; directions or cardinal points (*Daya.*); also horses.

### Hymn-116

For verses 8 and 16, see Nir. VI. 36 and V.21 respectively.

1. **Vimadaya**, for the one who gives intense pleasure (विमिष्टो मयो हर्षो यस्मात्तस्मै —*Daya.*). Also see I. 112. 19. According to the legend, Vimada is the name of a prince, who having won his bride at a *svayamvara* (a function at which a girl chooses her husband) was stopped on his way home by his unsuccessful competitors; Asvins came to his succour and placed the bride in their chariot, repulsed the assailants and carried the damsel to the residence of the prince.

**Nasatya**, absence of *asatya* or untruth or evil, i.e., one virtuous free from evils; an artisan or technician also. When used in the dual number, it represents *asvinau* (Nir. VI. 13) (नासत्यो चाश्विनौ). "They are ever true, never false", says Aurnavabha. "They are promoters of truth", says Agrayana, or else they are so called because they are *nose-born* (*nasa* or *nasika*=nose).

2. **Rasabhah**, an ass; the one who has sustaining qualities as that of the earth etc. (आदिष्टोपयोजनपुयिव्यादिवृणसमूहवत् पुरुषः —*Daya.*). According to an absurd legend, the chariot of Asvins is drawn by two asses (*rasabhavasvinoh*, Nigh. I. 15) or it may mean "going swiftly".

3. **Tugra**, one who kills an enemy; the army-chief. See note on I.112.6 on Bhujyu. Tugra, according to the traditional legend, was a great friend of the Asvins. Being much annoyed by enemies residing on a distant island, he sent his son Bhujyu against them with an army on board ship; after sailing some distance, the vessel foundered in a gale; Bhujyu appealed to the Asvins who brought him and his troops back in their own ships, in three days' time. (See verses 4 and 5 also; referring to sea voyage and an encounter).

5. **Sataritram**, a boat with one hundred oars, and other con-



trols of navigation (शतसंख्यकान्यरित्राणि जलपरिमाणग्रहणार्थानि स्तम्भनानि वा यस्याम् —*Daya* .).

6. **Peduh**, one who carries with comfort (सुखेन प्रापकः —*Daya*.). According to a legend it was the name of a certain *rajarsi*, who worshipped the Asvins; they, therefore, gave him a white horse, through the possession of which, he was always victorious over his enemies.

7. **Pajriyaya**=*pajresu*=*padresu*=*padesu*, for the one in reputed or authoritative positions (*Daya*.). Also another name in mythology for Angirasas, in which the race Kaksivat was born.

9. **Ksarannapo**...*tr̥syate* **Gotamasya**, see I. 85.6. It is difficult to find out how the well was presented to Gotama.

10. **Drapimiva cyavanat pramuncatam**—You stripped of from the aged Cyavana his entire skin (प्रमुञ्चेत् यथा कवचं पालयमानात् —*Daya*.). We shall not give here the unnecessary details of the restoration of the ascetic Cyavana to youth and beauty (See the Mahabharata, Vana Parva) as given in Indian Texts of the Non-Vedic Age,—the legend connected with Sukanya, daughter of the king Sharyati, how she pierced the eyes of the sage Cyavana, whilst he was engaged in penance, so much so that white ants constructed their nests round his body, and how all this enraged the old *ṛsi* and so how he could be appeased by the promise of the King to give him his daughter (Sukanya) in marriage, and for becoming marriageable, the Asvins restored the charming youth to the *ṛsi*. The Vedic text does not refer to any such details here.

For **Dasra**, see I. 116,16.

11. **Nasatya** and **Vandana**, see earlier notes (I. 112.5; 116.1).

12. **Dadhica** or **Dadhyan**, are who honour the learned (दधीन् विद्याधर्मधारकानञ्चति प्राप्नोति सः —*Daya*.). Also see I.84.13. A legend occurs in the Mahabharata also; from the bones of this king, Tvastṛ fabricated a thunderbolt to kill Vṛtra and rout the Asuras.

13. **Vadhrimatyah**, the noble ladies of excellent growth (वध्मयः प्रसस्ता वृद्धयो विद्यन्ते यस्यास्तस्याः स्त्रियः —*Daya*.). In legend we have a wife of the name Vadhrimati of a certain *rajarsi*, who was impotent; the Asvins, propiated by her prayers, gave her a son (*Wilson*).

14. **Vṛka**, wolf, but here a dog (*svan*), a wild dog, *aranya svan*.

**Khelasya**, of the part or section (खण्डस्य —*Daya*.); a piece of the enemy's body. See I. 112.10. According to legend, *Khila* was a king, of whom *Agastya* was a *purohita*, and it was through his prayers, that the *Asvins* gave *vispala* an iron leg.

**Vispala**, see I. 112.10. She is regarded as the wife of *Khela* the son of *Agastya*.

16. **Rjrasva**, a simple horse (सरल वुरंगम् —*Daya*.). In a legend, we are told that *Rjrasva* was one of the sons of *Vrsagir* (I. 100.17); for his blindness, see I. 112.8, and the cure by *Dasrsas* (*Rjrasva* was made blind by his father whilst he was giving to a she-wolf a hundred sheep cut up in pieces; *Dasras*, the physician gave him back the eyes).

**Vṛki**, she-wolf; a legend describes her as one of the asses of the *Asvins* in disguise.

17. **Suryasya duhita**, daughter of the sun; according to a legend, the Sun was desirous of giving away his daughter to *Soma*, but all the gods desired her as a wife: they agreed that he who should first reach the sun, as a goal, should wed the damsel. In the race, the *Asvins* were victorious, and *Surya* (the daughter), well pleased by their success, rushed immediately into their chariot.

**Karsmeya**, wood and other material.

18. **Vṛsabha**, one who showers victory or prosperity.

**Sinsumarah**, one who destroys the infidels or enemies; a porpoise, a *graha* or an alligator (*Sayana*); they in the mythology were yoked to the car of the *Asvins*, to display their power.

19. **Jahnavim**, to the army, opposing the army of the enemies (जहृत्वास्त्याज्यायाः शत्रुसेनायाः इमां विरोधिनीं सेनाम् —*Daya*.). Legend regards *Jahnu* a *maharsi* (He is a prince of the lunar dynasty in the *Puranas*).

20. **Jahusam**, movement of vehicles (जहृषां गन्तव्यानामिदं गमनम् —*Daya*.). Legend regards him as a king; about him nothing is known. See also VII. 71.5.

21. **Vasa**, in one's control (स्वाधीनताम् —*Daya*.); legend regards him a *ṛsi* receiving daily presents up to one thousand in number.

22. **Sarasya**, of the one from the side of opposition or killer (हिसकस्य सकाशात् —*Daya*.); Sara is also called *arcatka*, the one from the side of respectable persons of status (अर्चतः सत्कुर्वतः शिष्टानुकम्पकस्य —*Daya*.). In legend, a son of Ricitka; about him nothing is known.

**Sayave**, for **Sayu**; see I. 112.16.

23. **Kṛsniyaya**, the one attractive, or the one who attracts others; worthy of attraction.

**Visvakaya**, for the one, kind to every one.

**Visnapvam**, to the aspirations, received by a man of wisdom engrossed in learning (*Daya*.).

Legend regards all these three as *ṛsis*.

24. **Rebham**, see I. 112.5.

## Hymn-117

3. **Ṛbisat**, the darkness of ignorance, which has shrouded the enlightenment (नष्टविद्याप्रकाशादविद्यारूपात् —*Daya*.). See Nir. VI. 35, i.e. **Ṛbisam**, अपगताभासं; अपहृताभासं; अन्तहितभासं; गतभासं वा; i.e. one whose lustre is gone, or taken away, or concealed, or lost.

4. **Rebham**, the admirers of true knowledge and virtues.

5. **Tama**, a synonym of *ratri* or night (Nigh. I. 7); *rukma* is gold or *hiranya* (Nigh. I. 2). For **Dasra**, see, I. 116.10; 16.

6. **Madhunam**, of water; *madhu*, a synonym of water (Nigh. I. 12).

**Pajriyena**, **Kaksivata**, for **Pajra** and **Kaksivat**, see I. 116.7 and for **Nasatya**, see I. 116.1-11.

7. **Ghosa**, (i) Laudatory words, (ii) the rest-places for cows etc. (*Daya*.). From tradition, we have **Ghosa**, the name of the daughter of **Kaksivat**; she was a leper, and therefore, unfit for marriage; in her ad-



vanced years, she prayed to the Asvins, who healed her leprosy and restored her to youth and beauty, so that she finally obtained a husband.

For *Kṛṣṇiyaya* and for *visnapvam*, and for *visvakaya* see I. 116.23.

8. *Syavaya*, for the one wise or learned; in legend, he is a *ṛṣi* with black leprosy, cured by the Asvins and then married.

*Narsadaya*, the diminutive of *nṛsad*, which means one pertaining to men or people or leaders. *Nṛsad*, in legend, is supposed to be the name of a *ṛṣi*, about whom nothing is known.

*Kanva*, a man of wisdom; the name of a *ṛṣi* also, supposed to be blind in tradition, but his blindness is not adverted to in any of his hymns hitherto met with (*Wilson*).

9. *Pedu*, see I. 116.6.

10. *Pajra*, see I. 116.17.

11. *Sunoh*, of the son; perhaps the son of the jar (कुम्भात्-प्रसूत), according to Sayana (not in the text), thus alluding to the *ṛṣi* Agastya of the mythology.

*Vipraya*, men of wisdom (traditionalists refer to *ṛṣi* Bharadvaja).

*Agastye*, for noble actions; amongst the well known behaviours (अगस्तिषु ज्ञातव्येषु व्यवहारेषु साधूनि कर्माणि — *Daya*).

For *Vispala*, see I. 112.10; 116.15.

12. *Kavyasya*, the work of a poet; according to traditionalists, the son of Kavi, i.e. Usanas.

13. For *Cyavana*, see I. 116.10; for *Nasatya*, see I. 116.1.

14. For *Tugra*, see I. 116.3 and for *Bhuju*. see I. 112.6, I. 112.20 and I. 116.3. For *Tugra* the other references are I. 117.15; VI. 20.8; 26.4; VI. 62.6; and X. 49.4.

For *Bhuju*, we have I. 112.6; 20; 116.3-5; 117.14; 119.4; VI.

27.4; VI. 62.6; VII. 68.7; 69.7; VIII. 22.2; 46.20; X. 40.7; 65.12; 95.8; 106.4; 143.5.

16. **Jayusa**, see I. 117.16; VI. 62.7; X. 39.13; by the one giving the glory of victory (जयप्रदेन; also जयवीर्य — *Daya*.).

**Visvacah**, of the enemy with numerous crooked ways. **Visvanc** is, in mythology, called an *asura*, whose son you kill with poison (विषेण) i.e. with poisoned arrow (*Sayana*).

17, 18. **Rjrasva**, see I. 116.16.

20. **Dasra**, see I. 112.24; 116.10; 16; 117.5; 20; 21; 118.6; 119.7; 120.4; 139.3; 4; 180.5; 182.3; IV. 43.4; VI. 69.7; VII. 68.1; VIII. 5.2; 22.17.

For **Sayu**, see I. 112.16; 116.22; 117.20; 118.8; VI.62.7; VII. 68.8 X. 39.13.

For **Purumitra**, see also X. 39.7; friends of many; in legend, the name of a *raja* (king).

21. **Manusaya**, for the rational beings, for men.

**Aryaya**, for the son of an *arya*, i. e. lord, for the children of a lord; one blessed with God. (Nir. VI. 26; *Daya*.).

This verse has been discussed by Yaska, in the *Nirukta* VI. 26; O **Asvins**, working wonders, sowing the grain, as it were, with a plough, milking food for man, blasting the impious foe with lightning, you made far-spreading light for the **Arya**.

**Vṛka** means a plough, so called from cutting. *Langala* (plough) is derived from the √क्लृप्, to cling, or it is so called because it has a tail. *Langala*, a tail, is derived from the root √क्लृप् to cling, or from √क्लृप्, to wave; or from √क्लृप्, to hang down; लाङ्गलं लघवेनङ्गलेनम्बलेन (Nir. VI. 26.). Milking food for man. O fair ones! blasting the impious foe (*dasyu*) with lightning or with (a flood) of water. **Arya** means the son of the lord (Nir. VI. 26).

**Aryaya**, विदुषे, to the sage, that is, to, or upon, **Manu** (*Sayana* erroneously thinks that *manusa* is a synonym of *Manu*).

22. **Tvastram**, a person, readily becoming adept in all learning



(*Daya*). *Tvastr* is so called because it pervades quickly, say the etymologists (त्वष्टा तूर्णमश्नुत); or it may be derived from  $\sqrt{\text{त्विष्}}$  दीप्ती, meaning to shine, or from  $\sqrt{\text{त्वह्}}$ , meaning to do. (त्विवेर्वा स्यात् दीप्तिकर्मणः, त्वन्नतेर्वा स्यात् करोतिकर्मणः —Nir. VIII. 13).

24. **Vadhrimati**, see I. 116. 13; knowledge leading to prosperity (*Daya*.); wife of a *ṛsi* (*Sayana*); see I. 116. 13.

**Hirnyahasta**, one possessing gold, or the one possessing knowledge and prosperity like a hand. (*Daya*.).

**Syavam**, one properly educated (*Daya*.); see also X. 65. 12. According to the legend, Syava was cut into three pieces by the *asuras*, but these pieces were reunited into one by the *Asvins*.

### Hymn-118

For verse 11, see Nir. VI. 7.

For **Dasras** (3) **Nasatyas** (4), daughter of the Sun (सूर्यस्य दहिता) (5) **Vandana**, **Rebha**, **Tugra**, **Cyayana** (6); **Atri**, **Kanva** (7); **Sayu** (8), **Vispala**, **pedu** (9), see hymns 112, 116 and 117. In this hymn, they have been noticed more summarily.

### Hymn-119

2. **Urjani**, in mythology, a name of *Surya*, daughter of the Sun; the bold policy of State (पराक्रमयुक्ता नीतिः—*Daya*.).

3. **Makhah**, sacred benevolent acts like *yajnas*. (*Daya*.).

4. For **Bhujyu**, see I. 112 and I. 116, worthy of enjoyment (*Daya*.).

**Divodasa**, for the giver of enlightenment; for the leader of the army (*Daya*.). For **Divah dasa**, see I. 112.14; I. 116.18; I. 119. 4; I. 130.7; 10; II. 19.6; IV. 26.3; IV. 30.20; VI. 16.5; 19; 26.5; 31.4; 43.1; 47.22; 23; 61.1; VII. 18.25; IX. 61.2. For **Rebha**; **Atri**; **Sayu**; **Vandana** (6); **Dasras** (7) **Ausija**, **Dahyanc** (9), and **Pedu** (10), see hymns I. 112; 116; and 117.

## Hymn-120

For **Dasras, Ghosa**, see hymns I. 112, 116, 117.

For **Bhrgu**, see I. 58.6; I. 60.1; I. 71.4; I. 120.5; I. 127.7; I. 143. 4; and other Mandalas.

5. **Bhrgu** is one with matured experience and enlightenment (*bhrgavane*, यो भृगुः परिपक्ववर्षीविद्वानिवाचरति तस्मिन्—*Daya.*).

6. **Takavanasya**, of one stumbling; one instructed in knowledge (*Daya.*).

## Hymn-121

4. **Manusasya**, of a rational being, of a man; of a descendent of Manu (*Sayana*).

7. **Vanadhiti**, a hatchet to cut down the trees of a forest; a collection of water (*vana*=water); or clouds.

**Pari-rodhana goh**—*Sayana* renders it as an attachment of the animal to the stake, (पशोः रोधनाय, यूपे नियोजनाय परिभवति समर्थो भवति—*Sayana*).

**Rodhana**, for protection (*Daya.*); *pari*—from all sides (*Daya.*); *goh*, cow.

9. **Divah asmanam upanitam**, brought the thunderbolt or *vajra* from heaven; it might refer to *tvastṛ*.

9. For **Rbhu** and **Kutsa**, refer to hymns I. 112, 116, 117.

10. **Susnasya**, of the exploiter enemy (शोषकस्य शत्रोः —*Daya.*).

**Phaligam**, a synonym of cloud (Nigh. I. 10)

13. **Etasah**, a trained good horse; a synonym of horse (Nigh. I. 14) (One of the horses of the sun).

**Karttam**, a synonym of well or *kupa*, (Nigh. III. 23)

14. **Abhika**, a synonym of battle or *sangrama* (Nigh. II. 17).

**Stravas**, a synonym of grains, or *anna* (Nigh. II. 7) (*Stravana*).